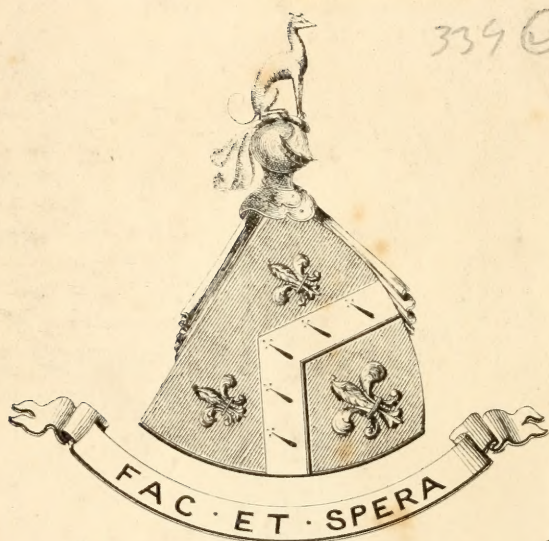


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**L**ESLEY (JOHN), the celebrated bishop of Ross in Scotland, was descended from a very ancient family, and born in 1527. He had his education in the university of Aberdeen; and, in 1547, was made canon of the cathedral church of Aberdeen and Murray. After this, he travelled into France; and, pursuing his studies in the universities of Thoulouse, Poictiers, and Paris, he took the degree of doctor of laws at the last. He continued abroad till 1554; when he was commanded home by the queen-regent, and made official and vicar-general of the diocese of Aberdeen; and, entering into the priesthood, he became parson of Uue. About this time the Reformed Doctrine, beginning to spread in Scotland, was zealously opposed by our author; and, a solemn dispute being held between the Protestants and Papists in 1560, at Edinburgh, Lesley was a principal champion on the side of the latter. However, this was so far from putting an end to the divisions, that they daily increased; which occasioning many disturbances and commotions, both parties agreed to invite home the queen, who was then absent in France. On this errand Lesley was employed by the Roman-Catholics; and made such dispatch, that he came several days before lord James Stuart, sent by the Protestants, to Vitri, where queen Mary was then lamenting the death of her husband, the king of France. Having delivered to her his credentials, he told her majesty of lord James Stuart's coming from the Covenanters, and of his designs against the Roman-Catholic religion; and advised her to detain him in France by some honourable employment, till she could settle her affairs at home: but the queen, not at all distrusting the nobility, who had

sent lord James, desired Lesley to wait, till she could consult with her friends upon the methods most proper for her to take. At first, the court of France opposed her return home: but, finding her much inclined to it, they ordered a fleet to attend her; and Lesley embarked with her at Calais for Scotland, August 1561.

Presently after his arrival, he was appointed one of the senators of the college of justice, and sworn into the privy-council. The abbey of Lundres was conferred upon him afterwards; and, upon the death of Sinclair, bishop of Ross, he was promoted to that see. His learning was not inferior to his other attainments; nor was his attention so entirely absorbed in ecclesiastical matters, but that he found time to consider and improve the civil state of the kingdom. To this end, having observed that all the ancient laws were growing obsolete, for want of being collected into a body, he represented the thing to the queen, and prevailed with her majesty to appoint proper persons for the work. Accordingly, a commission was made out, empowering our bishop, with fifteen others, privy-counsellors and advocates in the law, with authority to print the same. Upon the queen's flying into England from the Covenanters, queen Elizabeth appointed commissioners at York, to examine the case between her and her subjects; and our bishop was one of those chosen by his queen in 1568, to defend her cause. He did so with great vigour and strength of reasoning: and, when this method proved ineffectual, appeared afterwards in the character of ambassador at the English court. He was sent to complain of the injustice done to his queen; but, finding no notice taken of his public solicitations, formed several schemes to procure her escape privately. With that view, among other projects, he negotiated a scheme for her marriage with the duke of Norfolk; which being discovered, the duke was convicted of treason, and executed. Lesley, however, being examined upon it, pleaded the privileges of an ambassador; alleging, that he had done nothing but what his place and duty tied him to, for procuring the liberty of his princess, &c. but, his plans not availing, he was sent prisoner to the isle of Ely, and thence to the tower of London.

In 1570, he was set at liberty; but, being banished England, he retired to the Netherlands. The two following years he employed in following the kings of France and Spain, and all the German princes, to interest themselves in the delivery of his mistress; but, finding them slow in the affair, he went to Rome, to see what influence the pope might have over them. In the end, perceiving all his efforts fruitless, he had recourse to his pen, and published several pieces, to promote the same design. In 1579, he was made suffragan and vicar-general of the archbishopric of Rouen in Normandy, and, in his visitation of that diocese, was apprehended and thrown into prison, and obliged to pay three thousand piastres for his ransom, or else to be given up to queen Elizabeth. He remained

remained unmolested under the protection of Henry III. of France : but, upon the accession of Henry IV. a Protestant, who was supported in his claim to that crown by queen Elizabeth, was apprehended, in his visitation through his diocese, in 1590; and, being thrown into prison, was obliged to pay three thousand pistoles for his ransom, to save himself from being given up to Elizabeth. In 1593, he was declared bishop of Constance; with licence to hold the bishopric of Ross till he should obtain peaceable possession of the church of Constance, and its revenues. Some time after this, he went and resided at Brussels: and, at last, seeing all hopes cut off of his returning home, to his bishopric of Ross, by the establishment of the Reformation under king James, he retired into a monastery at Guirtenburg, about two miles from Brussels; where he passed the remainder of his days, and died in 1596.

LESLIE (Dr. JOHN), bishop of Clogher in Ireland, was descended from an ancient family, and born in the north of Scotland. The first part of his education was at Aberdeen, from whence he removed to Oxford. Afterwards he travelled into Spain, Italy, Germany, and France: he spoke French, Spanish, and Italian, with the same propriety and fluency as the natives; and was equally as great a master of the Latin. He continued twenty-two years abroad; and, during that time, was at the siege of Rochelle, and the expedition to the isle of Rhee, with the duke of Buckingham. He was all along conversant in courts, and at home was happy in that of Charles I. who admitted him into his privy-council both in Scotland and Ireland; in which stations he was continued by Charles II. after the Restoration. His chief preferment in the church of Scotland, was the bishopric of the Orkneys, whence he was translated to Raphoe in Ireland, in 1633; and, the same year, sworn a privy-counsellor in that kingdom. He built a stately palace in his diocese: it was built in the form and strength of a castle, one of the finest episcopal palaces in Ireland, and proved to be useful afterwards in the rebellion of 1641, by preserving a good part of that country. The good bishop exerted himself, so much as he could, in defence of the royal cause, and endured a siege in his castle of Raphoe, before he would surrender it to Oliver Cromwell; being the last which held out in that country. He then retired to Dublin, where he always used the liturgy of the church of Ireland in his family, and even had frequent confirmations and ordinations. After the Restoration, he came over to England; and, in 1661, was translated to the see of Clogher. He died in 1671, aged above 100 years, having been above 50 years a bishop; and the most ancient that was then in the world.

LESLIE (CHARLES), the second son of the preceding, was born in Ireland, we know not what year; and admitted a fellow-com-



moner in Dublin-College, where he continued till he commenced master of arts. Then he came to England, and entered himself in the Temple at London, where he studied the law for some years; but, at length growing weary of it, applied himself to divinity. In 1680, he entered into holy orders; and, in 1687, became chancellor of the cathedral church, or diocese, of Connor. About this time he rendered himself particularly obnoxious to the Popish party in Ireland, by his zealous opposition to them.

Leslie continued, after the Revolution, in allegiance to king James. In consequence, refusing to take the new oaths appointed upon that change, he lost all his preferments; and, in 1689, when the troubles began to arise in Ireland, withdrew, with his family, into England. Here he set about writing political pieces, in support of the cause he had embraced; and, being a person of extraordinary wit and learning, was esteemed a chieftain among the Nonjurors. Neither did his sufferings make him forget his duty to the church of England; in defence of which he shewed himself a strenuous champion against the Quakers, many of whom were converted by him. He likewise employed his pen in the general cause of the Christian religion, against Jews and Deists, and against the errors of Socinians and Papists. Meanwhile, his writings, and frequent visits to the courts of St. Germain's and Bar-le-Duc, rendered him obnoxious to the government; but he became more so upon the publication of the "Hereditary Right of the Crown of England asserted;" of which he was the reputed author. Finding himself, on this account, under a necessity of leaving the kingdom, he repaired to the Pretender at Bar-le-Duc; where he was allowed to officiate in a private chapel, after the rites of the church of England; and he took much pains to convert the Pretender to the Protestant religion, but in vain. However, to promote the said Pretender's interest, when a great stir was made about him in England, he wrote a letter from Bar-le-Duc, dated April 23, 1714, which was printed and dispersed among his adherents, replete with the most sordid flattery: wherein, he concluded with a proposal, "on condition of his being restored to his crown, that, for the security of the church of England as by law established, he would so far wave his prerogative, in the nomination of bishops, deans, and all other ecclesiastical preferments in the gift of the crown, that five bishops should be appointed; of which the archbishop of Canterbury for the time being always to be one, who, upon any vacancy, might name three persons to him, of whom he would choose. Many other proposals of the like nature were made soon after, and several projects were not only laid in England, but an actual insurrection begun in Scotland, by his party, in 1715: all which ended in the crushing and dispersing of the rebels, and in the Pretender's being obliged to leave the French dominions.

In this exigence he withdrew to Italy, whither Leslie attended him,

him, notwithstanding the ill usage he met with at that court. He was a firm Protestant, and no unable champion of that religion; and was encouraged to hope, that he might make a convert of his prince. However, in 1721, having undergone many difficulties, and finding nothing but disappointments, he sunk under the pressure; and, returning to his native country, died April 13, 1722, at his own house at Glaslough, in the county of Monaghan.

Besides the political tracts which he scattered, and several religious productions, Mr. Leslie left two volumes in folio, of theological works.

L'ESTRANGE (SIR ROGER), was descended from an ancient and reputable family, seated at Hunstanton-Hall, Norfolk; where he was born, December 17, 1616. He was the youngest son of Sir Hammond L'Estrange, baronet, a zealous Royalist during the disputes between king Charles and his parliament; who, having his estate sequestered, retired to Lynn, of which town he was made governor. The son had a liberal education, which was completed probably at Cambridge; and followed his father's principles with extraordinary eagerness. He was about two and twenty, when king Charles entered upon his expedition to Scotland, in 1639; and he attended his majesty on that occasion. This was the leading step to the ensuing troubles; and he ever afterwards stuck fast to the royal cause, for which he was a remarkable sufferer, and once in imminent danger of losing his life. This happened in 1644; when, he was betrayed by a brace of villains (Leman and Hager) upon a treaty to surprise Lynn-Regis: the former of whom had been at Oxford, and there obtained a promise of command at sea; and both of them were bound by an oath of secrecy and fidelity, as strong as words could make it. Upon this scheme Sir Roger received a commission from the king, constituting him governor of the town in case of success: but, being seized, and his majesty's commission found upon him, he was carried first to Lynn, thence to London, and there transmitted to the city court-martial for his trial; where, after suffering all manner of indignities, he was condemned to die as a spy, coming from the king's quarters without drum, trumpet, or pass.

His sentence being passed, he was cast into Newgate; whence he dispatched a petitionary appeal to the Lords, the time appointed for his execution being the Thursday following: but, with great difficulty, he got a reprieve for fourteen days, and, after that, a prolongation for a further hearing. In this condition of expectancy he lay almost four years a prisoner, with only an order between him and the gallows; publishing, in the mean time, "An Appeal from the Court-Martial to the Parliament:" but, about the time of the Kentish insurrection, in 1648, he slipped out of prison, with the keeper's privity, and went into Kent. He retired into the house of Mr. Hales, a young gentleman, heir to a great estate

estate in that county, and spirited him up to undertake an insurrection; which miscarrying, L'Etrange with much difficulty got beyond sea. Here he continued till 1653; when, upon the long parliament's being outed by Cromwell, he returned into England, and presently dispatched a paper to the council at Whitehall to this effect; "that, finding himself within the act of indemnity, he thought it convenient to give them notice of his return." Soon after this notice, he was summoned to that board, which he attended; and from this time matters began to look a little in his favour. Being told by one of the commissioners, that his case was not comprehended in the act of indemnity, he concluded his best course would be to speak to Cromwell himself, as he did at last in the Cockpit; and, shortly after, he received his discharge, dated October 31, 1643. After his discharge, to the Restoration, he seems to have lived free from any disturbance from the then governing powers; and was taken little notice of by Charles II. or his ministry, on that prince's recovering his throne. This usage was greatly resented by him; but his writings seem to have produced no great effect, though afterwards he was made licensor of the press; a profitable post, which he enjoyed till the eve of the Revolution. In 1663, for a further support, he set up a paper, called "The Public Intelligencer, and the News;" which he laid down, on the design then concerted of publishing the "London Gazette," which appeared Feb. 4, 1665.

After the dissolution of Charles's second parliament, in 1679, he set up a paper, called "The Observer;" and exerted himself in 1681, in ridiculing the Popish plot; which he did with such vehemence, that it raised him many enemies, who endeavoured notwithstanding his known loyalty, to render him obnoxious to the government. But he appeared with no less vehemence against the Fanatic plot, in 1682; and, in 1683, was particularly employed by the court to publish Dr. Tillotson's papers, exhorting lord Russell to avow the doctrine of non-resistance, a little before his execution. Thus he weathered all the storms raised against him during that reign; and, in the next, was rewarded with the honour of knighthood. We find he was married; but who his lady was, or what issue he had by her, except a daughter, who gave him great uneasiness by embracing Popery, has not come to our knowledge. After the Revolution, he seems to have been left out of the commission of the peace; and, it is said, queen Mary shewed her contempt of him by the following anagram she made upon his name, "Lying-Strange Roger;" it is certain he met with some trouble, for the remainder of his life, on account of his being a disaffected person.

He died Sept. 11, 1704, wanting only five days of eighty-eight, and having in a manner survived his intellectuals. His corpse was interred in the church of St. Giles in the Fields, in the county of Middlesex, where there is an inscription to his memory. He was

author



author of many political tracts, and translated several things from the Greek, Latin, and Spanish.

LETHIEULLIER (SMART), Esq. gentleman commoner of Trinity-College, Oxford, was the second son of John Lethieullier, Esq. of Alderbrook in Essex, where he had a noble collection of MSS. choice books, medals, and natural curiosities, which he had collected in his travels through France, Italy, and Germany. His father dying Jan. 1, 1736-7, and his elder brother being dead before, he became heir to the paternal estates, which were very considerable. He married, Feb. 6, 1725-6, Margaret, daughter of William Sloper, Esq. of Woodhay in Berkshire; but died August 27, 1760, æt. 59, without issue. He was succeeded in his estates, to which he had added the manor of Birch-Hall, in Theydon-Bois, by Mary, only daughter of his next brother Charles Lethieullier, LL. D. fellow of All-Souls-College, F. A. S. and counsellor at law, who died the year before him. He was an excellent scholar, a polite gentleman, and universally esteemed by all the learned men of his time. Some papers of his are printed in the Philosophical Transactions, and Archæologia.

His cousin Colonel William Lethieullier, who was also F. A. S. travelled into Egypt, and brought over a very perfect mummy, now in the British Museum with most of the colonel's collections, the rest having been in Mr. Smart Lethieullier's hands.

LETI (GREGORIO), author of several works in Italian, was born at Milan in 1630, and trained among the Jesuits. Then he travelled; and, being of a lively spirit and warm in his temper, was curious to hear what could be said upon every thing, and especially religion. He happened upon a Calvinist at Genoa, who made a strong impression upon him: and prepared him to embrace the Reformed religion, which he did, and made a solemn profession of it at Lausanne. He married a physician's daughter there, and then went to Geneva, where he lived twenty years, and was made a citizen gratis. From Geneva he went to London, and received encouragement from Charles II. nevertheless, in some time he left London, and finally settled at Amsterdam, where he died in 1701, with the title of "Historiographer" of that town. John le Clerc married his daughter, who died in 1734.

Necessity put him upon scribbling; and he is said to have offered his service to most of the potentates in Europe. His books are all in Italian, many of them translated into French, and some into English. He was likewise a writer of history.

LEUNCLAVIUS (JOANNES), a learned German, was descended from a noble family, and born at Anclibum in Westphalia, in 1533. He travelled through almost all the countries in Europe. While

While he was in Turkey, he collected very good materials for an "History of the Ottoman Empire;" which he published, and also several other pieces concerning it, in Latin. He gave Latin translations also of "Xenophon," "Zosimus," &c. To a knowledge of the learned languages he added that of the Civil Law. He died at Vienna in 1593, aged sixty.

LEUSDEN (JOHN), very distinguished for Biblical learning, and his knowledge of Oriental languages, was born at Utrecht in 1624; became Professor of Hebrew, and died there in 1699. He was the author of many useful works.

LEUWENHOEK (ANTONY DE), a very celebrated physician, was born at Delft in Holland, in 1632; and became famous all over Europe by his experiments and discoveries with Microscopes. His Letters to the Royal Society of London, of which he was a member, and to others of the learned in this way, were printed at Leyden, in 1722, in 4to. He died August 26, 1723, aged ninety-one.

LHUYD (EDWARD), keeper of the Museum at Oxford, was a native of South Wales, the son of Charles Lhuyd, Esq. of Llanvorde. He was educated at Jesus-College, Oxford, where he was created M. A. July 21, 1701. He was bred under Dr. Plot, whom he succeeded as keeper of the Ashmolean-Museum, had the use of all Vaughan's collections, and with incessant labour and great exactness employed a considerable part of his life in searching into the Welsh antiquities, had perused or collected a great deal of ancient and valuable matter from their MSS. transcribed all the old charters of their monasteries that he could meet with, travelled several times over Wales, Cornwall, Scotland, Ireland, Armoric Bretagne, countries inhabited by the same people, compared their antiquities, and made observations on the whole; but died in July 1729, before he had digested them into the form of a discourse on the ancient inhabitants of this island. The untimely death of this excellent antiquary prevented the completing of many admirable designs.

LHWYD or LHUYD (HUMPHREY), a learned antiquary, was the son of Robert Lhuyd of Denbigh. He was educated at Oxford, but in what house doth not appear, till 1547, when he is found a graduate in Brazen Nose-College. He applied himself to physic; and retiring afterwards to his native place, lived mostly within the walls of Denbigh-Castle, and practised as physician. He died about the year 1570. He was a person of great eloquence, an excellent rhetorician, a sound philosopher; and one of the best antiquaries of his time. He began a "History of Wales," which he

he left unfinished. He also published an Almanack, the "Brevariary of Britain," &c. &c. He also translated Hispanus's "Treasure of Health."

LIBANIUS, a celebrated Sophist of antiquity, was born of an ancient and noble family at Antioch, on the Orontes, in the year 314. Suidas calls his father "Phasganius;" but this was the name of one of his uncles; the other, who was the elder, was named Panolbius. His great-grandfather, who excelled in the art of divination, had published some pieces in Latin, which occasioned his being supposed by some, but falsely, to be an Italian. His maternal and paternal grandfathers were eminent in rank and in eloquence: the latter, with his brother Bradas, was put to death, by the order of Diocletian, in the year 303, after the tumult of the tyrant Eugenius. Libanius, of his father's three sons the second, in the fifteenth year of his age, withing to devote himself entirely to literature, complains that he met with some "shadows of sophists." Then, assisted by a proper master, he began to read the ancient writers at Antioch, and thence, with Jason, a Cappadocian, went to Athens, and, residing there for more than four years, became intimately acquainted with Crispinus of Heraclea. At Constantinople he ingratiated himself with Nicocles of Lacedæmon (a grammarian, who was master to the Emperor Julian), and the sophist Bemarchius. Returning to Athens, and soliciting the office of a professor, which the proconsul had before intended for him when he was twenty-five years of age, a certain Cappadocian happened to be preferred to him. But being encouraged by Dionysius, a Sicilian, who had been præfect of Syria, some specimens of his eloquence, that were published at Constantinople, made him so generally known and applauded, that he collected more than eighty disciples, the two sophists, who then filled the chair there, raging in vain, and Bemarchius ineffectually opposing him in rival orations, and when he could not excel him, having recourse to the frigid calumny of magic. At length, about 340, being expelled the city by his competitors, the præfect Limenius concurring, he repaired to Nice, and soon after to Nicomedia, the Athens of Bithynia, where his excellence in speaking began to be more and more approved by all, and Julian, if not a hearer, was a reader and admirer of his orations. Being invited again to Constantinople, and afterwards returning to Nicomedia, being also tired of Constantinople, where he found Phoenix and Xenobius, rival sophists, though he was patronised by Strategius, who succeeded Domitian as præfect of the East, not daring on account of his rivals to occupy the Athenian chair, he obtained permission from Gallus Caesar to visit, for four months, his native city Antioch, where, after Gallus was killed in 354, he fixed his residence for the re-



mainder of his life, and initiated many in the sacred rights of eloquence. He died at an advanced age.

The writings of Libanius are numerous, and he composed and delivered various orations, as well demonstrative as deliberative; also many fictitious declamations and disputations.

**LICETUS**, a celebrated physician of Italy, was born at Rappollo, in the state of Genoa, in 1577. He came, it seems, into the world, before his mother had completed the seventh month of her pregnancy; but his father, being an ingenious physician, wrapped him up in cotton, and nurtured him so, that he lived to be seventy-seven years of age. He was trained with great care, and became a very distinguished man in his profession. He was the author of a great number of works: his book "de monstris" is well known. He was professor of philosophy and physic at Padua, where he died in 1655.

**LIGHTFOOT (JOHN)**, a most learned English divine, was the son of a divine, and born on the 29th of March 1602, at Stoke upon Trent in Staffordshire. After having finished his studies at a school on Morton-Green, near Congleton in Cheshire, he was removed in 1617 to Cambridge, and put under the tuition of Mr. William Chappel, then fellow of Christ's-College there, and afterwards bishop of Cork in Ireland. At college he applied himself to eloquence, and succeeded so well in it, as to be thought the best orator of the under-graduates in the university. He also made an extraordinary proficiency in the Latin and Greek.

As soon as he had taken the degree of B. A. he left the university, and became assistant to a school at Repton in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton-under-Hales, in Shropshire. Sir Rowland Cotton, who was his constant hearer, made him his chaplain, and took him into his house. This gentleman, being a perfect master of the Hebrew language, engaged Lightfoot in that study. He therefore applied himself to it with extraordinary vigour, and in a little time made a great progress in it: and his patron removing, with his family, to reside in London, at the request of Sir Alland Cotton his uncle, who was lord-mayor of that city, he followed his preceptor thither. But he did not stay long there: for, having a mind to improve himself by travelling abroad, he went with that intention down into Staffordshire, to take leave of his father and mother. Passing through Stone in that county, he found the place destitute of a minister: and the pressing instances of the parishioners prevailed upon him to undertake that cure. Hereupon, laying aside his design of travelling abroad, he began to turn his thoughts upon settling at home. During his residence at  
Bellaport,

Bellport, he had fallen into the acquaintance of a gentlewoman who was daughter of William Crompton, of Stonepark, Esq. and now, being in possession of that living, he married her in 1628. He soon quitted his charge at Stone, and removed with his family to Hornsey, near the city; where he gave the public a notable specimen of his advancement in those studies, by his "*Erubhim, or Miscellanies Christian and Judaical*," in 1629. These first fruits of his studies were dedicated to Sir Rowland Cotton; who, in 1631, presented him to the rectory of Aithley in Staffordshire.

Thus employed, he continued quiet and unmolested, till the great change, which happened in the public affairs, brought him into a share of the administration relating to the church; being nominated a member of the memorable assembly of divines, for settling a new form of ecclesiastical polity. The non-residence, which this would necessarily occasion, apparently induced him to resign his rectory: and, having obtained the presentation for a younger brother, he set out for London in 1642. He had now satisfied himself in clearing up many of the abstrusest passages in the Bible, and therein had provided the chief materials, as well as formed the plan, of his "*Harmony*;" and an opportunity of inspecting it at the press was, no doubt, an additional motive for his going to the capital; where he had not been long, before he was chosen minister of St. Bartholomew's, behind the Royal-Exchange.

His learning recommended him to the parliament, whose visitors, having ejected Dr. William Spurstow from the mastership of Catharine-Hall in Cambridge, put Lightfoot in his room, this year 1653; and he was also presented to the living of Much-Munden in Hertfordshire, void by the death of Dr. Samuel Ward, Margaret-professor of divinity in that university, before the expiration of this year. Meanwhile he had his turn with other favourites in preaching before the House of Commons, most of which sermons were printed. In 1655, he entered upon the office of vice-chancellor of Cambridge, to which he was chosen that year, having taken the degree of doctor of divinity in 1652. About this time he was engaged, with others, in perfecting the Polyglott Bible, then in the press; which was encouraged by Oliver Cromwell, the Protector.

At the Restoration, he offered to resign the mastership of Catharine-Hall to Dr. Spurstow; and, upon his refusal, a grant of it was made to a fellow of some college in Cambridge, from the crown, in which the right of presentation lay. Sheldon, archbishop of Canterbury, having prevailed with the lord-chancellor to stay the proceedings in his office, for the making out his competitor's patent, procured Lightfoot a confirmation from the crown, both of the place, and of his living. Soon after this, he was appointed one of the assistants at the conference upon the Liturgy, which was held in the beginning of 1661; but attended only

once or twice; probably disgusted at the heat with which that conference was managed. He stuck close to his design of perfecting his "Harmony:" and, prosecuting his studies with unabated vigour to the last, continued to publish them, notwithstanding the many difficulties he met with from the expence of it. However, not long before he died, some booksellers got a promise from him to collect and methodize his works, in order to print them; but the execution was prevented by his death, which happened on Dec. 6, 1675.

The doctor was twice married; his first wife brought him four sons and two daughters. His eldest son John, who was chaplain to Bryan Walton, bishop of Chester, died soon after that prelate. His second was Anastasius, who had also these additions to that name, Cottonus Jacksonus, in memory of Sir Rowland Cotton and Sir John Jackson, two friends of our author; he was minister of Thundridge, in Hertfordshire, and died there, leaving one son. His third son was Anastasius too, but without any addition; he was brought up to trade in London. His fourth son was Thomas, who died young. His daughters were Joice and Sarah, the former of whom was married to Mr. John Duckfield, rector of Aspeden, in Hertfordshire, into whose hands fell the doctor's papers, which he communicated to Mr. Strype. The other espoused Mr. Coelough, a Staffordshire gentleman. This wife of Dr. Lightfoot died in 1650, and was interred in the church of Munden in Hertfordshire. The doctor's second wife was likewise a widow, and relict of Mr. Austin Brograve, uncle of Sir Thomas Brograve, Bart. of Hertfordshire, a gentleman well versed in rabbinical learning, and a particular acquaintance of our author. He had no issue by her. She also died before him, and was buried in Munden church; where the doctor was himself likewise interred near both his wives. Dr. Lightfoot's works were collected and published in 1684, in two volumes folio.

**MILBURN (JOHN)**, a remarkable English enthusiast, born in 1618, was descended from an ancient family in the county of Durham. Being a younger child, he was designed for a trade; and put apprentice, at twelve years of age, to a wholesale clothier in London, of the Puritanical sect, in which he had been bred. The youth had a prompt genius, and a forward temper above his years, which shewed itself conspicuously, not long after, in a complaint to the city-chamberlain, of his master's ill usage: by which, having obtained more liberty, he purchased a multitude of Puritanical books, and spent several days in a week in reading them; at length he became so considerable among his party, as to be consulted upon the boldest of their undertakings against the hierarchy, while an apprentice.

Thus gifted, he could not think of following his trade; and,  
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in 1636, being introduced, by the teacher of his congregation, to Dr. Bastwick, then a Star-Chamber prisoner in the Gatehouse, Bastwick easily prevailed with him to carry a piece, he had lately written against the bishops, to Holland, and get it printed there. Lilburne, having dispatched the affair, returned to England in a few months, freighted with Bastwick's "Merry Liturgy," as it was called, and a cargo of other pieces of a similar kind. These he dispersed privately in disguise, till being betrayed by his associate, a servant of one Wharton, he was apprehended; and, after examination before the Council-Board and the High-Commission Court, to whose rules he refused to conform, he was found guilty of printing and publishing several seditious books, particularly Mr. William Prynne's "News from Ipswich." He was condemned, Feb. 1637, to be whipt at the cart's tail from the Fleet-Prison to Old Palace-Yard, Westminster; then set upon the pillory there for two hours; afterwards to be carried back to the Fleet, there to remain till he conformed to the rules of the court; also to pay a fine of 500*l.* to the king; and, lastly, to give security for his good behaviour. He underwent this sentence with an undismayed obstinacy, uttering many bold speeches at the cart's tail against the tyranny of the bishops, and tossing many pamphlets from the pillory, where, after the Star-Chamber then sitting had ordered him to be gagged, he stamped with his feet. After this, he was loaded with double irons on his arms and legs, and put into one of the basest wards; yet, being suspected as the author of a fire which broke out near that ward, he was removed into a better, at the earnest solicitation both of the neighbours and prisoners, urged thereto from the consideration of their own safety: and by this removal he found means to publish another piece of his own writing, entitled "The Christian Man's Trial," in 4*to.* the same year. He wrote several other pamphlets, before the Long-Parliament granted him the liberties of the Fleet, in November 1640.

After this he appeared, May 3, 1641, at the head of the mob at Westminster, clamouring for justice against the earl of Strafford; and being seized and arraigned the next day, at the bar of the House of Lords, for an assault upon colonel Lunsford, the governor of the Tower, was dismissed. The same day a vote passed in the House of Commons, declaring the sentence of the Star-Chamber illegal and tyrannical, and that he ought to have reparation for his sufferings and losses thereby; but nothing was done towards it, till a decree passed in the House of Lords for giving him 2000*l.* April 7, 1646, out of the estates of lord Cottington, Sir Banks Windesbank, and James Ingram, warden of the Fleet. Yet neither had this any effect before 1648: when upon a petition to the House of Commons, to enlarge the sum, and change the security, as insuffi-

cient,

ficient, he obtained an ordinance for 3000*l.* worth of the delinquents lands, to be sold to him at twelve years purchase; and, in consequence thereof, a grant for some part of the sequestered estates of Sir Henry Billingham and Mr. Bowes, in the county of Durham or Northumberland: from which he received about 1400*l.* and Cromwell soon after his return from Ireland, in May 1650, procured him a grant of lands for the remainder. This extraordinary delay was occasioned entirely by himself.

At first he engaged on the side of the parliament, entered a volunteer in their army, was a captain of foot at the battle of Edge-Hill, and remarkably distinguished himself in the engagement at Brentford; where being taken prisoner, he was exchanged very honourably above his rank, and rewarded with a purse of 300*l.* by the earl of Essex. Yet, when that general began to press the Scots covenant upon his followers, Lilburne quarrelled with him, and by Cromwell's interest, was made a major of foot, Oct. 1643, in the new-raised army under the earl of Manchester. He then quarrelled with his colonel [King], and accused him of several misdemeanors to the earl; whereupon the earl promoted him to be lieutenant-colonel to his own regiment of dragoons, in May 1644. This post he sustained with signal bravery at the battle of Marston-Moor, in July; yet he had, before that, quarrelled with the earl, for not bringing colonel King to a trial by a court-martial; and upon Cromwell's accusing his lordship to the House of Commons, in Nov. 1644, Lilburne swore heartily before the committee in support of that charge. Nor did he rest there; for, having procured an impeachment of high crimes and misdemeanors to be exhibited at the House of Commons, in August this year, against colonel King, which was neglected, he first offered a petition to the house, in 1646, to bring the colonel to his trial upon that charge; and, receiving no satisfaction, cast some reflections in print upon the earl of Manchester, in 1646. For this being called before the House of Lords, where that nobleman was speaker, he not only refused to answer the interrogatories, but protested against their jurisdiction over him in the present case; so that he was first committed to Newgate, and then sent to the Tower. Hereupon he appealed to the House of Commons; and, upon their deferring to take his case into consideration, he charged that house, in print, not only with having done nothing of late years for the general good, but also with having made many ordinances notoriously unjust and oppressive. The impression of this piece being seized, he printed another in 1647, equally inflammatory. This not availing, he applied to the agitators in the army; and, at length, having obtained liberty every day to go, without his keeper, to attend the committee appointed about his business, and to return every night to the Tower, he made use of that liberty to engage in some seditious practices. For this he was re-committed to the Tower, and  
ordered

ordered to be tried; but, upon the parliament's apprehensions from the Cavaliers, on prince Charles's appearing with a fleet in the Downs, he procured a petition, signed by seven or eight thousand persons, to be presented to the house.

Upon this, an order was made to discharge him from imprisonment, and to make him satisfaction for his sufferings, in Aug. 1648. After this, having undertaken a dispute in law, which his uncle George Lilburne happened to be engaged in, he petitioned the parliament, on that occasion, with his usual boldness in 1651: and this assembly gave a judgment for fining him in the sum of 7000*l*. to the state, and banishing him the kingdom. Upon this, before the act which passed Jan. 30, 1651-2 for the execution of that judgment, he crossed the water to Amsterdam; where having printed an apology for himself, he sent a copy of it, with a letter to Cromwell, charging him as the principal promoter of the act of his banishment. He remained in exile, without hopes of re-visiting England, till the dissolution of the Long-Parliament; upon which, not being able to obtain a pass, he returned without one, in June 1657; for which, being seized and tried at the Old-Bailey, he was a second time acquitted by his jury. Cromwell, incensed by this contempt of his power, which was now become despotic, had him carried to Portsmouth, in order for transportation: but the tyrant's wrath was averted, probably, by Lilburne's brother Robert, one of his major-generals; upon whose bail for his behaviour, he was suffered to return. After this, he settled at Eltham, in Kent; where he passed the remainder of his days in perfect tranquillity, equally undisturbed and undisturbing his triumphal competitor. In this temper he joined the Quakers, and preached among that sect in and about Eltham till his death, which happened in that town Aug. 29, 1657 in his 30th year. He was interred in the then new burial-place in Moorfields, near the place now called Old-Bethlam; four thousand persons attending his burial.

LILLO (GEORGE), an excellent dramatic writer, was by profession a jeweller, and was born in the neighbourhood of Moorgate, in London, Feb. 4, 1633, in which neighbourhood he pursued his occupation for many years with the fairest and most unblemished character, being bred up in the principles of the Protestant Dissenters. He was strongly attached to the Muses, yet seemed to have laid it down as a maxim, that the devotion paid to them ought always to tend to the promotion of virtue, morality, and religion. His "*George Barnwell*," "*Fatal Curiosity*," and "*Arden of Feversham*," are all planned on common and well-known stories; yet they have perhaps more frequently drawn tears from an audience, than the more pompous tragedies of "*Alexander the Great*," "*All for Love*," &c. He died Sept. 3, 1739, aged 47.

In the prologue to "*Elmerick*," which was not acted till after  
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the author's death, it is said, that when he wrote that play he "was depressed by want," and afflicted by disease; but in the former particular there appears to be evidently a mistake, as he died possessed of an estate of 60*l.* a year, besides other effects to considerable value.

LILLY (JOHN). See LYLLY.

LILLY (WILLIAM), a famous English astrologer, was born in Leicestershire in 1602, and was put to school at Ashby de la Zouch, in the same county; but, his father not being in circumstances to give him a liberal education, after having learnt writing and arithmetic, he was obliged to quit the school. Upon this, being of a forward temper, and endued with threwd wit, he resolved to push his fortune in London; where he arrived in 1620, and, for a present support, artied himself as a servant to a mantua-maker, in the parish of St. Clement-Danes. But he got a step higher in 1624, in the service of a master of the salters company in the Strand; who, not being able to write, employed him (among other domestic offices) as his book-keeper. He had not been above three years in this place, when, his master dying, he addressed and married his mistress, with a fortune of 1000*l.* As this match made him his own master, he gave way to his genius, in frequenting sermons and lectures among the Puritans. In 1632, he turned his mind to the base part of astrology; and applied to one Evans, a debauched Welsh parson, who, after practising that craft many years in Leicestershire, had come to London, and at this time resided in Gunpowder-Alley. Here Lilly became his pupil, and made such a quick progress, that he understood how "to set a figure" perfectly in seven or eight weeks; and continuing his application with the utmost assiduity, gave the public a specimen of his attainments and skill therein, in an intimation that the king had chosen an unlucky hen scape for the Coronation in Scotland, 1633.

In 1634, having got into his hands a manuscript, with some alterations of the "Ars Notoria" of Cornelius Agrippa, he drank the doctrine of the magical circle, and the invocation of spirits, with unquenchable greediness; and became so much intoxicated thereby, as not only to make use of a form of prayer prescribed therein to the angel Salmonaxus, and to fancy himself a favourite of great power and interest with that uncreated phantom, but even to claim a knowledge of and a familiar acquaintance with the particular guardian angels of England, by name Salmael and Malchidael.

Having buried his first wife, he purchased a moiety of thirteen houses in the Strand, and married a second, who, joining to an extravagant temper a termagant spirit, which he could not lay, made him unhappy, and greatly reduced his circumstances. With

this uncomfortable yokemate he removed, in 1636, to Hertham in Surrey, where he continued till Sept. 1641; when, seeing a prospect of fishing in troubled waters, he returned to London. Here having purchased several curious books in this art, which were found on pulling down the house of another astrologer, he perused them with incessant diligence, finding out secrets contained in them, which were written in an imperfect Greek character; and, in 1644, published his "*Merlinus Anglicus junior*," and several other astrological books.

In 1648, for his adherence to the parliament party, he received fifty pounds in cash, and an order from the council of state for a pension of 100l. per ann. which was granted to him for furnishing them with a perfect knowledge of the chiefest concerns of France. This pension he received two years, when he threw it up, with the employment, in disgust, on some account or other. Meanwhile, he read public lectures upon astrology, in 1648 and 1649, for the improvement of young students in that art, by which means he was enabled to purchase lands and a house at Hertham. Having, in 1650, wrote publicly that the parliament should not continue, but a new government arise, agreeably thereto, in the almanack for 1653, he asserted that the parliament stood upon a ticklish foundation, and that the commonalty and soldiery would join together against them. Hereupon he was now called before the committee of plundered ministers; but, receiving notice thereof before the arrival of the messenger, he applied to speaker Lenthall, always his friend, who pointed out the offensive passages. He immediately altered them; attended the committee next morning with six copies printed, which six alone he acknowledged to be his; and, by that means, came off with only being detained thirteen days in custody of the serjeant at arms. This year he was engaged in a dispute with Mr. Thomas Gataker; and, before the expiration of the year, he lost his second wife, for which he sung *Gloria Patri*, and married a third in October following. In 1655, he was indicted at Hicks's-Hall, for giving judgment upon stolen goods, but acquitted: and, in 1659, he received from the king of Sweden, a present of a gold chain and medal, worth above 50l. on account of his having mentioned that monarch with great respect in his almanacks of 1657 and 1658.

After the Restoration, in 1660, being taken into custody, and examined by a committee of the House of Commons, touching the execution of Charles I. he declared, that Robert Spavin, then secretary to Cromwell, dining with him soon after the fact, assured him it was done by cornet Joyce. This year, he sued out his pardon under the broad-seal of England, and continued in London till 1665; when, upon the raging of the plague there, he retired to his estate at Hertham. Here he applied himself to the study of physic, having, by means of his friend Elias Ashmole, procured

from archbishop Sheldon a licence to practise it; and Oct. 1670, he exercised both the faculties of physic and astrology, till his death, which was occasioned by a dead palsy, in 1681, at Hertham. He was interred in the chancel of the church at Walton, and a black marble stone, with a Latin inscription, was placed over his grave soon after by Mr. Ashmole. Smalridge, bishop of Bristol, then a scholar at Westminster-School, wrote a Latin and English elegy on his death, which are annexed to the history of our author's life and times, from which this memoir is extracted.

A little before his death, he adopted one Henry Coley, a taylor, for his son, by the name of Merlin Junior, and made him a present of the impression of his Almanack, which had been printed six and thirty years successively; but he bequeathed his estate at Hertham to one of the sons of his friend and patron Bulstrode Whitelock; and his magical utensils came all into the hands of Dr. Caussin, his successor, of famous memory.

LILY (WILLIAM), an English Grammarian, was born at Oldham, in Hampshire, about 1466. After a good foundation of school learning, he was sent to Magdalen-College, Oxford, and admitted a demy there at the age of eighteen. Having taken the degree of A. B. he quitted the university, and went, for religion's sake, to Jerusalem; and, in his return, stayed some time at the Isle of Rhodes, to study the Greek language; several learned men having refuged themselves under the protection of the knights there, after the taking of Constantinople. He went thence to Rome; and improved himself further in the Latin and Greek tongues under John Sulpitius and Pomponius Sabinus. On his arrival in England, in 1509, he settled in London, and taught grammar, poetry, and rhetoric, with good success, and so much reputation, that he was appointed first master of St. Paul's-School by the founder, Dr. Colet, in 1510. He died of the plague at London in 1522, aged 54. He is highly praised by Erasmus, who revised the syntax in his grammar, for his uncommon knowledge in the languages, and admirable skill in the instruction of youth. Lily, by his wife Agnes, had two sons; and a daughter, who was married to his uther John Ritwiffe, who succeeded his father-in-law in the mastership of St. Paul's-School, and died in 1532. Besides his Grammar, he published other works.

LILY (GEORGE), elder son of William, was born in London, and bred at Magdalen-College, in Oxford; but, leaving the university without a degree, went to Rome, where he was received into the patronage of cardinal Pole, and became eminent for several parts of learning. Upon his return, he was made canon of St. Paul's, and afterwards prebendary of Canterbury. He published



lished the first exact map of Britain, and died in 1559. He wrote some books.

**LILY (PETER)**, second son of William, was a dignitary in the church of Canterbury, and father of another Peter Lily, D. D. This other was some time fellow of Jesus-College in Cambridge; afterwards a brother of the Savoy-Hospital in the Strand, London; prebendary of St. Paul's, and archdeacon of Taunton. He died in 1614, leaving a widow, who published some of his Sermons.

**LIMBORCH (PHILIP)**, a celebrated professor of divinity in Holland, was of a good family originally of Maestricht, and born at Amsterdam June 19, 1633. He passed the first years of his life in his father's house, going thence daily to school; and then, attending the public lectures, became the disciple of Gaspar Borlæus in ethics, of Gerard-John Vossius in history, and of Arnold Senguerd in philosophy. This foundation being laid, he applied himself to divinity under Stephen Curcellæus; who succeeded Simon Episcopius in that chair, among the Remonstrants. From Amsterdam he went to Utrecht, and frequented the lectures of Gisbert Voetius, and other divines of the Reformed religion. May 1654, he returned to Amsterdam, and made his first probation-sermon there, Oct. following. He passed through an examination in divinity, Aug. 1655; and was admitted to preach publicly, as a probationer, which he did first at Haerlem. The same year, he was invited to be stated minister of Alcmár; but declined it, not thinking himself yet qualified to fulfil the duties of a minister of the gospel. However, he published a course of sermons, in Low Dutch, of Episcopius, his great uncle by the mother's side, which came out in 1657; and the same year was invited to be minister of the Remonstrants at Gouda, where there was a numerous congregation of that sect of Christians. He accepted this vocation, and exercised the ministerial function in that town till he was called to Amsterdam.

In 1667, he became minister at Amsterdam, where Pontanus, the professor of divinity, whose talent lay chiefly in preaching, appointed Limborch his deputy; first for a year, and then resigned the chair absolutely to him in 1668. Soon after, he published, in Flemish, several sermons of Episcopius, having given before several letters relating to the affairs of the Remonstrants.

In 1660, he had married; and, his wife being dead, in 1674 he engaged in a second marriage, and had two children. The ensuing year, he procured an edition of all the works of his master Curcellæus, several of which had never appeared before. But, as neither Episcopius nor Curcellæus had leisure to finish a complete system of the Remonstrant theology, Limborch resolved to undertake the task, and to compose one which should be entirely com-



plete: some disorders, however, and several avocations, hindered him from finishing it before 1684, and it did not come out till 1686. He published other pieces of Episcopus.

In 1698, he was accused of a calumny, in a book concerning the λόγος in St. John's gospel, by Vander Waeyen, professor of divinity at Franecker; because he had said, that Francis Burman, a divine and professor at Leyden, had, in his "Theologia Christiana," merely transcribed Spinoza without any judgment. But Limborch, producing passages from both, made it appear, that he had said nothing which was not strictly true: he also confuted other notions of Vander Waeyen in the same piece. In 1700, he published, in Low Dutch, at Amsterdam, a book of piety, containing instructions for dying persons. And at the same time began a Commentary upon the Acts of the Apostles, and upon the Epistles to the Romans and Hebrews, which came out in 1711.

In the autumn of 1711, he was seized with the St. Anthony's fire; which, growing more violent in the winter, carried him off, April 30, 1712.

**LINACRE** (Dr. THOMAS), a very learned English physician, was descended from the Linacres, of Linacre-Hall in Derbyshire; but born at Canterbury about 1460. He was educated in the king's school there, under the learned William Selling, alias Tilly; and, being sent thence to Oxford, was chosen fellow of All-Souls-College in 1484. He made a great progress in learning at the university; but, for further improvement, travelled to Italy, with his master Selling, who was sent ambassador to Rome by Henry VII. Having laid in an uncommon stock of classical learning, he went to Rome, and studied natural philosophy and physic, under Hermolaus Barbarus. Upon his return home, he applied himself to the practice of this last art at Oxford; where he was created M. D. and, being made public professor of his faculty, read medicinal lectures. But he had not been long at Oxford, before he was commanded to court by king Henry, who appointed him preceptor and physician to his son, prince Arthur; and he was afterwards made physician to that king, as also to his successor, Henry VIII. and to the princess Mary.

After receiving all these honours, as attestations and rewards of supreme merit in his profession, he resolved to change it for that of divinity. To this study he applied himself in the latter part of his life; and entering into the priesthood, obtained the rectory of Marsham, in Oct. 1509: but, resigning it within a month, he was installed into a prebend of Wells, and afterwards, in 1518, into another of York: he was also præcentor in the latter church, but resigned it in half a year. He had other preferments in the church, some of which he received from archbishop Wareham. He died of the stone, Oct. 20, 1524, and was buried in St. Paul's Cathedral;

Cathedral; where a handsome monument was erected, in 1557, to his memory, with a Latin inscription upon it, by the famous Dr. Caius. He was author of some translations, &c.

LINDSAY (JOHN), a learned divine, of St. Mary's-Hall at Oxford, officiated for many years as minister of the Nonjuring society in Trinity-Chapel, Aldersgate-Street; and is said to have been their last minister. He was also for some time a corrector of the press to Mr. Bowyer the printer; finished a long and useful life, June 21, 1768, at the age of eighty-two; and was buried in Islington church-yard. He published, "The Short History of the Regal Succession, &c. with Remarks on Whiston's Scripture Politics, &c. 1720," 8vo. which occurs in the Bodleian Catalogue. Also a valuable translation of "Mason's Vindication of the Church of England, 1726." In 1747 he published, "Two Sermons preached at Court in 1620," by F. Mason. He had a nephew, who died curate of Waltham-Abbey, Sept. 17, 1779.

LINGELBACK (JOHN), a German painter, was born at Francfort on the Main, 1625: the name of his master is not known. At the age of fifteen, he went to Holland to improve himself; and his pictures there acquired a degree of perfection, which even then produced a great demand for them. He passed into France, in 1645: which voyage increased the number of his admirers, and the price of his works. The able men he found there delighted him, and inspired him with an emulation to make the tour of Italy; and, having made a sufficient purse for it in two years at Paris, he set out for Rome, where he renewed his studies with great application. But whilst his art seemed to engage his whole attention, love broke in upon his studies. A young woman, daughter of an architect, was continually at her window, which was over-against his: tender looks, expressive gestures, and billet-doux, became at length his whole employment, and these produced rendezvous in churches and on walks. At last the damsel found means to introduce her lover into her father's house; whence, as he was retiring one night, he was surprised by two brothers of his mistress, who attacked him briskly; but he defended himself with so much bravery, that he wounded them both, and got off with a slight scratch, happy to have escaped so well! This proved a warning to him, to bid adieu to intriguing, so general, but so dangerous in that city. He applied himself afresh to his studies, which, by his success, made him amends for the loss of his mistress. He continued in Italy till 1650, and then returned through Germany to Amsterdam; where the proficiency he had made in France and Italy soon displayed itself in ample form. His genius was so fertile, that he never repeated the same subject in his pictures. He engraved some landscapes. The time of his

his death, settled fortune, children, or disciples, are not ascertained.

LINNÆUS (CHARLES VON), the father of modern botany, was the son of a Swedish divine, and born May 24, 1707, at Roeshult, in the province of Smaland, in Sweden; of which place his father had the cure when this son was born, but was soon after preferred to the living of Stenbrihult, in the same province, where dying in 1748, at the age of seventy, he was succeeded in his cure by another son. In 1717 young Linnæus was sent to school at Wexfio, where as his opportunities were enlarged, his progress in all his favourite pursuits was proportionably extended. At this early period he paid attention to other branches of natural history; particularly to the knowledge of insects: in which, he made a great proficiency. The first part of his academical education Linnæus received under professor Stobæus, at Lund, in Scania, who favoured his inclinations to the study of natural history.

This eminent man, whose talents enabled him to reform the whole science of natural history, accumulated, very early in life, some of the highest honours that await the most successful proficient in medical science; since we find that he was made professor of physic and botany, in the university of Upsal, at the age of thirty-four; and, six years afterwards, physician to his sovereign, king Adolphus; who, in the year 1753, honoured him still further, by creating him knight of the order of the Polar Star. His honours did not terminate here, for in 1757 he was ennobled; and, in 1776, the king of Sweden accepted the resignation of his office, and rewarded his declining years by doubling his pension, and a liberal donation of landed property, settled on him and his family.

Linnæus had made many tours. He traversed what is called the Lapland Desert; a tract of territory destitute of villages, cultivation, or any conveniences, and inhabited only by a few straggling people. In this district he ascended a noted mountain called Wallevary. From hence he crossed the Lapland Alps into Finmark, and traversed the shores of the North sea as far as Sallero. His journeys from Lula and Pittha, on the Bothnian gulph, to the north shore, were made on foot, while he was attended by two Laplanders; one his interpreter, and the other his guide. In this journey he was wont to sleep under the boat with which they forded the rivers, as a defence against rain and the gnats, which in the Lapland summer are not less teasing than in the torrid zones. In descending one of these rivers, he narrowly escaped perishing by the oversetting of the boat, and lost many of the natural productions which he had collected. In short, he suffered incredible fatigues and hardships, in climbing precipices, passing rivers in miserable boats, suffering repeated vicissitudes of extreme heat and



and cold, and not unfrequently hunger and thirst. He visited and examined several mines in Sweden; where he formed his first sketch of his System on Mineralogy, which appeared in the early editions of the "*Systema Naturæ*," but was not exemplified till 1768.

He was sent with several other naturalists, by the governor of Dalekarlia, into that province, to investigate its natural productions. After accomplishing the purpose of this expedition, he resided some time in the capital of Dalekarlia, where he taught mineralogy, and the docimastic art, and practised physic. He travelled over many other parts of Denmark and Germany, and fixed in Holland, where he chiefly resided until his return to Stockholm. He married one of the daughters of Dr. Moore, a physician at Fahlun, in Dalekarlia, with whom he became acquainted during his stay in that town.

Having been honoured with a gold medal by the Royal Academy of Sciences at Stockholm, for a paper on the subject of promoting agriculture, and all branches of rural œconomy: and having likewise obtained a premium from the Imperial Academy of Sciences at Petersburg, for a paper relative to the doctrine of the sexes of plants, he died Jan. 11, 1778, aged 71.

LIPSIUS (JUSTUS), a most acute and learned critic, was a Low-countryman, and born at Iscanum, a country-seat of his father's, between Brussels and Louvain, Oct. the 18th, 1547. He was descended from an ancient and rich family; his ancestors had been, as his father was, among the principal inhabitants of Brussels; and he had a great uncle, Martin Liptius, who distinguished himself in the republic of letters, was well acquainted with Erasmus, and published learned notes upon Hilary, Augustin, Jerome, Symmachus, Macrobius, and other ancient authors, whom he collated with the best manuscripts. This learned person died in 1555. Our Lipsius was sent to the public school at Brussels, at six years of age; and he soon gave such proofs of uncommon parts, that, according to the stories related of him, he might very well be deemed a kind of prodigy. He acquired the French language, without the assistance of a master, so perfectly, as to be able to write in it, before he was eight years old. At ten years old he was sent from Brussels to Aeth; and, two years after, to Cologne, where he was taught by the Jesuits. At sixteen, he was sent to the university of Louvain; where, being already well skilled in the learned languages, he applied himself principally to the civil law. The Belles Lettres, however, and ancient literature, were what he most delighted in; and therefore, losing his parents, and becoming his own master before he was eighteen, he projected a journey to Italy, for the sake of cultivating them to perfection. He executed what he projected; but, before he set out, he published three books of various readings, which he dedicated to cardinal Granvellan,



Granvellan, a great patronizer of learned men. This was attended with very happy effects; it put him first upon the wings of fame, and opened his way to the cardinal, when he arrived at Rome in 1567. He lived two years with the cardinal, was nominated his secretary, and treated by him with the utmost kindness and generosity.

In 1569, he returned to Louvain, and there spent one year in a very gay manner. Having resolved upon a journey to Vienna, he stopped at Dole, which is an university in the Franche Comte, where they made him drink hard, and had like to have killed him.

As soon as he was pretty well recovered from his illness, he set forwards to Vienna, and there fell into the acquaintance of several learned men, who used many arguments, to induce him to settle there: but partial to his own native soil, he directed his course through Bohemia, Misnia, and Thuringia, in order to arrive at it. Being, however, informed, that the Low-Countries were over-run with the wars, and that his own patrimony was laid waste by soldiers, he halted at the university of Jena, in Saxony; where he was invested with a professorship. He arrived at Cologne, where he married a widow in 1574. He continued nine months with his wife at Cologne, and there wrote his "*Antiquæ Lectiones*:" he also began there his notes upon Cornelius Tacitus, which were afterwards so universally applauded by the learned.

He then retired to his own native seat at Iscanum, near Brussels, where he determined to live at a distance from the noise and the cares of the world, and to devote himself entirely to letters; but he was disturbed by the civil wars, before he was well settled; and went to Louvain, where he resumed the study of the civil law, and took up the title of a lawyer in form; though with no intent to practise or concern himself with business, which he never could be prevailed on to do. He published, at Louvain, his "*Epistolicae Quæstiones*," and some other things; but at length was obliged to quit his residence there. He went to Holland, and spent thirteen years at Leyden; during which time he composed and published his best works. He withdrew himself suddenly and privately from Leyden, in 1590; and, after some stay at the Spa, went and settled at Louvain, where he taught polite literature, as he had done at Leyden, with the highest credit and reputation. He spent the remainder of his life at Louvain, though he had received powerful solicitations, and the offers of vast advantages, if he would have removed elsewhere. During his stay he published several works. All his productions were collected and printed together, in folio, more than once. He died at Louvain, March 23, 1606, in his 59th year. He had no children. The third century of his miscellaneous epistles is the worst of all his works; the best are his "*Commentaries upon Tacitus*," his "*Orationes de concordia*," and "upon the

the Death of the Duke of Saxony." His "Electa" and "Saturnalia" are very excellent books. He was a Greek scholar sufficiently for his own private use, and no further. He was ignorant of poetry, and every thing relating to it. He wrote a bad Latin style in his later compositions; for which he seems a little inexcusable, since, from his "*Varix Lectiones*," the first book he printed, it is plain he could have written better. But the most remarkable particular relating to Lipsius, and one of the greatest faults for which he is censured, is his inconstancy with regard to religion. Being born a Roman-Catholic, he professed the Lutheran religion, while he was professor at Jena. Afterwards returning to Brabant, he lived there like a Roman-Catholic; but, having accepted a professor's chair in the university of Leyden, he published there what was called Calvinism. At last he removed from Leyden, and went again into the Low Countries, where he not only lived in the Roman communion, but even became a bigot, like a very weak woman. But what appeared yet stranger in his behaviour, and was never forgiven him, is, that while he lived at Leyden, in an outward profession of the Reformed religion, he yet approved publicly the persecuting principles which were exerted, throughout all Europe, against the professors of it.

LISLE (GUILLAUME DE), a great French geographer, was born at Paris in 1675. He began at eight or nine years of age to design maps, and his progress in this way was even rapid. In 1699, he first distinguished himself to the public, by giving a map of the world, and other pieces, which procured him a place in the Academy of Sciences in 1702. He was afterwards chosen geographer to the king, with a pension; and not only so, but had the honour of teaching the king himself geography, for whose particular use he drew up several works. He died of an apoplexy in 1726. The name of this geographer was no less celebrated in foreign countries than his own. Many sovereigns attempted to draw him from France, but in vain.

LISTER (MARTIN), an English physician, and natural philosopher, was born in Buckinghamshire, about 1638; and educated under his great uncle Sir Martin Lister, Knt. physician in ordinary to Charles I. and president of the college of physicians. He was afterwards sent to St. John's-College in Cambridge, where he took his first degree in arts in 1658; and was made fellow of his college by a mandate from Charles II. after his restoration in 1660. He proceeded master of arts in 1662; and, applying himself closely to physic, travelled into France in 1688, to improve himself further in that faculty. Returning home, he settled in 1670 at York, where he followed his profession many years with good repute. At the same time he took all opportunities, which his business would permit, of prosecuting researches into the natural history

and antiquities of the country; with which view he travelled into several parts of England, especially in the North.

As this study brought him into the acquaintance of Mr. Lloyd, keeper of the Ashmolean-Museum at Oxford, he enriched that storehouse with several altars, coins, and other antiquities, together with a great number of valuable natural curiosities. He also sent several observations and experiments, in various branches of natural philosophy, to the same friend; who communicating some of them to the Royal-Society, our author was thereupon recommended and elected a fellow thereof. In 1684, resolving, by the advice of his friends, to remove to London, he was created doctor of physic, by diploma, at Oxford. Soon after this, he was elected fellow of the college of physicians.

In 1698, he attended the earl of Portland in his embassy from king William to the court of France; and having the pleasure to see a book he had published the preceding year, under the title of "*Synopsis Conchyliorum*," placed in the king's library, he presented that monarch with a second edition of the treatise, much improved, in 1709, not long after his return from Paris. In 1700, upon the indispension of Dr. Hannes, he was made second physician in ordinary to queen Anne; in which post he continued to his death, in Feb. 1711-12. He was author of several works.

LITTLETON, or LYTTLETON (THOMAS), the celebrated English judge, was descended of an ancient family, and born about the beginning of the 14th century, at Frankley in Worcestershire. Having laid proper foundation of learning at one of the universities, he removed to the Inner Temple; and, applying himself to the law, became very eminent in that profession. He was made, by Henry VI. steward or judge of the court of the palace, or Marshaller of the king's household; and, in 1455, king's serjeant, in which capacity he went the Northern circuit as judge of the assize. Upon the revolution of the crown, from the house of Lancaster to that of York, in Edward IV. our judge, who was now made sheriff of Worcestershire, received a patron from that prince; was continued in his post of king's serjeant, and also in that of justice of assize for the same circuit. In the sixth year of this reign he was appointed one of the judges of the court of Common-Pleas. The same year, 1466, he obtained a writ to the commissioners of the customs of London, Bristol, and Kingston upon Hull; to pay him a hundred and ten marks annually, for the better support of his dignity, a hundred and six shillings and elevenpence farthing, to furnish him with a furred robe, and six shillings and sixpence more, for another robe called Linura. In the 15th of the same reign, he was created, among others, knight of the Bath, to grace the solemnity of conferring that order upon the king's eldest son, then prince of Wales, afterwards Ed-



ward V. The judge continued in the favour and esteem both of his sovereign and all others, for his great skill in the laws of England, till his death, which happened Aug. 23, 1481, in a good old age. He was honourably interred in the cathedral church of Worcester, where a marble tomb, with his statue thereon, was erected to his memory. He married, and had three sons, William, Richard, and Thomas. Richard, being bred to the law, became eminent in that profession: it was for the use of this son, that our judge drew up his celebrated treatise on tenures, or titles by which all estates were anciently held in England: this was written in the latter end of his life, and printed probably in 1477. The judge's third son, Thomas, was knighted by Henry VII. for taking Lambert Simnel, the pretended earl of Warwick. His eldest son and successor, Sir William Littleton, after living many years in great splendor at Frankley, died in 1508.

LITTLETON (ADAM), a learned Englishman, was descended from an ancient family, and born, Nov. 8, 1627, at Hales-Owen in Shropshire; of which place his father was minister. Being educated under Dr. Busby at Westminster-School, he was chosen thence student of Christ-Church, Oxford, in 1647; but ejected by the parliament-clerks the next year. However, he became usher of Westminster-School soon after; and, in 1658, was made second master, having for some time in the interim taught school in other places, and after the Restoration at Chelsea in Middlesex, of which church he was admitted rector in 1671. He was made prebendary of Westminster the same year; and had likewise a grant from Charles II. to succeed Dr. Busby in the mastership of that school, for which he was highly qualified. He had been some years before appointed king's chaplain, and in 1670 accumulated his degrees in divinity, which was conferred upon him without taking any in arts, on account of his extraordinary merit: He died June 20, 1684, aged sixty-seven years, and was buried in his church at Chelsea; where there is a handsome monument, with an epitaph to his memory. He was an excellent philologist and grammarian; an indefatigable restorer of the Latin tongue, as appears from his Latin "Dictionary," and an excellent critic in the Greek, a "Lexicon" in which he laboured much in compiling, but was prevented from finishing by his death. He was also well skilled in the Oriental languages, and in Rabbinical learning. Besides the Latin Dictionary, he published other books.

LITTLETON (EDWARD), LL. D. was educated upon the royal foundation at Eton-School, under the care of the learned and excellent master Dr. Snape. His school-exercises were much admired; and, when his turn came, he was transplanted to King's-College, Cambridge, in 1716, with equal applause. Our author



had not been long at the university, before he diverted a school-fellow, whom he had left at Eton, with an humorous poem, wherein he describes his change of studies, and hints at the progress he had made in academical learning. This was followed by that celebrated one on a Spider. In 1720, Mr. Littleton was recalled to Eton as an assistant in the school, in which office he was honoured and beloved by all the young gentlemen that came under his direction; and so esteemed by the provost and fellows, that, on the death of the Rev. Mr. Melcher in 1727, they elected him into their society, and presented him to the living of Maple-Derham in Oxfordshire. He then married Frances, one of the daughters of Barham Goode, Esq. an excellent lady. June 9, 1730, he was appointed chaplain in ordinary to their majesties; and in the same year took the degree of LL. D. at Cambridge. But, though an admired preacher and an excellent scholar, he never was ambitious of appearing in print. He died of a fever in 1734, and was buried in his own parish-church of Maple-Derham; leaving behind him a widow and three daughters, for whose benefit, under the favour and encouragement of Queen Caroline, his "Discourses" were first printed.

LIVIUS (TITUS), the best of the Roman historians, was born at Patavium, or Padua. He sprung from an illustrious family, which had given several consuls to Rome; yet was himself the most illustrious person of his family. We know but few circumstances of his life, none of the ancients having left any thing about it; and so reserved has he been with regard to himself, that we should be as much at a loss to determine the time his history was written in, if it were not for one passage which accidentally escaped him. He tells us there, that "the temple of Janus had been twice shut since the reign of Numa; once in the consulship of Manlius, after the first Punic war was ended; and again, in his own times, by Augustus Cæsar, after the battle of Actium." Now, as the temple of Janus was thrice shut by Augustus, and a second time in the year of Rome 730, Livy must needs have been employed upon his history between that year and the battle of Actium. It appears, however, from hence, that he spent near twenty years upon it, since he carried it down to beyond 740. He was then come to Rome, where he long resided; and some have supposed, for there is not any proof of it, that he was known to Augustus before, by certain philosophical dialogues, which he had dedicated to him.

He used to read part of his history, while he was composing it, to Mæcenas and Augustus; and the latter conceived so high an opinion of him, that he pitched upon him to superintend the education of his grandson Claudius, who was afterwards emperor. After the death of Augustus, he returned to the place of his birth, where

where he was received with all imaginable honour and respect; and there he died, in the fourth year of the reign of Tiberius, aged above seventy. Some say, he died on the same day with Ovid: it is certain, that he died the same year. Scarce any man was ever more honoured, alive as well as dead, than this historian.

His history, like other great works of antiquity, is transmitted down to us exceedingly mutilated and imperfect. His books were originally an hundred and forty-two, of which are extant only thirty-five.

Though we know nothing of Livy's family, yet we learn from Quintilian, that he had a son, to whom he addressed some excellent precepts in rhetoric. An ancient inscription speaks also of one of his daughters, named Livia Quarta; the same, perhaps, that espoused the orator Lucius Magon, whom Seneca mentions: and observes, that the applauses he usually received from the public in his harangues, were not so much on his own account, as for the sake of his father-in-law.

LLOYD (WILLIAM), a very learned English bishop, was originally of Welsh extraction, being grandson of David Lloyd, of Henblas, in the isle of Anglesey; but he was born at Tidenhurst in Berkshire, in 1627, of which place his father, Mr. Richard Lloyd, was then vicar, and rector likewise of Sunning, in the same county. He took care himself to instruct his son in the rudiments of grammar and classical learning; by which means he came to understand Greek and Latin, and something of Hebrew, at eleven years of age; and was entered, in 1638, a student of Oriel-College in Oxford, whence, the following year, he was removed to a scholarship of Jesus-College. In 1642, he proceeded bachelor of arts, which being completed by determination, he left the university, which was then garrisoned for the use of the king; but, after the surrender of it to the parliament, he returned, was chosen fellow of his college, and commenced master of arts in 1646. In the year of king Charles's martyrdom, our author took deacons orders from Dr. Skinner, bishop of Oxford, and afterwards became tutor to the children of Sir William Backhouse, of Swallowheld, in Berkshire. In 1654, upon the objection of Dr. Pordage by the Presbyterian committee, he was presented to the rectory of Bradfield, in the same county, by Elias Ashmole, Esq. patron of that living in right of his wife. Accordingly he was examined by the tryers, and passed with approbation; but designs being laid against him by Mr. Fowler and Mr. Ford, two ministers at Reading, who endeavoured to bring in Dr. Temple, pretending the advowson was in Sir Humphrey Fortter, he chose to resign his presentation to Mr. Ashmole, rather than undergo a contest with those busy men. In 1656, he was ordained priest by Dr. Brownrig, bishop of Exeter,

Exeter, and the same year went to Wadham-College in Oxford, as governor to John Backhouse, Esq. who was a gentleman-commoner there: with him he continued till 1659. Sept. 1660, he was incorporated master of arts at Cambridge; and, about the same time, made a prebendary of Rippon in Yorkshire. In 1666, he was appointed king's chaplain; and, in 1667, was collated to a prebend of Salisbury, having proceeded doctor of divinity at Oxford in the act preceding. In 1668, he was presented by the crown to the vicarage of St. Mary's in Reading; and the same year was installed archdeacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. This year he obtained also a prebend in the church of St. Paul, London. In 1674, he became residentiary of Salisbury; and, in 1676, he succeeded Dr. Lamplugh, promoted to the see of Exeter, in the vicarage of St. Martin's in the Fields, Westminster; upon which occasion he resigned his prebend of St. Paul's.

Our author had shewn his zeal in several tracts against Popery, notwithstanding which he was charged with favouring the Papists, and the suspicion increased upon his being promoted to the bishopric of St. Asaph, in 1680; insomuch that he thought it necessary to vindicate himself, which he did effectually. In 1690, he was translated to the see of Litchfield and Coventry, and thence to Worcester in 1699. In this bishopric he sat till the 91st year of his age, when, without losing the use of his understanding, he departed this life at Hartlebury-Castle, August 30, 1717. He was buried in the church of Fladbury, near Evesham, of which his son was rector; where a monument is erected to his memory, with a long inscription.

LLOYD (ROBERT), M. A. son of Dr. Pierfon Lloyd, second master of Westminster-School, where Robert was educated, and whence he was admitted of Trinity-College, Cambridge, and took the degree of M. A. At the University, as at Westminster, he distinguished himself by his poetical genius and his irregularities. He was for some time employed as one of the ushers of Westminster-School, where he wrote his celebrated poem called "The Actor, 1700:" which not only gave proofs of great judgment in the subject he was treating of, but had also the merit of smooth versification and great strength of poetry. In the beginning of the poetical war which for some time raged among the wits of this age, and to which the celebrated "Rosciad" founded the first charge, Mr. Lloyd was suspected to be the author of that poem. But this he honestly disowned, by an advertisement in the public papers; on which occasion the real author, Mr. Churchill, boldly stepped forth, and in the same public manner declared himself. After Mr. Lloyd quitted his place of usher of Westminster-School, he relied entirely on his pen for subsistence; but, being of a  
thoughtless

thoughtless and extravagant disposition, he soon made himself liable to debts which he was unable to answer. In consequence of this situation he was confined in the Fleet-Prison, where he depended for support almost wholly on the bounty and generosity of his friend Churchill, whose kindness to him continued undiminished during all his necessities. On the death of this liberal benefactor, Mr. Lloyd sunk into a state of despondency, which put an end to his existence Dec. 15, 1764, in less than a month after he was informed of the loss of Churchill. A partial collection of his poetical works was made by Dr. Kenrick, in two volumes 8vo. 1774; he was also the author of "The Capricious Lovers," a comic opera, 1764, 8vo. and of four other dramatic works.

LOCKE (JOHN), was descended from a genteel family in Somersetshire, born at Wrington near Bristol in 1632, bred up with great strictness in his infancy, and then sent to Westminster-School. Hence he became student of Christ-Church in Oxford in 1651, where he made a distinguished figure in polite literature; and, having taken both his degrees in arts in 1655 and 1658, he entered on the physic line, went through the usual courses preparatory to the practice, and got some business in the profession at Oxford. But his constitution not being able to bear much fatigue of this sort, he gladly embraced an offer that was made to him, of going abroad in quality of secretary to Sir William Swan, who was appointed envoy to the elector of Brandenburg, and some other German princes, in 1664.

This employ continuing only for a year, he returned to Oxford, and was prosecuting his medical studies there, when an accident brought him acquainted with lord Ashley, in 1666, who had a great opinion of Locke's skill in physic; but upon a further acquaintance, regarded this as the least of his qualifications. He advised him to turn his thoughts another way, and would not suffer him to practise physic out of his house, except among some of his particular friends. He urged him to apply himself to the study of political subjects, both ecclesiastical and civil. This advice proved very agreeable to Locke's temper, and he quickly made so considerable a progress in it, that he was consulted by his patron upon all occasions, who likewise introduced him into the acquaintance of the duke of Buckingham, the earl of Halifax, and some other of the most eminent persons at that time.

He had conceived an early disgust against the method of Aristotle, and had a particular aversion to the scholastic disputations. In this disposition he read Des Cartes's philosophy with pleasure; but, upon mature consideration, finding it wanted a proper groundwork in experiments, he resolved to attempt something in that way. Accordingly, having now got some leisure, he began to form the plan of his "Essay on Human Understanding" in 1671; but



but was hindered from making any great progress in it by other employment in the service of his patron, who, being created earl of Shaftesbury, and made lord-chancellor the following year, appointed him secretary of the presentations. He held this place till Nov. 1673, when the great seal being taken from his master, the secretary, who was privy to his most secret affairs, fell into disgrace also, and afterwards assisted in some pieces the earl procured to be published, to excite the nation to watch the Roman-Catholics, and oppose their designs. However, his lordship being still resident at the board of trade, Locke also continued in his post of secretary to a commission from that board, which had been given him by his master in June this year, and was worth 50*l.* per annum, and enjoyed it till Dec. 1674, when the commission was dissolved.

Feb. the 6th this year, he took his bachelor's degree in physic, at Oxford; and the following summer went to Montpelier, being inclinable to a consumption. In 1677, having left Montpelier, he wrote from Paris to Dr. Mapletost, a learned physician, and professor at Gresham-College, intimating, that, in case of a vacancy by doctor Sydenham's marriage, he should be glad to succeed him.

He continued abroad till he was sent for by the earl of Shaftesbury in 1679, when his lordship was made president of Sir William Temple's council; but, being again disgraced and imprisoned in less than half a year, he had no opportunity of serving his client, who, however, remained firmly attached to him; and when he fled into Holland, to avoid a prosecution for high treason, in 1682, he was followed by our author, who found it necessary, for his own safety, to continue abroad after his patron's death, with whom he was much suspected of being a confederate. On this account he was removed from his student's place at Christ-Church in 1684, by a special order from king Charles II. as visitor of the college. Locke thought this proceeding very injurious; and on his return to England, after the Revolution, put in his claim to the studentship; but, that society rejecting his pretensions, he declined the offer of being admitted a supernumerary student. In the same spirit, when he was offered a pardon from James II. in 1685, by Sir William Penn, who had known him at college, he rejected it, alleging, that, being guilty of no crime, he had no occasion for a pardon. In May this year, the English envoy at the Hague demanded him to be delivered up by the States-General, on suspicion of being concerned in the duke of Monmouth's invasion. Hereupon he lay concealed near twelve months, during which he spent his time in writing books, and chiefly his "Essay on Human Understanding." Towards the end of 1686, the just-mentioned suspicion being blown over, he appeared again in public. In 1687, he formed a weekly assembly at Amsterdam, with Limborch, Le Clerc, and others, for holding conferences  
upon

upon subjects of learning; and about the end of the year finished his great work, the "Essay, &c." after upwards of nine years spent upon it.

Having returned to England, Feb. 1689, the place of commissioner of appeals, worth 200*l.* a year, was procured for him by lord Mordaunt. About the same time he was offered to go abroad in a public character; and it was left to his choice, whether he would be envoy at the court of the emperor, that of the elector of Brandenburg, or any other, where he thought the air most suitable to him; but he waved all these on account of the infirm state of his health, which disposed him gladly to accept another offer, that was made by Sir Francis Maltham and his lady, of an apartment in their country seat at Oates in Essex, about 25 miles from London. Hence he was made a commissioner of trade and plantations in 1695, which engaged him in the immediate business of the state; and with regard to the church, he published a treatise the same year, to promote the scheme which king William had much at heart, of a comprehension with the Dissenters. This, however, drew him into one controversy, which was scarcely ended, when he entered into another in defence of his essay, which held till 1698; soon after which the asthma, his constitutional disorder, increasing with his years, began to subdue him; and he became so infirm, that in 1700 he resigned his seat at the board of trade, because he could no longer bear the air of London, sufficient for a regular attendance upon it. He died Oct. 28, 1704, in the 73d year of his age. His body was interred in the church of Oates, where there is a decent monument erected to his memory, with a Latin inscription written by himself.

LOCKER (JOHN, Esq.) F. S. A. eminent for curiosity and literature, was a barrister of law, a commissioner of bankrupts, and clerk of the companies of leather-sellers and clockmakers. He was remarkable for his skill in the Greek language, particularly the modern, of which he became master by accident. Coming home late one evening, he was addressed in modern Greek by a poor Greek sailor from the Archipelago, who had lost his way in the streets of London. He took him to his house; where he was a kind of servant for five or six years, and by him was perfected in that language, so as to write it fluently. He married Elizabeth, eldest daughter of Dr. Stillingfleet; and died a widower, May 29, 1760, aged 67; leaving two sons and a daughter, his elder son, John, a very worthy clergyman, vicar of Kenton, Devonshire; and William, the younger, a captain in the royal navy, residing at Town-Malling in Kent.

LOCKMAN (JOHN), late secretary to the British herring-fishery. His poetical talents seem not very extensive, as the greatest part of

what he has favoured the world with of that sort has been only a few songs, odes, &c. written on temporary subjects, and intended to receive the advantage of musical composition before they reached the public. Mr. Reed, however, found two pieces of the dramatic kind, both of them designed to be set to music, but only the second of them, he thinks, ever performed. They are entitled, 1. "Rosalinda, a musical drama, 1740," 4to. 2 "David's Lamentations, an Oratorio." Mr. Lockman has been concerned in several translations and compilations of very considerable works; particularly the "General Dictionary," and "Blainville's Travels;" but, what is more to his praise, he was a man of the most scrupulous integrity. In conversation, he had some humour, but as for his attempts to excite merriment on paper, they were indeed wretchedly unsuccessful. He wrote a neglected controversial pamphlet in reply to Mr. Nelme, an officer belonging likewise to the herring-fishery. He died Feb. 2, 1771.

**LODGE** (THOMAS, M. D.) The family from which this gentleman was descended had its residence in Lincolnshire, but whether the doctor himself was born there seems not very easy to be ascertained. He was educated at Oxford, where he made his first appearance about 1573, and was afterwards a scholar under the learned Dr. Hoby, of Trinity-College. Here he made very considerable advances in learning, dedicated some time to reading the poets of antiquity; and, having himself a turn to poetry, more especially of the satirical kind, his genius soon rendered itself conspicuous in various compositions of that nature, and obtained him no inconsiderable reputation as a wit and poet. However, he applied himself with great assiduity to the more profitable study of physic, for the improvement of which he went abroad, and, after staying a sufficient time at Avignon to be entitled to the degree of doctor in that university, returned, and in the latter end of queen Elizabeth's reign was incorporated in the university of Cambridge. He afterwards settled in London, where, by his skill and interest with the Roman-Catholic party, in which persuasion, it is said, he was brought up, he met with good success, and came into great practice. He died in 1625, and had tributes paid to his memory by many of his contemporary poets, who have characterized him as a man of very considerable genius. He wrote two plays, and it is thought was concerned in four others.

**LOKMAN** (THE WISE), sometimes called Abre Anam, or father of Anam, a philosopher of great account among the Easterns, by birth an Abyssinian of Ethiopia or Nubia; and, being of those black slaves with thick lips and splay feet, who used to be carried and sold in diverse countries, was sold among the Israelites, in the reigns of David and Solomon. According to the Arabians, he was the



the son of Baura, son or grandson of a sister or aunt of Job. Some say he worked as a carpenter, others as a taylor, while a third sort will have him to be a shepherd: however that be, he was certainly an extraordinary person; upon which account Mahomet makes honourable mention of him in the Koran.

It is said that he lived three hundred years, and died in the age of the prophet Jonas. He was buried not far from Jerusalem; and his sepulchre was to be seen, not above a century ago, at Ramlah, a small town not far from Jerusalem, his remains being deposited near those of the seventy prophets, who were starved to death by the Jews, and all died in one day. He was of the Jewish religion, and some time served in the troops of king David, with whom he had been conversant in Palestine, and was greatly esteemed by that monarch. He is by many supposed to be the same with the Æsop of the Greeks, in whose language Æsop signifies the same with Æthiops. And indeed we find in the parables, proverbs, or apologies of Lokman in Arabic, many particulars that are seen in Æsop's fables, so that it is not easy to determine, whether the Greek or Arabian are the originals.

LOIR (NICHOLAS), a painter of good esteem, was a native of Paris, and son of an ingenious silversmith. He did not want either genius to invent, or art to execute: but, notwithstanding that, he excelled in nothing: there was neither delicacy nor elevation of thought in his works. He died in 1679, aged fifty-five years, being then a professor in the academy of painting.

LOLLARD (WALTER), author of the religious sect called Lollards, was, as some say, an Englishman. It is certain he first broached his doctrine in Germany, about 1315; and, having preached with great zeal in Piedmont, went thence to England, where his disciples were first called Lollards. It is said, he maintained that Lucifer and his associates were condemned unjustly, and had not deserved the punishment inflicted on them, which rather was due to Michael and the good angels. He held also, that God did not punish faults committed upon earth.

LOMBARD (PETER), was born at Novara, a town of Italy, in Lombardy, whence he took his surname; but being bred at Paris, he distinguished himself so much in that university, that the canonry of Chartres was conferred upon him. He was some time tutor to Philip, son of king Lewis le Gros, and brother of Lewis the Young; and was so much esteemed by him, that, upon the vacancy of the bishopric of Paris, that noble personage, being only archdeacon of the said place, declined it for the sake of Lombard, who was accordingly advanced thereto about 1160, and died in 1164. He was interred in the church of Marcellus, in the suburb

of that name, where his epitaph is still to be seen. His work of the "Sentences" is divided into four books, and is looked on as the source and origin of the scholastic theology in the Latin church. He left also commentaries on the psalms and St. Paul's epistles.

LOMONOZOF, a celebrated Russian poet, the great refiner of his native tongue, was the son of a person who trafficked in fish at Kolmogori: he was born in 1711, and was fortunately taught to read; a rare instance for a person of so low a station in Russia. His natural genius for poetry was first kindled by the perusal of the Song of Solomon, done into verse by Polotski, whose rude compositions, perhaps scarcely superior to our version of the psalms by Sternhold and Hopkins, inspired him with such an irresistible passion for the muses, that he fled from his father, who was desirous of compelling him to marry, and took refuge in the Kaikonospaski monastery at Moscow; there he had an opportunity of indulging his taste for letters, and of studying the Greek and Latin languages. In this seminary he made so considerable a progress in polite literature, as to be noticed and employed by the Imperial Academy of Sciences. In 1736 he was sent, at the expence of that society, to the university of Marburgh in Hesse-Cassel, where he became a scholar of the celebrated Christian Wolf, under whom he studied universal grammar, rhetoric, and philosophy. He continued at Marburgh four years, during which time he applied himself with indefatigable diligence to chemistry, which he afterwards pursued with still greater success, under the famous Henckel, at Freyberg in Saxony. In 1741 he returned into Russia; was chosen in 1742 adjunct to the imperial academy; and in the ensuing year member of that society, and professor of chemistry. In 1760 he was appointed inspector of the seminary, then annexed to the academy; in 1764 he was gratified by the present empress with the title of councillor of state; and died April 4. that year, in the 54th year of his age. Lomonozof excelled in various kinds of composition; but his chief merit, by which he bears the first rank among the Russian writers, is derived from his poetical compositions, the finest of which are his odes.

LONG (JAMES LE,) a learned priest of the Oratory, was born at Paris in 1665, and sent early to Malta, in order to be admitted among the clerks of St. John of Jerusalem. He was scarcely arrived, when the plague seized the island; and, meeting by accident a corpse that had died of it, he was refused admittance into his own lodgings, for fear of bringing the infection. He escaped, however, this dreadful disorder, which ravaged the whole isle; and returned to Paris, where he was admitted into the congregation of the Oratory in 1686. After having been a professor in several colleges, he was chosen librarian of St. Honoré at Paris; and the labour he employed

ployed in improving and increasing this library is supposed to have brought a disorder upon him, which carried him off in 1721. He understood many languages; Greek, Hebrew, Chaldee, Italian, Spanish, Portuguese, and English. His principal works are, 1. "Bibliotheca Sacra," printed, 1723, in 2 vols. folio. 2. "Bibliothèque Historique de la France," in folio. 3. "An Historical Discourse upon the Polyglott Bibles, and different editions of it."

**LONG (ROGER)**, D. D. master of Pembroke-Hall in Cambridge, Lowndes's professor of astronomy in that university, rector of Cherryhinton in Huntingdonshire, and of Bradwell juxta mare, in Essex, was famous not only for his well-known and much approved treatise of astronomy, but for a remarkable curious astronomical machine. He also published a "Commencement Sermon, 1728," and likewise an Answer to Dr. Gally's Pamphlet on "Greek Accents." Towards the latter end of his life he was put in nomination for the office of vice-chancellor, which trust he executed before in 1737. He died Dec. 16, 1770, at the age of 91.

**LONGINUS (DIONYSIUS)**, a Grecian, and probably an Athenian, though some authors fancy him a Syrian. His father's name is entirely unknown, by his mother Frontonis he was allied to Plutarch. We are also at a loss for the employment of his parents, their station in life, and the beginning of his education; but we are informed from a fragment of his, that his youth was spent in travelling with them, which gave him an opportunity to increase his knowledge, and improve his mind. The travels of Longinus ended with his arrival at Athens, where he fixed his residence. Here he pursued the studies of humanity and philosophy with the greatest application. Here he published his "Treatise on the Sublime," which raised his reputation to such a height, as no critic either before or since could ever reach. His contemporaries there had so great an opinion of his judgment and taste, that they appointed him sovereign judge of all authors; and every thing was received or rejected by the public, according to the decision of Longinus.

His stay at Athens seems to have been of long continuance; and, whilst he taught here, he had, amongst others, the famous Porphyry for his pupil. The system of philosophy, which he went upon, was the academic; for whose founder (Plato) he had so great a veneration, that he celebrated the anniversary of his birth with the highest solemnity. But it was his fortune to be drawn from the contemplative shades of Athens, to mix in more active scenes. Zenobia, queen of the East, prevailed upon him to undertake the education of her sons. This queen was at war with the emperor Aurelian, was defeated by him near Antioch, and compelled to retire to her fortified capital, Palmyra. The emperor



ror sent her a written summons to surrender ; to which she returned an answer drawn by Longinus, which raised his highest indignation. The emperor exerted every effort, and the Palmyrians were at length obliged to open their gates and receive the conqueror. The queen and Longinus endeavoured to fly into Persia, but were overtaken and made prisoners as they were crossing the Euphrates. When the captive queen was brought before the emperor, her spirits sunk ; she laid the blame of her conduct on her counsellors, and fixed the odium of the affronting letter on its true author. This was no sooner heard, than Aurelian, who was hero enough to conquer, but not to forgive, poured all his vengeance on the head of Longinus. He was carried away to immediate execution, amidst the generous condolence of those who knew his merit.

The writings of Longinus were numerous, some on philosophical, but the greatest part on critical subjects.

**LONGOMONTANUS (CHRISTIAN)**, an eminent astronomer, was born at Longomontum, a town in Denmark, 1562. He was the son of a poor labourer, and in his studies of course would be distressed for want of assets to support him. When he was fifteen, he stole from his family, and went to Wiburg, where there was a college. He spent eleven years in it, supporting himself as he could ; and, thence getting to Copenhagen, the professors of the university there soon conceived a great esteem for him, and recommended him to Tycho Brahe, who received him very kindly. He lived eight years with him, and assisted him so much in his observations and calculations, that Tycho conceived a very particular affection for him ; insomuch that, having left his native country to go and settle in Germany, he was passionately desirous of having Longomontanus with him. Longomontanus attended him : but, being afterwards desirous of a professor's chair in Denmark, Tycho consented to deprive himself of his assistant and friend, gave him a discharge filled with glorious testimonies, and supplied him plentifully with money for his journey. This was in August 1600. At his return to Denmark, he fetched a great compass about, in order to view the places whence Copernicus had made his observations on the stars ; and it was not till 1605, that he was nominated to the professorship of mathematics in the university of Copenhagen. In this situation he continued till his death, which happened in 1647. He married, and had children ; but his wife and they died before him. He was the author of several works, which shew great capacity in mathematics and astronomy.

**LONGUERUE (LOUIS DE)**, a French abbé, was born at Charleville, of a noble family, in 1652. His father spared no cost in his education. At four years old, he was reckoned such a prodigy,

prodigy, that Lewis XIV. passing through Charleville, would see him, and was astonished at him. At fourteen, he began to apply himself to the Oriental, for he had already a very competent knowledge of ancient and modern languages. He was very communicative of his knowledge, and often composed pieces for the use of his friends; but sought no reputation himself by the publications of his writings. He died in 1732, aged eighty. A few of his works are extant, and there is a list in the "*Longueruana*," of several others in manuscript.

LONGUS, an ancient Greek author, of an uncertain age, but who seems to have written after Herodotus, and in some places to have imitated him. He is called a Sophist; but we have no remains of his except four books of "*Pastorals upon the Loves of Daphnis and Cloe*."

LORIT (HENRY), commonly called Glareanus, from Glaris, a town in Switzerland, where he was born in 1488. He began his studies at Cologne, then carried them on at Basil, and finished them at Paris. After having contributed to the advancement of letters, both by discourse and writing, he died in 1563, aged 75.

LORME (PHILIBERT DE), was born at Lyons about the beginning of the 16th century. At fourteen, he went into Italy, to study the beauties of antiquity. There he became acquainted with Marcellus Cervin, afterwards pope Marcellus II. who had a good taste for the polite arts, and, conceiving a great esteem for Lorme, communicated to him every thing that he knew. Enriched with the spoils of antiquity, he returned to Lyons in 1536, and banished thence the Gothic taste. At length going to Paris, to work for the cardinal de Bellay, he was soon employed in the court of Henry II. His services were recompensed above his expectations. He was made almoner and counsellor to the king, and had the abbies of St. Eloy and St. Serge of Angers conferred upon him. De Lorme died in 1577; he left several books of architecture, greatly esteemed.

LORME (JOHN DE), an eminent physician of France, was born in 1544, at Moulins in the Bourbonnois. He studied at Montpellier, where having taken his doctor's degree, he practised his art at Forez in 1578. Here he wrote some Latin and French verses, which were prefixed to the *Troisième Notaire* of John Papon; and afterwards was made first physician to Louisa of Lorraine, consort to Henry III. and then to Mary of Medicis, queen to Henry IV. under whom he also had the place of physician in ordinary. He attended the court (where he was much esteemed) many years; and when he became disabled, by age and infirmities, for that service, he

he obtained an honourable discharge to retire to Moulins, the place of his nativity; where Lewis XIII. returning victorious from Languedoc, December 1622, with the queen his mother, took their lodgings at his house in 1623, as a testimony of their kindness. He spent the latter part of his life in great tranquillity, and died in 1634, more loaden with honours than with years.

LORME (CHARLES DE), son of the preceding, was born with great natural endowments in 1587; and, being also bred a physician, practised his profession with as much reputation as his father, and became physician in ordinary and counsellor to Lewis XIII. He was acknowledged, both at court and in the city of Paris, to be one of the finest geniuses in his profession. He had been before physician to Gaston duke of Orleans, but did not continue long in that employment. He was likewise physician at Bourbon spa, where he practised much longer. He rivalled his father also in the length of his life; and moreover, when he was very far advanced in years, had vigour enough to think of marrying a third wife. Having spent some years considering of the matter, he then made choice of a very young and beautiful maiden, which it was thought would hasten his death; but on the contrary, his marriage-bed proved the grave of his young wife: she got a consumption by the old man's side, and could never be cured; while her husband prolonged his life, apparently in some measure by this marriage, to the age of fourscore and eleven. Some time before his death, he resided in the marshal de Crequi's house, where he died in 1678, as famous as he was old.

LORRAIN (ROBERT LE), an eminent sculptor, born at Paris, Nov. 1666. From his infancy he made so rapid a progress in the art of designing, that, at eighteen, the celebrated Girardon intrusted him with the care of teaching his children, and of correcting his disciples. He committed to him also, in conjunction with Noulsson, the execution of the famous tomb of cardinal Richelieu, in the Sorbonne, and of his own tomb at St. Landres, in Paris. On his return from Rome, he finished several pieces at Marseilles, which had been left imperfect by the death of M. Puget. He had a strict friendship with Depreaux, De Piles, and Tournesfort, and was received into the academy of sculpture, in Oct. 1701, when he composed his *Galatea* for his chief d'œuvre, a work universally esteemed. The academy elected him professor, May 29, 1717; and he died their governor, June 1, 1743, aged seventy-seven.

LOTEN (JOHN), a good painter of the English school, though a native of Holland, since he lived and painted many years in England. He had an uncommon genius in landscape painting, in a manner very sylvan, like the glades and ridings of the parks in



that country. He painted many views of the Alps in Switzerland, where he lived several years. His works may be frequently met with in England. He died in London about 1681.

**LOVE (JAMES).** By this name our present author was distinguished for many years before his death, though it was only assumed when he first attached himself to the stage. His real name was Dance, and he was one of the sons of Mr. Dance, the city surveyor, whose memory will be transmitted to posterity, on account of the clumsy edifice which he erected for the residence of the city's chief magistrates. Our author received, it is said, his education at Westminster-School, whence he removed to Cambridge, which it is believed he left without taking any degree. About that time a severe poetical satire against Sir Robert Walpole, then minister, appeared under the title of, "Are these Things so?" which, though written by Mr. Miller, was ascribed to Mr. Pope. To this Mr. Love immediately wrote a reply, called, "Yes they are, what then?" which proved so satisfactory to the person whose defence was therein undertaken, that he made him a handsome present, and gave him expectations of preferment. Flattered with this distinction, with the vanity of a young author, and the credulity of a young man, he considered his fortune as established, and, neglecting every other pursuit, became an attendant at the minister's levees, where he contracted habits of idleness and expence, without obtaining any advantage. The stage now offered itself as an asylum from the difficulties he had involved himself in, and therefore, changing his name to Love, he made his first essays in frolicking companies. He afterwards performed both at Dublin and Edinburgh, and at the latter place remained nine years as manager. At length he received, in the year 1705, an invitation to Drury-Lane Theatre, where he continued during the remainder of his life. In 1705, with the assistance of his brother, he erected a new theatre at Richmond, and obtained a licence for performing in it; but did not receive any benefit from it, as the success of it by no means answered his expectations. He died about the beginning of 1774. He neither as an actor or author attained any great degree of excellence.

**LOVELACE (RICHARD),** an elegant poet of the last century, was the eldest son of Sir William Lovelace, of Woolridge in Kent, and was born in that county about 1618. He received his grammar-learning at the Charter-House, and, in the year 1634, became a gentleman-commoner of Gloucester Hall, Oxford. In 1635 he was created M. A. and leaving the university, retired, in great splendor to the court, where being taken into the favour of lord Goring, he became a soldier, and was first an ensign, and afterwards a captain. On the pacifi-

cation at Berwick, he returned to his native country, and took possession of his estate, worth about five hundred pounds per annum, and about the same time was deputed by the county to deliver the Kentish petition to the House of Commons, which giving offence, he was ordered into custody, and confined in the Gatehouse, whence he was released on giving bail, not to go beyond the lines of communication without a pass from the speaker. During the time of his confinement to London, he lived beyond the income of his estate, chiefly to support the credit of the royal cause; and in 1646 he formed a regiment for the service of the French king, was colonel of it, and wounded at Dunkirk. In 1648 he returned to England with his brother, and was again committed prisoner to Peter-House in London, where he remained till after the king's death. When set at liberty, having consumed all his estate, he grew melancholy, became very poor, and was the object of charity. He died in a very poor lodging in Gunpowder-Alley near Shoe-Lane, in 1658, and was buried at the west end of St. Bride's-Church. He wrote two plays, neither of which have been printed, "The Scholar," a comedy; and "The Soldier," a tragedy.

**LOUIS XVI.** (His most CHRISTIAN MAJESTY), was grandson of Louis XV. and third son of the dauphin of France, by Maria-Josepha, the princess royal of Saxony. Louis was born the 23d of August 1754. His two elder brothers dying, viz. the duke of Aguefseau in Sept. 1754, and the duke of Burgundy in 1761, paved the way for him to succeed to the throne. His father, the dauphin, died at Fontainebleau the 20th of December 1765, and his mother in 1767. They had both paid the greatest attention to the education of their children, and had strongly intilled into the mind of Louis a profound reverence for the religion of his country. On his father's death he took the title of dauphin of France; and, April 16, 1770, he espoused Marie-Antoinette, archduchess of Austria, sister of the late emperors of Germany, Joseph and Leopold. Louis XV. dying in May 1774, his grandson succeeded him, and immediately received the usual homage of the princes and princesses of the blood. He was crowned the next year at Rheims.

One of the first steps of Louis was to recall the parliaments, banished by his predecessors. He gave the administration of the finances to the celebrated Turgot, whose fertile genius led him to aggrandize commerce, by the aid of liberty and industry. This great man proceeded rigorously in the work of reformation; but his foes became so numerous, that he was compelled to retire.

While Louis was endeavouring to restore the state of his own country, the circumstances of a neighbouring nation unfortunately led him aside from those paths of peace, in which alone a monarch can relieve the distresses of his subjects. The king of Great-Britain

tain had unfortunately engaged in a contest with his American subjects; the hatred which had long subsisted between the two nations, induced Louis to send help to the revolted subjects of England; at first privately, but soon after the American congress asserted their independence, Louis received their ambassadors openly, became a principal in the war, and by the aid of his arms, detached America from the dominion of England.

Repeated acts of the king shew his good intentions, and sincere endeavours to do what he thought right; but many other circumstances strongly tend to prove he was unhappily surrounded by evil counsellors.

On the 4th of February 1790, the assembly having made a considerable progress in the new constitution, the king repaired to their hall, and there solemnly engaged to love, maintain, and defend, the constitution; the known integrity of the monarch, compels one to say he undoubtedly intended to fulfil his engagements. He again renewed his oath on the 14th of July, being the first anniversary of the revolution, and in April 1791, notified to foreign powers his having taken that oath. Yet, on the 21st of June following, the powerful influence of his ill-advisers appeared, by the private and precipitate departure of the king and queen; the king leaving behind him a paper, protesting against all that he had acceded and sworn to. His being stopped and brought back, are incidents well known. Louis finding further evasion would be of no avail, on the 19th of September, by letter to the National Assembly, accepted the whole of the new constitution, and the next day came to the said assembly and again swore to support and defend it.

Louis was now deprived, it is true, of many of the powers possessed by his ancestors, but he still retained great prerogatives, and an income fixed on him for the expences of his household, far exceeding what is allowed to the king of Great-Britain for the whole charge of his civil list.

Mean time the family of the monarch were exerting themselves in every part of Europe to raise enemies to the French nation. Monsieur and count d'Artois, assisted by the well-known Calonne, formed a plan to recover the lost power of the monarch by force of arms. How far the king was privy to, or concerned in these intrigues, has not yet clearly appeared; but his employing his income to secure an influence in the constituent and second assemblies, is too well established to be doubted.

The preparations made for the combined powers to enter France, and the undue influence which the king appeared to have gained in the national assembly, roused the spirit of the republican party in France, and the second revolution of the 10th of August was the consequence, which threw Louis down from the throne, and brought on his unhappy execution.

Since that day the violent party in France have never ceased



to pursue him with rancour. His conduct, in some respects, has certainly aided their machinations, but the behaviour of the powers of Europe has been of infinite more prejudice to him. His subsequent trial, and his conduct therein, has served to raise his character in the opinions of mankind, and to sink that of his opponents. But notwithstanding the conduct of the majority of the national convention justly deserves reproach, the spirited exertions of the minority demand our highest eulogium. Three hundred men, threatened with the poignards of assassins, nobly standing forth to save a man, whose conduct they could not approve, shew evidently that France still possesses men of virtue, justice, and magnanimity.

The convention having determined to try Louis; in the evening session of the 10th of December 1792, Lindes, chairman of the committee appointed to draw up the act setting forth the charges against him, presented, by way of a preliminary report, an historical recital of his conduct since the commencement of the revolution. The act of accusation itself, however, not being ready, the assembly adjourned till the next morning, at eight o'clock. The morning of the next day was consecrated to the discussion of this act, and the manner in which the questions were to be asked; it was resolved, that no series of particular questions should be put, but that the act of accusation should be divided into as many articles as it exhibited charges, to each of which the accused should be obliged to answer.

The national assembly having almost unanimously voted Louis guilty, on Wednesday the 16th of January, the appeal nominal commenced in the national convention of France, on the question of the punishment to be inflicted on Louis Capet, and lasted for twenty-four hours, most of the members prefacing their opinions with their reasons.

In the session of Thursday the 17th of January 1793, in the evening, the president announced the result of the appeal nominal, which was as follows: out of 721 votes, 365 were for death, 319 for imprisonment during the war, two for perpetual imprisonment, eight for a suspension of the execution of the sentence of death till after the expulsion of the family of the Bourbons; 23 were for putting him to death, if the French territory was invaded by any foreign power; and one was for death, but commutation of punishment. The president in consequence declared, "that the national convention pronounced sentence of death against Louis Capet."

The counsel of Louis then appeared at the bar, and read a letter, by which he charges them to demand in his name an appeal to the people. They in consequence requested a suspension of the execution of the sentence, and the report of the decree issued at the beginning of the sessions, by which the convention had passed to the order of the day on the proposition of requiring for that purpose

two-thirds of the votes. The convention rejected the demand of an appeal to the people; passed on to the order of the day on the request respecting the necessity of the voices of two-thirds of the people; and adjourned till the next day all the questions respecting the sentence of Louis. Previous to the passing of the sentence, the president announced, on the part of the foreign minister, a letter from the Spanish minister relative to that sentence; the convention, however, unanimously refused to hear it.

The 18th a fresh appeal nominal commenced, touching the sentence of death passed on Louis Capet, in order to discover whether any mistake had been made in the collection of the votes. Vergniaux, Gaudet, Gersonne, and many other members, who had announced a wish that the assembly should examine the question respecting the suspension of the execution of the sentence, declared, that they had not actually voted for that suspension, and desired to be included amongst those who voted purely and simply for death. Others, who had more expressly voted for the suspension, persisted in declaring their indivisible opinion. The question relative to the suspension of the execution of the sentence was adjourned till the next day.

The 19th, the convention proceeded to the appeal nominal on the question, whether the execution of the sentence passed on Louis Capet should be delayed? at the close of which the president declared the following to be the result: out of 748 members, 17 were absent on commission, 21 from sickness, 8 without any assigned reason, 12 did not vote, 310 were for delaying the execution of the sentence, and 348 for putting it into-execution.

On the morning of his execution he left the temple agreeable to the instructions from the provisional council, at eight o'clock. He had on a brown great coat, white waistcoat, black breeches and stockings. His hair was dressed. He was conducted from the temple to the place de la Revolution, (*ci-devant* Louis Quinze), which had been appointed for the execution, in the mayor's carriage. His confessor and two gendarmes were in the same coach: the greatest silence was preserved during the procession.

Arrived at the square, Louis XVI. the *ci-devant* monarch, firmly ascended the scaffold, amidst the noise of drums and trumpets. He made a sign that he had something to say; the beating of the drums and the clamour of the trumpets instantly ceased, some officer however exclaimed, "no harangue," and the drums again began to beat, the trumpets to sound. Notwithstanding the clamour, these words were distinctly heard—"I recommend my soul to God—I pardon my enemies—I die innocent."

After the punishment, "Vive la Nation!" resounded on all sides, and all the hats of the spectators were hurled in the air.

The same year the unfortunate queen Marie Antoinette suffered under the axe of the guillotine, October the 16th, after having been

condemned on the preceding day, by the remnant of the conventionists, as guilty of having been accessary to, and having co-operated in, different manoeuvres against the liberty of France; of having entertained a correspondence with the enemies of the republic; of having participated in a plot tending to kindle civil war in the interior of the republic, by arming citizens against each other.

The murder took place at half past eleven o'clock in the forenoon. The whole armed force in Paris was on foot, from the Palace of Justice (diabolically so named) to the Place de la Revolution. The streets were lined by two very close rows of armed ruffians. As soon as the queen left the Conciergerie, to ascend the scaffold, the hired mob which was assembled in the courts and the streets, cried out bravo, in the midst of plaudits. She had on a white loose dress, and her hands were tied behind her back. She looked firmly round her on all sides. She was accompanied by the ci-devant curate of St. Landry, a constitutional priest; and on the scaffold preserved her natural dignity of mind.

LOWE (THOMAS), a well-known vocal performer at the public gardens and theatres; who appeared first on the stage at Drury-Lane, in September 1740, in the part of Sir John Loverule, in "The Devil to Play," and soon afterwards in Captain Macheath, which character he supported with peculiar ease and spirit. On the opening of Rockholt-House as a place of entertainment, he was employed as a principal singer; after which he engaged at Vauxhall, where he continued more than 20 years. His engagement at Covent-Garden lasted as long a period. On Mr. Beard's becoming manager of that theatre he quitted it for Drury-Lane, where he was in a short time supplanted by the late Mr. Vernon. He took Marybone-Gardens, and brought out Miss Catley there as one of his vocal assistants. The first season proved prodigiously successful; but a wet summer washed away all his good fortune, and he was reduced to great distress soon afterwards. He took the Wells at Otter's-Pool near Watford, and made other successful efforts to procure a comfortable livelihood. When Mr. King purchased the property of Sadler's-Wells, his natural liberality suggested to him that he might find a situation at the Wells for his old friend Tom Lowe: Mr. Lowe in consequence was engaged there, and continued to gain an easy income with undiminishing reputation. Notwithstanding he was between 20 and 30 years in the receipt of an income little less than 1000*l.* a year, yet he constantly dissipated the whole of it, and became, in the decline of his life, an object of charity as well as pity. He died March 2, 1783.

LOWER (DR. RICHARD), a celebrated English physician, was a native of Cornwall, and trained under the famous Dr. Thomas Willis. He practised physic in London with great reputation, and died



died in 1661. He was the author of an excellent book “*de Corde* ;” and of another “*de motu et colore sanguinis, et chyli in eum transitu.*”

LOWER (Sir WILLIAM, Knt.), a noted cavalier in the reign of Charles I. was born at Tremare in Cornwall. During the heat of the civil wars, he took refuge in Holland, where being strongly attached to the Muses, he had an opportunity of enjoying their society, and pursuing his study in peace and privacy. He produced six plays. He died in 1662.

LOWTH (WILLIAM), a distinguished divine, was the son of William Lowth, apothecary and citizen of London, and was born in the parish of St. Martin, Ludgate, Sept. 11, 1661. His grandfather Mr. Simon Lowth, rector of Tylehurst in Berks, took great care of his education, and initiated him early in letters. He was afterwards sent to Merchant-Taylors-School, where he made so great a progress, that he was elected thence into St. John's College, in Oxford, before he was fourteen. Here he regularly took the degrees of master of arts, and bachelor in divinity. His eminent worth and learning recommended him to Dr. Mew, bishop of Winchester, who made him his chaplain, and conferred upon him a prebend in the cathedral church of Winchester, and the rectory of Buriton, with the chapel of Petersfield, Hants. There is scarcely any ancient author, Greek or Latin, profane or ecclesiastical, especially the latter, but what he had read with accuracy, constantly accompanying his reading with critical and philological remarks. Of his collections in this way, he was upon all occasions very communicative. Hence his notes on “*Clementis Alexandrinus*,” remarks on “*Josephus*,” annotations on the “*Ecclesiastical Historians*,” &c. &c. The author of “*Bibliotheca Biblica*” was indebted to him for the same kind of assistance. He married Margaret, daughter of Robert Pitt, Esq; of Blandford, by whom he had three daughters and two sons, one of whom the learned Dr. Robert Lowth, is the subject of our following article. He died in 1732, and was buried by his own orders in the church-yard at Buriton.

He published “*Commentaries*” on the prophets, “*Isaiah*,” “*Jeremiah*,” “*Ezekiel*,” “*Daniel*,” and the “*minor prophets*.” Likewise sermons, tracts, &c.

LOWTH (ROBERT), lord bishop of London, dean of his majesty's chapel-royal, a lord of trade and plantation, a governor of the Charter-House, a trustee of the British Museum, and one of the lords of the privy-council, was born in 1701, and bred at Winchester-School, from thence he was removed on the same foundation, to New-College, Oxford, where he proceeded M. A. 1737, was

was created D. D. by diploma in 1754. and F. R. S. in 1765. His fame for classical accomplishments and Oriental literature was there soon and greatly established, and was never unaccompanied with credit; his private worth, and manners were at once delicate and brave. Mr. Lowth was chosen as the tutor of the duke of Devonshire. He went abroad with him, and brought home such a return as was to be expected from kindred honour and well reciprocated use. When the duke became lord-lieutenant of Ireland, Dr. Lowth went with him, and, as first chaplain, had the first preferment which government there got in their disposal. That was no less than the bishopric of Kilmore. But Lowth's mind at that time being set on objects even higher than mitres, many family and friendly charms, and some pursuits in literature, which particularly endeared the preference of his native country, an exchange was sought for, and, what very rarely happens, was no sooner sought than found. There was at that time a Mr. Lellie, with the same eagerness to get into Ireland as Lowth had to get out of it. He agreed to accept Kilmore, Lowth succeeding to what he relinquished, a prebend of Durham and the rectory of Sedgfield. In the administration formed by the late duke of Cumberland, Lowth's friends participating largely, he was the first bishop that they made. He went to Oxford in September 1776, on the translation of bishop Hume from thence to the see of Salisbury; and in April 1777, when London lost bishop Terrick, he was succeeded by Dr. Lowth. He entered on this high office with expectations singularly splendid. His literary character is better known from its own efforts than by any thing now to be said about it. Few men attempted so much, and with more success. His triumphs in Hebrew learning were yet more gratifying. Witness his learned *Prælections* on its poetry, while he held the poetry professorship from 1738 to 1742, at Oxford. They were published in 1763, and translated into English by Mr. Gregory in 1787. But perhaps the most enviable, as the most useful achievements, are what refer to his own language: which owes to him what nothing said in it can ever pay, the *First Institutes of Grammar*, printed in 17..; and, in his *Translation of Isaiah*, the sublimed poetry in the world. His obligations to the colleges where he received his education are admirably expressed in his judicious, complete, and learned *Life of their Founder*, 1738; reprinted, with additions, 1759. His Lordship's "*Observations on the Antiquity of the Hebrew Points*," are deduced from grammar, testimony, and history. Amongst his many elegant productions, is a poem "*On the Genealogy of Christ*," as it is represented on the east window of Winchester-College Chapel, and was written when he was a boy at Winchester School. Several of his sermons, preached on public occasions, have been published. He died at the episcopal palace at Fulham, Nov. 3, 1787. Having been much afflicted with the stone, his body was

opened,

opened, and eight stones were taken away, one of very considerable magnitude. His lordship's remains were privately but solemnly interred in a vault at Fulham church, near those of his predecessor. He left a son and daughter to inherit his fortune, which is estimated at 40,000*l*.

LOYOLA (*IGNATIUS OF*), the founder of the Jesuits, was born of a considerable family in 1491, at the castle of Loyola, in the province of Guipuscoa in Spain. He was brought up in the court of Ferdinand and Isabella; and, as soon as he was of age, took upon him the profession of a soldier. He was addicted to all the excesses too common to that state; nevertheless he behaved like a good officer, and sought for occasions to signalize himself. He discovered great marks of valour at Pampeluna, when it was besieged by the French in 1521; and was even wounded with a cannon-ball, which broke his right leg. While this wound was healing, he formed a resolution of bidding adieu to all terrestrial vanities, of travelling to Jerusalem, and dedicating himself to God.

The instant he was cured, he set out for the holy lady of Montserrat; and, being arrived there, hung up his arms over the altar of the blessed Virgin, to whom devoting himself, he watched all night at Montserrat, sometimes standing, sometimes kneeling, and having set out before day-break, put on a pilgrim's habit, and travelled to Manresa. Here he took his lodging among the poor of the town-hospital, and practised mortifications of every kind for above a year. He let his hair and nails grow, begged from door to door, yet fasted six days in the week; whipped himself thrice a day, was seven hours every day in vocal prayer, lay bare upon the ground, and all to prepare himself for his adventures to Jerusalem. It was here also that he wrote his book of "*Spiritual Exercises*," in Spanish; a Latin translation of which, by Andrew Frusius, he published at Rome in 1548, when it was favoured with the approbation of pope Paul III.

Having embarked on board a ship at Barcelona, in order to go to Jerusalem, he arrived at Cajeta in five days, and would not proceed in his enterprise till he had received the pope's benediction. Accordingly he came to Rome on Palm-Sunday, 1523; from whence, after paying his respects to Hadrian VI. he went to Venice. He embarked there the 14th of July 1523, arrived at Joppa the last of August, and at Jerusalem the 4th of September. Having gratified in that country his devout curiosity, he returned to Venice, where he embarked for Genoa; and from thence came to Barcelona, where he stopped, as at the most convenient place with respect to the design he had of studying the Latin tongue.

Loyola was thought in two years to have made a progress sufficient for his being admitted to the lectures of philosophy; upon which he went to Alcala de Henares in 1526. His mendicant



life, his apparatus, and that of four companions, who had already espoused his fortune, together with the instructions he gave to those who flocked about him, brought him at length under the cognizance of the inquisition. Inquiries were made concerning his life and doctrines; and it being observed, that a widow with her daughter had undertaken a pilgrimage on foot, as beggars, under his direction, he was strongly inveighed against, and thrown into prison. He obtained his release upon promising not to vent his opinions for four years; but, this restraint not suiting at all with his design, he determined not to comply with it; and, therefore, going to Salamanca, he continued to discourse on religious matters, as before. He was thrown again into prison, and was not discharged till he had made some promises, as at Alcala de Henares. Then he resolved to go to Paris, where he arrived in February 1528, with a firm resolution to pursue his studies vigorously; but the wretched circumstances to which he was reduced, he being forced to beg about the streets, and to retire to St James's hospital, were prodigious obstacles to his design; not to mention, that he was then impeached before the inquisition. Notwithstanding these difficulties, he went through a course of philosophy and divinity, and won over a certain number of companions, who bound themselves by a vow to lead a new way of life. They did this in the church of Montmartre, the 15th of August 1534; and renewed their vow twice in the same place, and on the same day, with the like ceremonies. At first they were but seven in number, including Loyola; but were at last increased to ten. They agreed, that Loyola should return to Spain to settle some affairs, that afterwards he should proceed to Venice, and that they should all set out from Paris, January 25, 1537, to meet him.

He went into Spain in 1535, preached repentance there, and drew together a prodigious crowd of auditors. After transacting the affairs which his associates had recommended to his care, he went by sea to Genoa; and travelled from thence to Venice, where they met him January 8, 1537. As they had bound themselves by a vow to travel to Jerusalem, they prepared for that expedition; but were first determined to pay their respects to the pope, and obtain his benediction and leave. Accordingly they went to Rome, and were gratified in their desires. Being returned to Venice, in order to embark, they found no opportunity; the war with the grand seignior having put an entire stop to the peregrination of pilgrims by sea. They resolved however not to be idle, and therefore dispersed themselves up and down the towns in the Venetian territories. It was resolved at length, that Loyola and two others, Faber and Laynez, should go to Rome, and represent to the pope the intentions of the whole company; and that the rest, in the mean time, should be distributed into the most famous universities of Italy, to plant and insinuate piety among the young students, and

and to increase their own number with such as God should call in to them.

Ignatius, Faber, and Laynez, came to Rome about the end of 1537, and at their first arrival had audience of his holiness Paul III. They offered him their service; and Loyola undertook, under his apostolical authority, the reformation of manners, by means of his Spiritual exercises, and of Christian instructions. Being dismissed for the present, but not without encouragement, Loyola proposed soon after to his companions the founding of a new order; and, after conferring with Faber and Laynez about it, sent for the rest of his companions, who were dispersed through Italy. The general scheme being agreed on, during the execution thereof, a persecution was raised against Loyola at Rome, who however went on with his great work, in spite of all opposition. Some of his companions were employed upon great occasions by the Pope; and two of them, Simon Rodriguez and Francis Xavierius, were sent to the Indies, with no less than the title of "Apostles of the new World."

Loyola had already presented the Pope with the plan of his new society; and he now continued his application with more warmth than ever, to have it approved by the holy see. Accordingly Paul III. confirmed it in 1540, on condition, that their number should never exceed threescore; and, in 1543, without any restrictions. Loyola was created general of this new order in 1541, and made Rome his head quarters, while his companions dispersed themselves over the whole earth. Having got his order confirmed by pope Julius III. in 1550, he would have resigned his employment of general; but the Jesuits not permitting him he continued in it till his death, which happened July 31, 1556, in his sixty-sixth year. He died thirty-five years after his conversion, and sixteen after his society was founded.

LUBIENITSKI (*STANISLAUS*), in Latin Lubieniecius, a gentleman of Poland and celebrated Socinian minister, was descended from a very noble family, related to the house of Sobieski, and born at Racow in that kingdom, in 1623. His father, a minister, bred him up with great care under his own eye; and, even while he was a school-boy, brought him into the diet of Poland, in order to introduce him to the acquaintance of the grandees, and instruct him in every thing that was suitable to his birth. He sent him afterwards to Thorn in Saxony, in 1644; where, young as he was, he joined the two Socinian deputies, at the conference then held in that city, for the re-union of different religions among the reformed. He continued here, and drew up a diary of the conference; and then attended the young count of Niemirycz in his travels, as governor. Upon the death of his father, in 1648, he returned to Poland.

In 1652, he married the daughter of a zealous Socinian, and was appointed coadjutor to John Ciachovius, minister of Siedliefki; and, giving daily fresh proofs of his learning and prudence, the synod of Czarcow admitted him into the ministry, and made him pastor of that church: but, on the Swedish invasion in 1655, he retired to Cracow with his family, where he employed himself in fasting, prayer, and preaching. At the same time he insinuated himself so much into the king of Sweden's favour, that he had the honour of dining at his majesty's table; and the city coming again under the dominion of Poland in 1657, he followed the Swedish garrison, with two other Socinians, in order to petition that prince that the Unitarians, who had put themselves under his protection, might be comprehended in the general amnesty, by the treaty of peace with Poland. He arrived at Wolgast in October this year, and was well received by the Swedish monarch, who admitted him, as before, to his table. He also conversed intimately upon his religion with some Swedish lords, which gave great uneasiness to the divines, who endeavoured in vain to hinder it. But when the peace was concluded at Oliva, he had the mortification to see the Unitarians excepted out of the general amnesty granted to all other dissenters from Popery.

Under this disappointment of returning into Poland, he embarked for Copenhagen, in order to seek a settlement there for his exiled brethren. He arrived in that city Nov. 1660, and made himself very acceptable to the Danish nobility. He had an extensive epistolary correspondence, which furnished him with many particulars from foreign countries. With this news he entertained the nobility; and, when it was read to the king, he was so delighted with it, that he created a new place for him, whereby he was made secretary for transcribing these news-letters for his majesty's use, and he was promised an annual pension for it. So much favour alarmed the Lutheran divines, who giving out that the Polish minister seemed to be in a fair way of making a convert of their prince to Arianism, Frederick found it necessary to tell him privately, that all he could grant him, in behalf of the Unitarians, was to connive at their settling at Altona. Hereupon he returned, in 1661, to Stetin in Pomerania. But the persecution followed him; so that he was obliged to retire from that city, and go to Hamburgh, whither he sent his family the next year 1662. He had now three several conferences with queen Christina, upon points of Socinianism, in the presence of some princes; and the king endeavoured to persuade the magistrates to suffer him to live quietly: but his intercession did not prove sufficient. The Lutheran ministers petitioned the ministers so often, and so earnestly, to banish him, that he was several times commanded to retire. In vain did he represent, that his Danish majesty honoured him with his protection, and that he was innocent; he was forced to give way to the storm; and he accordingly retired to the king at Copenhagen, in 1667.

His



His next remove was to Fredericksburg, where he obtained leave to settle with his banished brethren, and a promise not to be disturbed in the private exercise of their religion. But they did not enjoy this happiness long. The duke of Holstein-Gottorp, without whose knowledge it had been done, at the persuasion of John Reinboht, one of his chaplains, and the Lutheran superintendent, banished them both from that city, and from all his dominions. In this exigence he returned to Hamburg, by the advice of his friends, who imagined his enemies would now have abated something of their animosity. They had also procured him the title of secretary to the king of Poland, in hopes thereby to oblige the magistrates to let him live quietly in that city: the king of Denmark likewise interceded again for him. Thus supported, he kept his ground a long time against the ministers; but, at last, the magistrates sent him positive orders to remove, but, before he could obey their order, he had poison given him in his meat, of which he died, May 18, 1675, having lamented in verse the fate of his two daughters, who fell a sacrifice to the same poison two days before. His body was buried at Altona, against all the opposition that the Lutheran ministers could make.

Lubienitki was composing his History of the Reformation of Poland at the time of his death, which hindered him from completing it. All that was found among his manuscripts was printed in Holland, in 1685, 8vo. He wrote several other books.

LUBIN (NICHOLAS), an Austin friar, and geographer to the French king, was born at Paris, Jan. 29, 1624, took the monk's habit early, passed through all the offices of his order, became provincial-general of the province of France, and at last assistant-general of the Austin monks of France at Rome. He applied himself particularly to the subject of the benefices of France, and of the abbeys of Italy, and acquired that exact knowledge therein, which enabled him to compose, both in France and at Rome, "The geographical Mercury;" "Notes upon the Roman martyrology, describing the places marked therein;" *La Pouille of the French abbeys*;" "The present state of the abbeys of Italy;" "An account of all the houses of his order; with a great number of maps and designs engraved by himself." He also wrote notes upon "Plutarch's Lives;" and several other works. He died in the convent of the Austin fathers in St. Germain, at Paris, March 17, 1695, aged 71.

LUBIN (EILHARD), one of the most learned protestants of his time, was born at Westerstedt, in the county of Oldenburg, March 21, 1556, of which place his father was minister, who sent him first to Leipzig, where he prosecuted his studies with great success, and for further improvement went thence to Cologne. After this  
he

he visited the several universities of Helmstadt, Straßburg, Jena, Marburg, and, last of all, Rostock, where he was made professor of poetry in 1595. Having read lectures there with great applause for ten years, he was advanced to the divinity chair in the same university, in 1605. In 1620, he was seized with a tertian ague, which he laboured under for ten months, before it put a period to his life in June 1621. He has the character of having been a good Grecian, and well skilled in the Latin tongue, in which he made good verses. He was both a poet and an orator, a mathematician and a divine. He published several books. He was twice married, had no issue by his first wife, who lived with him seven years; but his second, who was daughter of William Lauremburg, an eminent physician, brought him nine children.

**LUCAN** (**MARCUS ANNÆUS**), a Latin poet, was born at Cordova in Spain, about A. D. 39, being the son of Annæus Mela, brother of Seneca the philosopher. He was educated under the preceptors Polemon, Virginius, and Cornutus; Lucan made so quick a proficiency under their instructions, that he composed excellent declamations, both in Greek and Latin, at the age of fourteen, and became the rival of Persius. With these accomplishments, he grew so much into the favour of the emperor Nero, that he was raised to the posts of augur and quæstor before the age prescribed by the laws. He married Pollia Argentaria, a lady not less illustrious for her erudition, than for her birth and beauty. He incurred the emperor's displeasure, by his poem of "Orpheus's descent into hell," which carried the crown of poetry in Pompey's theatre. In short, Nero was highly incensed, and treated Lucan so ill afterwards, as to force him into the conspiracy of Piso; which being discovered, he was condemned to death, and had his veins cut, after the example of his uncle Seneca. He died anno 65, in the tenth year of Nero, and was interred in the gardens at Rome. He wrote several poems besides his "Pharsalia."

**LUCAS** (**RICHARD**), a learned English divine, of Welsh extraction, was son of Mr. Richard Lucas, of Presteign in Radnorshire, and born in that county in 1648. After a proper foundation of school learning, he was sent to Oxford, and entered of Jesus College, in 1664. Having taken both his degrees of arts, he entered into holy orders about 1672, and was for some time master of the free-school at Abergavenny; but being much esteemed for his talents in the pulpit, he was chosen vicar of St. Stephen's Coleman-street, London, and lecturer of St. Olive Southwark, in 1683. He took the degree of doctor in divinity afterwards, and was installed prebendary of Westminster in 1696. His sight began to fail him in his youth, but he lost it totally about this time. He died

died in June 1715, and was interred in Westminster-Abbey; but no stone or monument marks his grave there at present. He wrote several excellent works and left a son of his own name, who was bred at Sydney-College, Cambridge, where he took his master of arts degree, and published some of his father's sermons.

LUCAS (PAUL,) a great French traveller, was the son of a merchant at Rouen, and born there in 1664. From his youth he felt a strong inclination for voyaging; and it should seem as if he had had ample opportunity of gratifying it; for he went several times to the Levant, Egypt, Turkey, and several other countries. He brought home a great number of medals and other curiosities for the king's cabinet, who made him his Antiquary in 1714, and ordered him to write the history of his travels. Lewis XV. sent him again to the Levant in 1723, whence he brought abundance of rare things for the king's library; particularly medals and manuscripts. His passion for travelling rising again in 1736, he went to Madrid; and died there in 1737, after an illness of eight months. His travels consist of several volumes.

LUCIAN, a Greek author, was born at Samosata, the capital of Comagenia; the time of his birth is uncertain, though generally fixed in the reign of the emperor Trajan. His birth was mean; and his father, not being able to give him any learning, resolved to breed him an engraver, and in that view put him an apprentice to his brother in law. Being ill used by his uncle, for breaking a table which he was polishing, he took a dislike to the business, and applied himself to the study of polite learning and philosophy. He also studied the law, and practised some time as an advocate; but growing out of conceit with the wrangling oratory of the bar, he threw off this gown, and took up that of a rhetorician. In this character he settled himself first at Antioch; and passing thence into Ionia in Greece, he travelled into Gaul and Italy, and returned at length into his own country, by the way of Macedonia. He lived four and twenty years after the death of Trajan, and even to the time of Marcus Aurelius, who made him register of Alexandria in Egypt. He tells us himself, that, when he entered upon this office, he was in extreme old age, and had one leg in Charon's boat. Suidas will have it that he was torn to pieces by dogs.

LUCILIUS, an ancient Latin poet, and a Roman knight, was born about the year of Rome 605. He served under Scipio Africanus in the war with the Numantines, and was very much esteemed by him and Lælius. He wrote thirty books of "Satires," in which he lashed several persons of quality by name, and in a very sharp manner. It is pretended, that he was the first inven-



tor of that kind of poem. There is nothing extant of all his works, but some fragments of his "Satires."

**LUCRETIUS (TITUS CARUS)**, an ancient Roman poet, was descended of an eminent family; born in the 2d year of the 171st olympiad, probably at Rome; and educated at Athens, under Zeno, and Phædrus, at that time the ornaments of the Epicurean sect. He died in the flower of his age, of a phrenzy, occasioned by a love philtre given him by Lucilia his wife, who was fond of him to distraction. However, he had some lucid intervals, in which, to divert himself, he wrote his six books, "De natura rerum." It is said, that he dispatched himself in the 181st olympiad, that is, in the year of Rome 700, and the 42d of his age.

**LUDLOW (EDMUND)**, was descended of an ancient and good family, originally of Shropshire, and thence removed into Wiltshire, in which county he was born, at Mayden-Bradley, about 1620. After a proper foundation in grammar, he was sent to Trinity-College in Oxford, took the degree of bachelor of arts there in 1636, and removed to the Temple, to study the genteel part of the law, in the view of serving his country in parliament, where his ancestors had frequently represented the county. His father, Sir Henry Ludlow, died in the long parliament, which met Nov. 1640; and, being warmly against the court, he encouraged his son to engage as a volunteer in the earl of Essex's life-guard. In this station he appeared against the king, at the battle of Edge-Hill, in 1642; and, having, raised a troop of horse the next summer, 1643, he joined Sir Edward Hungerford in besieging Wardour-Castle. This being taken, he was made governor of it; but being retaken the following year, 1644, by the king's forces, he was carried prisoner to Oxford, whence being released by exchange, he went to London, and was appointed high-sheriff of Wiltshire by the parliament. After this, refusing a command under the earl of Essex, he accepted the post of major in Sir Arthur Haslerig's regiment of horse, in the army of Sir William Waller, and marched to form the blockade of Oxford, but being presently sent from thence, with a commission from Sir William to raise and command a regiment of horse, he went into Wiltshire for that purpose, and succeeded so far in it, that he joined Waller with about five hundred horse, and was engaged in the second battle fought at Newbury. But, upon new modelling the army, he was dismissed with Waller, and came not into play again in any post, civil or military, till 1645, when he was chosen a knight of the shire in the parliament for Wiltshire.

Soon after the death of the Earl of Essex, Sept. 1646, by a conversation with Cromwell, who expressed a dislike to the parliament, and extolled the army, our colonel was persuaded, that the arch-

rebel had then conceived the design to destroy the civil authority, and set up for himself, wherein Ludlow always opposed him. In which spirit he gave a No in the house, as loud as he could, against the vote for returning Cromwell thanks, on his shooting Arnell, the agitator, and thereby quelling that faction in the army. In the same republican spirit, he joined in the vote for non-addressing the king, and in the declaration for bringing him to a trial. And soon after, at a conference with Cromwell and the grandees of the army, he harangued upon the necessity and justice of the king's execution, and, after that, the establishment of an equal commonwealth. He also brought the Wiltshire people to agree to the raising of two regiments of foot, and one of horse, against the Scots, when they were preparing to release the king from Carisbrook-Castle. After which, he went to Fairfax, at the siege of Colchester, and prevailed with him to oppose the entering into any treaty with the king; and in the same spirit, when the house of commons, on his Majesty's answer from Newport, voted, that his concessions were ground for a future settlement, the colonel not only expressed his dissatisfaction therewith, but had a principal share both in forming and executing the scheme of forcibly excluding all that party from the house by colonel Pride, 1648. Agreeable to all these proceedings, he sat upon the bench at the trial and condemnation of the king, concurred in the vote that the house of peers was useless and dangerous, and became a member of the council of state.

When Cromwell succeeded Fairfax, as captain-general of the army, and lord-lieutenant of Ireland, he nominated Ludlow lieutenant-general of horse in that kingdom, which being confirmed by the parliament, Ludlow went thither, and discharged the employ with diligence and success, till the death of Ireton, lord-deputy, Nov. 1651; upon which he acted as general, by an appointment from the parliament commissioners, but without that title, being deprived of it through the evasions of Cromwell, of whose ambitious views he always entertained a jealousy, and when Cromwell had taken the title of protector, and become sovereign, it being esteemed an usurpation by Ludlow, he did all that lay in his power to hinder the proclamation from being read in Ireland; and being defeated therein, he dispersed a treasonable paper against him, called, "The memento:" whereupon he was dismissed from his post in the army, and ordered not to go to London by Fleetwood, whom the protector had lately made deputy of Ireland. But being succeeded shortly after by Cromwell, and less narrowly watched, he found means to escape and cross the water to Beaumaris; but was seized there, first by an order from Henry Cromwell, and then by another from Whitehall, till he subscribed an engagement, never to act against the government then established. But this subscription being made with some reserve, he was pressed, on his arrival at London, Dec. 1655, to make it absolute; which he refused to

do, and endeavoured to draw major-general Harrison, and Hugh Peters, into the same opinion. So that Cromwell, after trying to prevail upon him to subscribe, in a private conference, to no purpose, had him served with an order from the council of state, to give security in the sum of 5000*l.* not to act against the new government, within three days, on pain of being taken into custody. Not obeying the order, he was apprehended by the president's warrant; but the security being given by his brother Thomas Ludlow, he went into Essex, where he continued till Oliver was seized with his last sickness. He was returned in the new parliament, which was called upon Richard's accession to the protectorate; and, through the confusion of the times, suffered to sit in the House without taking the oath required of every member, not to act, or contrive any thing, against the protector. He was very active in procuring the restoration of the Rump parliament; in which, with the rest, he took possession of his seat again, and the same day was appointed one of the committee of safety. Soon after this, he obtained a regiment, by the interest of Sir Arthur Haslerig; and in a little time was nominated one of the council of state, every member of which took an oath to be true and faithful to the commonwealth, in opposition to Charles Stuart, or any single person. He was likewise appointed by parliament one of the commissioners for naming and approving officers in the army.

But the Wallingford-House party, to remove him out of the way, recommending him to the parliament, for the post of commander in chief of the forces in Ireland, in the room of Henry Cromwell, he arrived, with that command, at Dublin, in August 1659; but in September, receiving Lambert's petition to parliament, for settling the government under a representative and select senate, he procured a counter petition to be signed by the officers of the army near Dublin, declaring their resolution of adhering closely to the parliament; and soon after, with the consent of Fleetwood, set out for London, when he arrived there Oct. 29, 1659. Now, the Wallingford House party prevailing to have a new parliament called, Ludlow opposed it with all his might, in defence of the Rump, and proposed to qualify the power of the army by a council of twenty one under the denomination of the Conservators of liberty; which being turned against his design in it, by the influence of the Wallingford-House party, he resolved to return to his post in Ireland, as he accordingly did; but had the satisfaction to know before he left London, that it was at last carried to restore the old parliament, which was done two or three days after, viz. Dec. 25. But he was so far from being well received in Ireland, that Dublin was barred against him; and landing at Duncannon, he was blocked there by a party of horse, pursuant to an order of the council of officers, who likewise charged him with several crimes and misdemeanors against the army. He wrote an answer



to this charge; but, before he sent it away, received an account, that the parliament had confirmed the proceedings of the council of officers at Dublin against him; and, about a week after, he received a letter from thence, signed William Lenthall, recalling him home.

Upon this, he embarked for England; and, in the way, at Milford-Comb, found, by the public news, that Sir Charles Coote had exhibited a charge of high-treason against him. This news quickened his diligence to reach London, and on his arrival there he took his place in the House; and, obtaining a copy of his charge, moved to be heard in his defence, but never was. Monk, marching into London two days after, was waited upon by Ludlow, who, soon after, was persuaded, that Monk intended to settle the nation in the form of a republic. But when undeceived and convinced that Monk's design was to restore the king, he began to provide for his own safety, and to guard against the evil day, which, with respect to him, he found approaching very fast.

However, being elected for the borough of Hindon (part of his own estate) in the convention parliament, which met the 24th of April 1660, he took his seat soon after in the House of Commons, in pursuance of an order he had received, to attend his duty there. He now also sent orders to collect his rents, and dispose of his effects in Ireland; but was prevented by Sir Charles Coote, who seized both, the stock alone amounting to 1500*l.* and on the vote in parliament, to seize all who had signed the warrant for the king's execution, he escaped, by shifting his abode very frequently. During his recess, the House was busy in preparing the bill of indemnity, in which he was, more than once, very near being inserted, as one of the seven excepted persons; and a proclamation being issued soon after the king's return, for all the late king's judges to surrender themselves in fourteen days time, on pain of being left out of the said act of indemnity, he consulted with his friends, whether he should not surrender himself, according to the proclamation. Several of these, and even Sir Harbottle Grimston, the speaker, advised him to surrender, and engaged for his safety; but he chose to follow the friendly council of lord Ossory, son to the marquis of Ormond, and accordingly quitted England.

Soon after his going off, a proclamation was published, for apprehending and securing him, with a reward of 300*l.*; one of these coming to his hands in a packet of letters, wherein his friends earnestly desired he would remove to some place more distant from England, he went first to Geneva; and after a short stay there, passing to Lausanne, settled at last at Vevay, in Switzerland, though not without several attempts made to destroy him, or deliver him to Charles II. There he continued under the protection of those states, till the Revolution in 1688, in which he was earnestly desired to have been an assistant, as a fit person to be

employed to recover Ireland from the Papists. In this design, he came to England, and appeared so openly at London, that an address was presented to King William, from the House of Commons, Nov. 7, 1689, that his Majesty would be pleased to put out a proclamation for the apprehending of Colonel Ludlow, attainted for the murder of Charles I. upon which he returned to Vevay, where he died in 1693, in his 73d year. His corpse was interred in the best church of the town, in which his lady erected a monument in her conjugal affection to his memory.

**LUDOLPH (JOB)**, the celebrated Ethiopic historian, was descended of a family, several of whom were senators, at Erford, the capital city of Thuringia, where he was born, June 15, 1624. He was only five years old, when there arose in his country several civil commotions, whose continuance was long and bloody. But this unlucky conjuncture did not, however, draw Ludolph from following a better course. He diligently joined himself to the small number of learned men that composed the university of Erford, and took at least a tincture of all the different branches of science, which were cultivated by them.

As there was a celebrated professor of the law at Erford, named Muller Lodolphus, he learned the first principles of jurisprudence under him; but soon quitted that study for the languages, to which he had a particular turn; among these the most difficult, and least known, raised his curiosity most. It was a small matter for him, at twenty years of age, to understand Greek, Hebrew, and Arabic: he had a strong fancy for the Ethiopic language; and although he found little assistance among the learned, yet he made, in a short time, such a proficiency in it, that he composed an Ethiopic grammar. At length he resumed the study of the law, under Muller; and having acquired a masterly knowledge therein, he resolved to travel abroad for further improvement.

In this spirit, he went first to Holland, and thence to France, where he ran through the principal towns, spent two months at Saumur, and resided some time at Paris; but, being driven thence by the civil wars, he went to Rome, and at last to Sweden, in the view of visiting queen Christina, much celebrated for her virtues, and her patronage of the learned. After six years travels, he returned to Erford, where he paid the last duties to his father, who died about this time. As soon as he had settled his private affairs, he became useful to the public, in the business of counsellor of state; he sustained that character for the space of eighteen years, during which he was often deputed to assist at the diets that were held for reconciling the differences between the duke of Saxony and the archbishop of Mentz.

These troublesome occupations drew him with reluctance from his studies; he desired impatiently to retire from business in order

to devote himself wholly to literature. The difficulty was to bring his prince to consent to it ; at last, however, he prevailed. Frederic III. in consideration of his long services, granted his request, and at the same time made him an honorary counsellor, with a suitable elege. Thus master of himself, he chose for his residence the city of Francfort, which, by the great number of inhabitants, and its extensive commerce, seemed to facilitate the learned correspondence which he proposed to keep up in several countries. But he was no sooner settled here with his family, than the elector Palatine put him at the head of his administration, and made him his treasurer. This change of situation carried him abroad a second time. He was sent twice into France, and, during his residence there, visited the libraries at Paris, and made use of all the helps he could find in them for a perfect understanding of the Oriental languages. At length he returned to Francfort, where, following his first design, he passed the remainder of his days, wholly and solely employed in revising and methodizing the works he had composed for the public. He died there April 8, 1704, at almost fourscore years of age, universally lamented. Ludolph understood five and twenty languages. He left a son, Christian Ludolph, who was the only child he had, and was counsellor and secretary to the duke of Saxe-Eysenach.

LUDOLPH (HENRY WILLIAM), was a native of Erford, a principal town of Thuringia in Germany, and born in 1655. He was son to George Henry Ludolph, a counsellor of that city, and nephew to the famous Job Ludolph, who had some share in the care of his education, and the regulation of his studies. He thus became qualified for the post he afterwards enjoyed, of secretary to Mr. Lenthe, envoy from Christian V. king of Denmark, to the court of Great-Britain. This gentleman, for his faithfulness and ability, recommended him afterwards to Prince George of Denmark, and in 1680 he became his secretary. This office he enjoyed for some years, till he was seized with a violent distemper, which entirely incapacitated him for it. On this account he was discharged, with the allowance of a handsome pension. After his recovery, he took a resolution to visit some foreign countries ; but he did not make the common tour, as his design was to see those places, and understand those languages that were uncommon. Muscovy at that time was hardly known to travellers : he therefore determined to visit it ; and, as he had some knowledge of the Russian language before he left England, he easily became acquainted with the principal men of that northern country. He met with some Jews here, with whom he frequently conversed : he was so great a master of the Hebrew tongue, that he could talk with them in that language : and he gave such uncommon proofs of his knowledge, that the Muscovite priests took him for a conjuror.

Ludolph



Ludolph returned to London in 1694, when he was cut for the stone. As soon as his health would permit, in return for the civilities he had received in Muscovy, he set himself to work to write a grammar of their language; by which the natives might be taught their own tongue in a regular form. This book was printed by the university press at Oxford, and published in 1696. Having a great desire to go to the East, and inform himself of the state of the Christian church in the Levant, he set out on this journey March 1698, and, November following, arrived at Smyrna. Hence he travelled to Jassa, from Jassa to Jerusalem, from Jerusalem to Cairo; and made all useful observations relating to the productions of nature and art, to the government and religion, of the countries through which he passed.

The deplorable state of Christianity, in the countries through which he travelled, undoubtedly moved him to attempt after his return the impression of the New Testament in vulgar Greek, and to make a charitable present of it to the Greek church. He providentially came by the original, which had been printed divers years before in two volumes in Holland. These two volumes were by the industry of Ludolph, and the generous contributions of the bishop and their friends, printed in one volume 12mo. in London; and afterwards distributed among the Greeks by Ludolph, by means of his friendship and correspondence with some of the best disposed among them.

In 1709, when a vast number of Palatines came over into England, Ludolph was appointed one of the commissioners by her majesty to manage the charities of her subjects to those unhappy strangers, and to find out ways to employ them to the best advantage. He died Jan. 25, 1709-10, aged fifty-four. He left other Works besides his Grammar.

LUGO (JOHN), a Spanish Jesuit and cardinal, was born November 28, 1583, at Madrid. His wit began to appear so early as three years of age, when he was able to read not only printed books, but manuscripts. He maintained theses at fourteen, and was sent to study the law, soon after, at Salamanca; where he entered into the Jesuits order in 1603, against his father's mind. He finished his course of philosophy among the Jesuits of Pampeluna, and studied divinity at Salamanca. After the death of his father, he was sent to Seville by his superiors, to take possession of his patrimony, which was very considerable; and he divided it among the Jesuits of Salamanca. He taught philosophy five years; after which, he was professor of divinity at Valladolid. The success with which he filled this, convinced his superiors that he was worthy of a chair of more eminence: accordingly he received orders, in the fifth year of his professorship, to go to Rome, to teach divinity there. He set out in March 1621, and arrived at

Rome

Rome in June the same year, having met with many dangers in travelling through the provinces of France. He taught divinity at Rome for twenty years, and attended wholly and solely to that employ, without making his court to the cardinals, or visiting any ambassadors.

He had no thoughts of publishing any works, but was ordered to do it; and his vow of obedience would not suffer him to refuse that order: accordingly, he published seven large volumes in folio, the fourth of which he dedicated to Urban VIII. Upon this occasion he went to pay his respects to the pope, to whom he had never spoken. He was very graciously received; and from that time Urban made use of him on several occasions, and testified a particular affection for him; insomuch that he made him a cardinal, December 1643, without giving him any previous notice of it. He died August 20, 1660, leaving his whole estate to the Jesuits-College at Rome; and was interred, by his own directions, at the feet of Ignatius Loyola, the founder of the order.

LUGO (FRANCIS), elder brother of the preceding, was born at Madrid in 1580, and became a Jesuit at Salamanca in 1600; where, out of humility, he employed himself in teaching the rudiments of grammar: but he afterwards taught philosophy, and was sent to the Indies, to teach the catechism and grammar to the infidels. He was also employed there in higher matters. They gave him the divinity chair in the town of Mexico, and also in Santa Fe. However, these posts not being agreeable to the humility in which he desired to live, he returned to Spain. In the voyage he lost the best part of his commentaries upon the "Sums" of T. Aquinas, and narrowly escaped being taken prisoner by the Dutch. He was afterwards deputed to Rome by the province of Castile, to assist at the eighth general assembly of the Jesuits; and, upon the conclusion thereof, he was detained there by two employs, that of censor of the books published by the Jesuits, and that of Theologue general. But finding himself to be courted more and more, from the time that his brother was made a cardinal, he went back into Spain, where he was appointed rector of two colleges. He died in 1652, after writing several books.

LULLY (JOHN BAPTIST), superintendant of music to Lewis XIV. was born at Florence in 1634, of obscure parents: but an ecclesiastic, discovering his propensity to music, taught him the practice of the guitar. At ten years of age he was sent to Paris, in order to be a page of Madame de Montpensier, a niece of Lewis XIV. but the lady not liking his appearance, which was mean and unpromising, he was removed into the kitchen as her under-scellion. This degradation, however, did not affect his spirit, for he used, at his leisure, to scrape upon a scurvy fiddle; and, being heard by  
somebody

somebody who had discernment, was mentioned to his mistress as a person both of talents and a hand for music. She employed a master to teach him the violin; and in a few months he became so good a proficient, that he was sent for up to the chamber, and ranked among the musicians.

Being for some offence dismissed from the princess's service, he got himself entered among the king's violins; and in a little time became able to compose. Some of his airs being noticed by the king, he called for the author; and was so struck with his performance of them on the violin, of which Lully was now become a master, that he created a new band, called *Les Petits Violons*, and placed him at the head of it. This was about 1660. He was afterwards appointed *sur-intendant de la musique de la chambre du Roy*, and upon this associated himself with Ruinault, who was appointed to write the operas; and, being now become composer and joint director of the opera, he did not only detach himself from the former band, and instituted one of his own, but, what is more extraordinary, neglected the violin so much, that he had not even one in his house, and never played upon it afterwards, except to very few, and in private. On the other hand, to the guitar, a trifling instrument, he retained throughout life such a propensity, that for his amusement he resorted to it voluntarily; and to perform on it, even before strangers, needed no incentive.

In 1686, the king was seized with an indisposition which threatened his life; but, recovering from it, Lully was required to compose a *Te Deum* upon the occasion. He did compose one, not more remarkable for its excellence, than for the unhappy accident which attended the performance of it. He had neglected nothing in the composition of the music, and the preparations for the execution of it; and, the better to demonstrate his zeal, he himself beat the time; but with the care he used for this purpose, he gave himself, in the heat of action, a blow upon the end of his foot; and this ending in a gangrene, which baffled all the skill of his surgeons, put an end to his life March 22, 1687.

LUTHER (MARTIN), an illustrious German divine and reformer of the church, was the son of John Luther and Margaret Lindeman, and born at Illeben, a town of Saxony, in the county of Mansfield, November 10, 1483. His father's extraction and condition were originally but mean, and his occupation that of a miner: however, it is probable, that by his application and industry he improved the fortunes of his family; for we find him afterwards raised to a magistracy of a considerable rank and dignity in his province. He was initiated into letters very early; and, having learned the rudiments of grammar while he continued at home with his parents, was, at the age of thirteen, sent to a school at Magdeburg, where he stayed only one year. The circumstances



of his parents were at that time so very low, and so insufficient to maintain him, while he was at Magdeburg, that he was forced to beg his bread for support. From Magdeburg he was removed to a school at Eysenach, a city of Thuringia, for the sake of being among his mother's relations: for his mother was descended from an ancient and reputable family in that town. Here he applied himself diligently to his books for four years; and began to discover all that force and strength of parts, that acuteness and penetration, that warm and rapid eloquence, which afterwards produced such wonderful effects.

In 1501, he was sent to the university of Erford, where he went through the usual courses of logic and philosophy. But Luther did not find his account in these studies. He very wisely, therefore, applied himself to read the best ancient writers, and from them laid in such a fund of good sense, as enabled him to see through the nonsense of the schools, as well as the superstitions and errors of the church. He took a master's degree in the university, when he was twenty; and then read lectures upon Aristotle's physics, ethics, and other parts of philosophy. Afterwards, at the instigation of his parents, he turned himself to the civil law, with a view of advancing himself to the bar; but was diverted from this pursuit by the following accident. Walking out into the fields one day, he was struck with lightning, so as to fall to the ground, while a companion was killed by his side: and this affected him so sensibly, that, without communicating his purpose to any of his friends, he withdrew himself from the world, and retired into the order of the hermits of St. Augustine.

Here he employed himself in reading St. Augustine and the schoolmen; but, in turning over the books of the library, he fell accidentally upon a copy of the Latin Bible, which he had never seen before. This raised his curiosity to a high degree: he read it over very greedily, and was amazed to find what a small portion of the scriptures was rehearsed to the people. He made his profession in the monastery of Erford, after he had been a novice one year; and he took priests orders, and celebrated his first mass in 1507. The year after, he was removed from the convent of Erford to the university of Wittemburg; for this university being but just founded, nothing was thought more likely to bring it into immediate repute and credit, than the authority and presence of a man so celebrated for his great parts and learning as Luther was. Here he read public lectures in philosophy for three years.

In 1512, seven convents of his order having a quarrel with their vicar-general, Luther was pitched upon to go to Rome, to maintain their cause. At Rome he saw the pope and the court, and had an opportunity of observing also the manners of the clergy, whose hasty, superficial, and impious way of celebrating mass, he severely noted. As soon as he had adjusted the dispute which was

the business of his journey, he returned to Wittenburg, and was created doctor of divinity, at the expence of Frederic, elector of Saxony; who had often heard him preach, was perfectly acquainted with his merit, and revered him highly. The better to qualify himself for the task he had undertaken, he applied himself attentively to the Greek and Hebrew languages; and, while he was active in propagating truth and day-light by his lectures and sermons, maintained a prodigious severity in his life and conversation, and was a most rigid observer of that discipline, which he as rigidly enjoined to others.

In this manner was he employed, when the general indulgences were published, in 1517. The method of raising money by indulgences had formerly on several occasions been practised by the court of Rome; and none had been found more effectual. Leo X. therefore, in 1517, published general indulgences throughout all Europe, in favour of those who would contribute any sum to the building of St. Peter's-Church at Rome; and appointed persons in different countries to preach up these indulgences, and to receive money for them. These persons performed their offices with great zeal indeed, but not with sufficient judgment and policy. They over-acted their parts, so that the people, to whom they were become very troublesome, saw through the cheat; being at length convinced, that, under a pretence of indulgences, they only meant to plunder the Germans; and that, far from being solicitous about saving the souls of others, their only view was to enrich themselves.

These strange proceedings gave vast offence at Wittenburg, and particularly inflamed the pious zeal of Luther; who, being naturally warm and active, and in the present case unable to contain himself, was determined to declare against them at all adventures. Upon the eve of All-Saints, therefore, in 1517, he publicly fixed up, at the church next to the castle of that town, a thesis upon indulgences; in the beginning of which, he challenged any one to oppose it either by writing or disputation. This thesis contained ninety-five propositions, in which he represented indulgences as useless and ineffectual, though he did not absolutely condemn them. In thus attacking indulgences, and the commissioners appointed to publish them, Luther seemed to attack Albert, the archbishop of Mentz, under whose name and authority they were published. This he was himself aware of, and, therefore, the very eve on which he fixed up his thesis, he wrote a letter to him, in which, after humbly representing to him the grievances just recited, he besought him to remedy and correct them: and concluded with imploring pardon for the freedom he had taken, protesting that what he did was out of duty, and with a faithful and submissive temper of mind.

Luther's propositions about indulgences were no sooner published, than Tecthus, the Dominican friar and commissioner for

for selling them, maintained and published at Francfort a thesis, containing a set of propositions directly contrary to them. Tece-lius did more: he stirred up the clergy of his order against Luther; anathematized him from the pulpit, as a most damnable heretic; and burnt his thesis publicly at Francfort. Tecelius's thesis was also burnt, in return, by the Lutherans at Wittemburg; but Luther himself disowned having had any hand in that procedure. Luther wrote to Jerom of Brandenburg, under whose jurisdiction he was, and submitted what he had written to that bishop's judgment. He entreated him either to scratch out with his pen, or commit to the flames, whatever should seem to him unsound: to which however the bishop replied, that he only begged him to defer the publication of his propositions; and added, that he wished no discourse had been started about indulgences. Luther complied with the bishop's request.

But the spirit of peace deserted the church for a season; and a quarrel, begun by two little monks, ended in a mighty revolution. Luther was now attacked by adversaries innumerable from all sides: three of the principal of whom were John Eccius, divinity-professor and vice-chancellor of the university of Ingolstadt, who wrote notes upon his thesis, which Luther answered by notes; Sylvester Prierias, a Dominican, and master of the holy palace; and one Jacobus Hogostratus, a friar-preacher, who singled out some of his propositions, and advised the pope to condemn and burn him, if he would not immediately retract them. Luther contented himself with publishing a kind of manifesto against Hogostratus, in which he reproaches him with cruelty and ignorance; but Prierias he treated with a little more ceremony. Prierias had drawn up his animadversions in the form of a dialogue, to which was prefixed a dedication to the pope; and had built all he had advanced against Luther upon the principles of Thomas Aquinas; but Luther, in an epistle to the reader, opposed holy scripture to the authority of this saint.

In 1518, Luther, though dissuaded from it by his friends, yet, to shew his obedience to authority, went to the monastery of St. Augustine at Heidelberg, while the chapter was held; and here maintained, April 26, a dispute concerning "justification by faith;" which Bucar, who was present at it, took down in writing, and afterwards communicated to Beatus Rhenenus, not without the highest commendations. In the mean time, the zeal of his adversaries grew every day more and more active against him; and he was at length accused to Leo X. as an heretic. As soon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the most submissive terms; and sent him, at the same time, an explication of his propositions about indulgences.

The emperor Maximilian was equally solicitous with the pope, about putting a stop to the propagation of Luther's opinions in



Saxony; since the great number of his followers, and the resolutions with which he defended them, made it evident, beyond dispute, that if he were not immediately checked, he would become troublesome both to the church and empire. Maximilian, therefore, applied to Leo, in a letter, Aug. 5, 1518, and begged him to forbid, by his authority, these useless, rash, and dangerous disputes; assuring them withal, that he would strictly execute in the empire whatever his holiness should enjoin. The pope on his part ordered the bishop of Ascoli, auditor of the apostolic chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the master of the palace, to whom he had committed the judgement of that cause.

Luther knowing the power of his enemies at Rome, used all imaginable means to prevent his being carried thither, and to obtain a hearing of his cause in Germany. The university of Wittenburg interceded for him, and wrote a letter to the pope, to excuse him from going to Rome, because his health would not permit it; and assured his holiness, that he had asserted nothing contrary to the doctrine of the church, and that all they could charge him with was his laying down some propositions in disputation too freely, though without any view of deciding upon them. The elector also was against Luther's going to Rome, and desired of cardinal Cajetan, that he might be heard before him, as his legate in Germany. Upon these addresses, the pope consented, that the cause should be tried before cardinal Cajetan, to whom he had given power to decide it. Luther, therefore, set off immediately for Augsberg, and carried with him letters from the elector. He arrived here in October 1518, and upon an assurance of his safety, was admitted into the cardinal's presence.

After two hearings the legate reminded him of the authority of the pope, and exhorted Luther to retract. Luther answered nothing, but presented a writing to the legate, which, he said, contained all he had to answer. The legate received the writing, but paid no regard to it: he pressed Luther to retract, threatened him with the censures of the church if he did not; and commanded him not to appear any more in his presence, unless he brought his recantation with him. Luther was now convinced, that he had more to fear from the cardinal's power, than from disputations of any kind; and, therefore, apprehensive of being seized, if he did not submit, withdrew from Augsberg upon the 20th. But, before his departure, he published a formal appeal to the pope, and wrote likewise a letter to the cardinal.

Though Luther was a man of invincible courage, yet he was animated, in some measure, to these firm and vigorous proceedings by an assurance of protection from Frederic of Saxony; being persuaded, as he says in his letter to the legate, that an appeal would be more agreeable to that elector, than a recantation. On this

this account, the first thing which the legate did, after Luther's departure, was to send an account to the elector of what had passed at Augsbourg. When his letter, Oct. 25, 1518, was delivered to the elector, he communicated it to Luther, who immediately drew up a defence of himself against it. But this address was needless; the elector was resolved not to desert Luther, as he told the legate in his answer, Dec. the 18th. Luther, seeing himself thus supported, continued to teach the same doctrines at Wittemburg, and sent a challenge to all the inquisitors to come and dispute with him; offering them not only a safe conduct from his prince, but assuring them also of good entertainment, and that their charges should be borne, so long as they remained at Wittemburg. Notwithstanding Leo's endeavours to have Luther condemned, his credit became too firmly established. Besides, the emperor Maximilian happened to die upon the 12th of this month, whose death greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitius, the pope's chamberlain, who had been sent to the elector, thought it best to try what could be done by fair and gentle means, and to that end came to a conference with Luther. After several communications and some concessions, his mildness and seeming candor, gained so wonderfully upon Luther, that he wrote a most submissive letter to the pope, March 13, 1519. Miltitius, however, taking for granted, that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter to some other judgment; and it was agreed between them, that the elector of Triers should be the judge, and Coblentz the place of conference; but this came to nothing, for Luther afterwards gave some reasons for not going to Coblentz, and the pope would not refer the matter to the elector of Triers.

During all these treaties, the doctrine of Luther spread, and prevailed greatly, and he himself received great encouragement at home and abroad. The Bohemians about this time sent him a book of the celebrated John Huss, who had fallen a martyr in the work of reformation; and also letters, in which they exhorted him to constancy and perseverance, owning, that the divinity which he taught, was the pure, the sound, and orthodox divinity. Many great and learned men had joined themselves to him; among the rest Philip Melancthon, whom Frederic had invited to the university of Wittemburg in August 1518, and Andrew Carolostadius arch-deacon of that town, who was a great linguist.

In 1519, Luther had a famous dispute at Leipzig with John Eccius who wrote notes upon his thesis, which Luther first, and afterwards Carolostadius, answered. The dispute thus depending, a conference was proposed at Leipzig, with the consent of George duke of Saxony, who was cousin-german to Frederic the elector, and accordingly Luther went thither at the end of June, accom-

panied

panied by Carolostadius and Melancthon. This dispute ended at length like all others, the parties not the least nearer in opinions, but more at enmity with each other's persons. It is however, it seems, granted on all sides, that Luther did not acquire in this dispute that success and applause which he expected.

This same year 1519, Luther's books about indulgences were formally censured by the divines of Louvain and Cologne. The former having consulted with the cardinal of Tortosa, afterwards Hadrian VI. passed their censure upon the 7th of November; and the censure of the latter, which was made at the request of the divines of Louvain, was dated upon the 30th of August. Luther wrote immediately against these censures, and declared that he valued them not, that several great and good men, such as Occam, Picus Mirandula, Laurentius Valla, and others, had been condemned in the same unjust manner; nay, he would venture to add to the list Jerom of Prague and John Hufs. He charges those universities with rashness, in being the first that declared against him; and accuses them of want of proper respect and deference to the holy see, in condemning a book presented to the pope, on which judgment had not yet been passed. About the end of this year Luther published a book, in which he contended for the communion's being celebrated in both kinds. This was condemned by the bishop of Misnia, Jan. 24, 1520. Luther, seeing himself so beset with adversaries, wrote a letter to the new emperor, Charles V. of Spain, who was not yet come into Germany, and also another to the elector of Mentz, in both which he humbly implores protection, till he should be able to give an account of himself and his opinions; adding, that he did not desire to be defended, if he were convicted of impiety or heresy, but only that he might not be condemned without a hearing.

While Luther was labouring to excuse himself to the emperor and the bishops of Germany, Eccius was gone to Rome, to solicit his condemnation: which, it may easily be conceived, was now become not difficult to be obtained. In the mean time, Militius did not cease to treat in Germany, and to propose means of accommodation. To this end he applied to the chapter of the Augustine friars there, and prayed them to interpose their authority, and to beg of Luther that he would write a letter to the pope, full of submission and respect. Luther consented to write, and his letter bears date April the 6th; but things were carried too far on both sides, ever to admit of a reconciliation.

The continual importunities of Luther's adversaries with Leo caused him at length to publish a formal condemnation of him; and accordingly he did so, in a bull dated June 15, 1520.

Luther, now perceiving that all hopes of an accommodation were at an end, no longer observed the least reserve or moderation. Hitherto he had treated his adversaries with some degree of ceremony, paid



paid them some regard; and, not being openly separated from the church, did not quite abandon the discipline of it. But now he kept no measures with them, broke off all his engagements to the church, and publicly declared, that he would no longer communicate in it. He also wrote against the pope's bull in a very severe manner.

The bull of Luther's condemnation was carried into Germany, and published there by Eccius, who had solicited it at Rome; and who, together with Jerom Aleander, a person eminent for his learning and eloquence, was intrusted by the pope with the execution of it. In the mean time, Charles V. of Spain, after he had set things to rights in the Low Countries, went into Germany, and was crowned emperor, Oct. the 21st, at Aix-la-Chapelle. He stayed not long in that city, because of the plague which was there; but went to Cologne, and appointed a diet at Worms, to meet Jan. the 6th, 1521. Frederic, elector of Saxony, could not be present at the coronation, but was left sick at Cologne, where Aleander, who accompanied the emperor, presented him with the brief, which the pope had sent by him, and by which his holiness gave him notice of the decree he had made against the errors of Luther. The pope sent also a brief to the university of Wittemberg, to exhort them to put his bull in execution against Luther; but neither the elector nor the university paid any regard to his briefs. Luther, at the same time, renewed his appeal to a future council, in terms very severe upon the pope, calling him tyrant, heretic, apostate, antichrist, and blasphemer: and in it prays the emperor, electors, princes and lords of the empire, to favour his appeal, nor suffer the execution of the bull, till he should be lawfully summoned, heard, and convicted, before impartial judges. This appeal is dated Nov. 17. Indeed Erasmus, and other German divines, proposed, to agree upon arbitrators, or to refer the whole cause to the first general council. But these pacific proposals came too late; and Eccius and Aleander pressed the matter so vigorously both to the emperor and the other German princes, that Luther's books were burnt in several cities in Germany. Aleander also earnestly importuned the emperor for an edict against Luther; but he found many and great obstacles: to overcome which, he gained a new bull from Rome, which declared, that Luther had incurred, by obstinacy, the penalty denounced in the first. He also wrote to the court of Rome for an assistance of money and friends, to be used at the diet of Worms: and, because the Lutherans insisted that the contest was chiefly about the jurisdiction of the pope, and the abuses of the court of Rome, and that they were only persecuted for the sake of delivering up Germany to the tyranny of that court; he undertook to shew, that Luther had broached many errors relating to the mysteries of religion, and revived the heresies of Wickliff and John Hus. The diet of Worms was held in the  
beginning

beginning of 1521 : where, Aleander employed his eloquence and interest so successfully, that the emperor and princes of the empire were going to execute the pope's bull against Luther with severity, and without delay. This was obviated by the elector of Saxony and Luther's friends, who observed, how unjust it was to condemn a man without summoning and hearing him. The emperor therefore, with the consent of the princes of the diet, sent Sturmius, an officer, from Worms to Wittenburg, to conduct Luther safely to the diet. Sturmius carried with him a "Safe-Conduct" to Luther, signed by the emperor and princes of the diet ; and also a letter from the emperor, dated March 21, 1521, in which he summoned him to appear at the diet, and assured him, that he need not fear any violence or ill treatment. Nevertheless, Luther's friends were much against his going : some telling him, that, by burning his books, he might easily know what censure would be passed upon himself ; others reminding him of the treatment they had, upon a like occasion, shewn to John Huss. But Luther despised all dangers, and arrived at Worms April 16, whither a prodigious multitude of people were got together, for the sake of seeing a man who had made such a noise in the world. When he appeared before the diet, he had two questions put to him by John Eccius, which produced an altercation, that lasted some days ; but ended at length in this single and peremptory declaration of Luther, that unless he was convinced by texts of scripture or evident reason, he neither could nor would retract any thing, because it was not lawful for him to act against his conscience. This being Luther's final resolution, the emperor declared to the diet, that he was determined to proceed against him as a notorious heretic ; but that he intended, nevertheless, he should return to Wittenburg, according to the conditions laid down in his "Safe-Conduct." Luther left Worms April the 26th, conducted by Sturmius, who had brought him ; and being arrived at Friburg, he wrote letters to the emperor and princes of the diet, to commend his cause to them, and to excuse himself for not submitting to a recantation. These letters were conveyed by Sturmius, whom he sent back, upon a pretence that he was then out of danger ; but in reality, as it is supposed, that Sturmius might not be present at the execution of a scheme which had been concerted before Luther set-out from Worms ; for the elector of Saxony, foreseeing that the emperor was going to make a bloody edict against Luther, and finding it impossible to support and protect him any longer without bringing himself into trouble, resolved to have him taken away, and concealed. This was proposed to Luther, and accordingly done : for when Luther went from Eysenac, May the 3d, through a wood, in his way to Wittenburg, he was suddenly set upon by some horsemen in disguise, deputed for that purpose, who, throwing him down, took him in  
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appearance by force, and carried him secretly into the castle of Wittemburg.

While the bull of Leo X. executed by an edict from Charles V. was thundering throughout the empire, Luther was safely shut up in his castle, which he afterwards called his Hermitage, and his Patmos. Here he held a constant correspondence with his friends at Wittemburg, and was employed in composing books in favour of his own cause, and against his adversaries. Weary at length of his retirement, he appeared publicly again at Wittemburg, March 6, 1522, after he had been absent about ten months. He appeared indeed without the elector's leave, but immediately wrote him a letter, to prevent his taking it ill. The edict of Charles V. as severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before.

After Leo's death, Luther made open war with the pope Hadrian VI. his successor, and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called "The Order of Bishops." He still continued to write letters and pieces against popish doctrine, on the dignity of supreme magistrates, &c. &c. and likewise in 1523, after Hadrian's death, at which time a dispute took place between Luther and Erasmus, about free-will.

October 1524, Luther flung off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after; which was, his marriage with Catherine de Bore. Catherine de Bore was a gentleman's daughter, who had been a nun, and was taken out of the nunnery of Nimptschen, in 1523. Luther had a design to marry her to Glacius, a minister of Ortamunden; but she did not like Glacius, and so Luther married her himself, June 13, 1525. This conduct of his was blamed not only by the Catholics, but by those of his own party. He was even for some time ashamed of it himself; but soon recovered from this abashment, assumed his former air of intrepidity, and boldly supported what he had done with reasons. The disturbances in Germany now increased every day; and the war with the Turks, which brought the empire into danger, forced Charles V. at length to call a diet at Spires by his letters, May 24, 1525. Few of the princes, however, being able to meet at Augsburg, on account of the popular tumults which prevailed, the diet was prorogued, and fixed again at Spires, where it was held in June 1526. After much consideration it was decreed, that in order to call a national council in Germany, or a general one in Christendom, which should be opened within a year for the welfare of religion, deputies should be sent to the emperor, to desire him to return to Germany as soon as he could, and to hold a coun-



cil ; and that, in the mean time, the princes and states should so demean themselves concerning the edict of Worms, as to be able to give an account of their carriage to God and the emperor.

Affairs were now in great confusion in Germany ; they were no less so in Italy ; for a quarrel arose between the pope and the emperor, during which Rome was twice taken, and the pope imprisoned. While the princes were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the Reformation, as well by opposing the Papists, as by combating the Anabaptists and other fanatical sects ; which, having taken the advantage of his contest with the church of Rome, had sprung up and established themselves in several places. In 1527, Luther was suddenly seized with a coagulation of the blood about the heart, which had like to have put an end to his life ; but recovering from this, he was attacked a second time with a spiritual temptation, which he calls, " A Blow of Satan." He seemed, as he tells us, to perceive at his left ear a prodigious beating, as it were of the waves of the sea, and this not only within, but also without his head ; and so violently withal, that he thought every moment he was going to expire. Afterwards, when he felt it only in the inner part of his head, he grew almost senseless, was all over chilly, and not able to speak ; but, recovering himself a little, he applied himself to prayer, made a confession of his faith, and lamented grievously his unworthiness of martyrdom, which he had so often and so ardently desired. In this situation, he made a will, for he had a son, and his wife was again with child. He however had the good luck to recover from this terrible condition.

The troubles of Germany being not likely to have any end, the emperor was forced to call a diet at Spire in 1529, to require the assistance of the princes of the empire against the Turks, who had taken Buda, and to find out some means of allaying the contests about religion, which increased daily. In this diet were long and hot disputes ; and, after several debates, the decree of the former diet of Spire was again agreed to, in which it was ordered, that, concerning the execution of the edict of Worms, the princes of the empire should act in such a manner, as that they might give a good account of their management to God and the emperor. But, because some had taken occasion, from the so general terms, to maintain all sorts of new doctrines, they made a new decree in this diet, to explain that of the former. The elector John of Saxony (for Frederic was dead) the elector of Brandenburg, Ernestus and Francis dukes of Lüneburg, the landgrave of Hesse, and the prince of Anhalt, protested against this decree. Fourteen cities, viz. Strasburg, Nuremberg, Ulm, Constance, Ratisgen, Windheim, Memmingen, Lindow, Kempton, Hailbron, Isny, Weissemburg, Nortlingen, and S. Gal, joined in this protestation, which was put in writing, and published the 19th of April 1529,

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by an instrument, in which they appealed from all that should be done, to the emperor, a future council, either general or national, or to unsuspected judges ; and accordingly they appointed deputies to send to the emperor, to petition that this decree might be revoked. This was the famous protestation, which gave the name of Protestants to the Reformers in Germany.

After this, the Protestant princes laboured to make a firm league among themselves, and with the free cities, that they might be able to defend each other against the emperor, and the Catholic princes. The deputies of the princes and cities being met at Swaback, the affair was there proposed ; but the deputies of the elector of Saxony alleging, that since this league was made for the security of the true Christian doctrine, they ought all unanimously to agree about this doctrine ; they ordered, therefore, that a summary of their doctrine, contained in several heads, should be read, that it might be received, and approved unanimously by the whole assembly. The deputies of the Protestants at the diet of Spire soon after, viz. Sept. 12, waited upon the emperor at Placentia, where he staid a little, in returning from his coronation at Bononia ; and assured him, that “ their masters had opposed the decree of that diet for no other reason, but because they foresaw it would occasion many troubles ; that they implored his imperial majesty not to think ill of them, and to believe, that they would bear their part in the war against the Turks, and other charges of the empire, according to their duty ; that they begged his protection, and a favourable answer to the memorial they had presented him.” The emperor, content with their submission, promised them an answer, when he had communicated it to his council ; and, Oct. 13, sent them word in writing, that “ the decree of the diet seemed to prevent all innovations, and preserve the peace of the empire ; that the elector of Saxony, and his allies, ought to approve of it ; that he desired a council as much as they, though that would not have been necessary, if the edict of Worms had been duly executed ; that what had been once enacted by the major part of the members of the diet could not be disannulled by the opposition of some of them ; that he had written to the elector of Saxony and others, to receive and execute the decree of the diet ; and hoped they would the sooner submit to his order, because an union and peace were necessary at this time, when the Turk was in Germany.”

The deputies, having received this answer, drew up an act of appeal, and caused it to be presented to the emperor ; which enraged them so extremely, that he confined them to their lodgings, and forbade them to write into Germany upon pain of death. One of the deputies, who happened to be absent when this order was given, wrote immediately to the senate of Nuremburg about all that had passed ; and his account was transmitted to the elector of Saxony, andgrave of Hesse, and other confederates, who met at Smalkald

in November. Here it was first of all proposed, to agree upon a confession of faith; and accordingly one was prepared, and afterwards offered at the diet of Augsberg, which was called in June 1530: the emperor would not suffer it to be read in a full diet, but only in a special assembly of princes and other members of the empire; after which the assembly was dismissed, that they might consult what resolutions should be formed. Some thought the edict of Worms should be put in execution; others were for referring the matter to the decision of a certain number of honest, learned, and indifferent persons; a third party were for having it confuted by the Catholic divines, and the confutation to be read in a full diet, before the Protestants; and these prevailed. The Protestants afterwards presented an apology for their confession; but the emperor would not receive it; however, they were both made public. This confession of faith, which was afterwards called, "The Confession of Augsberg," was drawn up by Melancthon; the most moderate of all Luther's followers, as was also the apology.

Luther had now nothing else to do, but to sit down and contemplate the mighty work he had finished: for that a single monk should be able to give the church of Rome so rude a shock, that there needed but such another entirely to overthrow it, may very well seem a mighty work. He did indeed little else; for the remainder of his life was spent in exhorting princes, states, and universities, to confirm the Reformation, which had been brought about through him; and publishing from time to time such writings as might encourage, direct, and aid them in doing it. The emperor threatened temporal punishments with armies, and the pope eternal with bulls and anathemas; but Luther cared for none of their threats.

In 1533, Luther wrote a consolatory epistle to the citizens of Olschatz, who had suffered some hardships for adhering to the Augsberg confession of faith. He had also about this time a terrible controversy with George duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath, that they would never embrace it. However, sixty or seventy citizens of Leipzig were found to have deviated a little from the Catholic way, in some point or other, and they were known previously to have consulted Luther about it; upon which George complained to the elector John, that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this, and to be told at the same time, that if he did not clear himself of the charge, he could not possibly escape punishment. But Luther easily refuted the accusation, by proving, that he had been so far from stirring up his subjects against him, on the score of religion, that, on the contrary, he had exhorted them rather to undergo the greatest hardships, and even to suffer themselves to be banished.



In February 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness, that there were no hopes of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he would needs undertake to travel, notwithstanding all his friends could say and do to prevent him: his resolution however was attended with a good effect, for the night after his departure he began to be better. As he was carried along, he made his will, in which he bequeathed his detestation of Popery to his friends and brethren.

In 1546, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years, and returned again in safety. But soon after, he was called thither again by the earls of Mansfelt, to compose some differences which had arisen about their boundaries. He had not been used to such matters; but because he was born at Illeben, a town in the territory of Mansfelt, he was willing to do his country what service he could, even in this way. Preaching his last sermon therefore at Wittemburg, Jan. 17, he set off the 23d; and at Hall in Saxony lodged with Justus Jonas, with whom he stayed three days, because the waters were out. The 28th, he passed over the river with his three sons. When he entered the territories of the earls of Mansfelt, he was received by 100 horsemen, or more, and conducted in a very honourable manner; but was at the same time so very ill, that it was feared he would die. He said, that these fits of sickness often came upon him, when he had any great business to undertake: of this however he did not recover, but died Feb. 18, in his 63d year. Soon after, his body was put into a leaden coffin, and carried with funeral pomp to the church at Illeben, when Dr. Jonas preached a sermon upon the occasion. The earls of Mansfelt desired, that his body should be interred in their territories; but the elector of Saxony insisted upon his being brought back to Wittemburg, which was accordingly done; and there he was buried with the greatest pomp that perhaps ever happened to any private man. A thousand lies were invented by the Papists about his death, even while he was alive. Some said, that he died suddenly; others, that he killed himself; others, that the devil strangled him; others, that his corpse stunk so abominably, that they were forced to leave it in the way, as it was carried to be interred.

His works were collected after his death, and printed at Wittemburg in seven volumes folio. Catherine de Bore survived her husband a few years, and continued the first year of her widowhood at Wittemburg, though Luther had advised her to seek another place of residence. She went from thence in 1547, when the town was surrendered to the emperor Charles V. Before her departure, she had received a present of fifty crowns from Christian III. king

of Denmark; and the elector of Saxony, and the counts of Mansfelt, gave her good tokens of their liberality. With these additions to what Luther had left her, she had wherewithal to maintain herself and her family handsomely. She returned to Wittemberg, when the town was restored to the elector, where she lived in a very devout and pious manner, till the plague obliged her to leave it again in 1552. She sold what she had at Wittemberg, and retired to Torgau, with a resolution to end her life there. An unfortunate mischance befel her in her journey thither, which proved fatal to her. The horses growing unruly, and attempting to run away, she leaped out of the vehicle she was conveyed in; and, by leaping, got a fall, of which she died about a quarter of a year after, at Torgau, Dec. 20, 1552. She was buried there in the great church.

LUTTI (BENEDITTO), an Italian painter, was born at Florence, in 1500. He was the disciple of Dominico Gabiani, to whom he was committed by his father, James Lutti; and, at twenty-four, his merit was judged equal to that of his master. The famous paintings at Rome tempted him to that city, where the grand duke furnished him with the means of pursuing his studies, giving him an apartment in the Campo Martio. His design was to have worked under Cyro Ferri; but, on his arrival, he found that master dead, which gave him the greatest concern; yet he pursued his studies with great application, and soon acquired such an esteem for his ability in his art, that his works became much valued and sought for, in England, France, and Germany. The emperor knighted him; and the elector of Mentz sent, with his patent of knighthood, a cross set with diamonds. Lutti was never satisfied with himself; yet, though he often retouched his pictures, they never appeared laboured; he always changed for the better, and his last thought was always the best. He sat slowly to work; but, when once he was engaged, he never quitted it but with difficulty. His pencil was fresh and vigorous; his manner, which was tender and delicate, was always well considered, and of an excellent goût; union and harmony reigned throughout his pictures; but, as he attached himself chiefly to excel in colouring, he is not nicely correct.

Lutti was not able to finish a picture of St. Eusebius, bishop of Vercelli, designed for Turin, for which he had received a large earnest, and promised to get it ready at a set time. But several disputes happening between him and those who bespoke the picture, brought on, through chagrin, a fit of sickness, of which he died at Rome, in 1624, aged 58. His executors were obliged to return the earnest, and the picture was afterwards finished by Pietro Bianchi, one of his disciples, who died soon after, having acquired  
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a great reputation by his taste of design, and the correctness of his figures.

LYCOPHRON, a Greek poet and grammarian, was a native of Chalis in Eubœa, called at present Negropont. He was killed by a shot with an arrow, according to Ovid. He flourished in the 119th olympiad, about 304 years before Christ, and wrote a poem entitled, "Alexandra," containing a long course of predictions, which he supposes to be made by Cassandra, daughter of Priam, king of Troy. This poem hath created a great deal of trouble to the learned, on account of its obscurity; so that he is characterised with the distinction of "The Tenebrous Poet." Suidas has preserved the titles of twenty tragedies of his composing; and he is reckoned in the number of the poetical constellation Pleiades, which flourished under Ptolemy Philadelphus, king of Egypt.

LYDE (see JOINER).

LYDGATE (JOHN), an Augustin monk of St. Edmund's-Bury, flourished in the reign of Henry VI. He was a disciple and admirer of Chaucer; and, according to some critics, excelled his master in the art of versification. Having spent some time in our English universities, he travelled through France and Italy, and improved himself in the languages and polite arts. After his return, he became tutor to many noblemen's sons, and for his excellent endowments was held in great esteem. He died in his 60th year, 1440, and was buried in his own convent at Bury. He was not only an elegant poet, and an eloquent rhetorician, but also an expert mathematician, an acute philosopher, and no mean divine: he wrote, partly in prose and partly in verse, many exquisite and learned books, among which are, "Eclogues, Odes, and Satires."

LYDIAT (THOMAS), an eminent English chronologer, was born at Okerton, in Oxfordshire, 1572. His father, observing the pregnancy of his parts, sent him to Winchester-School, where he was admitted scholar on the foundation, at thirteen; and, being elected thence to New-College in Oxford, was put under the tuition of Dr. (afterwards Sir) Henry Marten, and became probationer fellow there in 1591. Two years after, he was enrolled fellow; and, taking his degree in arts, applied himself to astronomy, mathematics, and divinity, in the last of which studies he was very desirous of continuing; but, finding a great defect in his memory and utterance, he chose rather to resign his fellowship, which was appropriated to divinity, and live upon his small patrimony. This was in 1603; and he spent the seven years in finishing and printing such books as he had begun in the college, especially that "*De emendatione temporum*," dedicated to prince Henry, eldest son of James



James I. He was chronographer and cosmographer to that prince, who had a great respect for him, and, had he lived, would certainly have made a provision for him. In 1609, he became acquainted with Dr. Usher, afterwards archbishop of Armagh, who took him into Ireland, and placed him in the college at Dublin, where he continued two years; and then purposing to return to England, the lord-deputy and chancellor of Ireland made him, at his request, a joint promise of a competent support, upon his coming back thither.

But when he came to England, the rectory of Okerton falling void, was offered to him; and though, while he was fellow of New-College, he had refused the offer of it by his father, who was the patron, yet he now accepted it, and was instituted thereto in 1612. Here he seems to have lived happily for many years: but being unwarily engaged for the debts of a near relation, which he was unable to pay, he was thrown into prison at Oxtord, the King's-Bench, and elsewhere, in 1629, or 1630, and remained a prisoner till Sir William Boswell, a great patron of learned men, joining with Dr. Pink, warden of New-College, and Dr. Usher, paid the debt, and released him; and archbishop Laud also, at the request of Sir Henry Marten, gave his assistance on this occasion. He had no sooner got his liberty, than, out of an ardent zeal to promote literature and the honour of his country, he petitioned Charles I. for his majesty's protection and encouragement to travel into Turkey, Ethiopia, and the Abyssinian empire, in search of manuscripts relating to civil or ecclesiastical history, or any other branch of learning, and to print them in England; but the king had other affairs to mind, and Lydiat's petition was treated with neglect.

However, that rebuff did not diminish his loyalty, for which he was a great sufferer on the breaking out of the civil wars in 1642. In those trying times, he talked frequently and warmly in behalf both of the king and bishops, refused to comply with the demands of money made upon him by the parliament army, and stoutly defended his books and papers against their attempts to seize them. For these offences he was four times plundered by some troops of the parliament, at Compton-House in Warwickshire, to the value of at least 70*l.* was twice carried away from his house at Okerton, once to Warwick, and another time to Banbury; he was treated infamously by the soldiers, was exceedingly hurt in his person, and so much debarred from decent necessities, that he was forced to borrow a shirt to shift himself for a quarter of a year together. At length, after he had lived at his parsonage several years, very poor and obscurely, he died April 3, 1646, and was interred the next day in the chancel of Okerton church, which had been rebuilt by him. A stone was laid over his grave in 1669, by the society of New-College, who also erected an honorary monument, with

an inscription to his memory, in the cloister of their college. He published several books.

LYLLY, or LILLY (JOHN), was born in the Wilds of Kent, about 1553, became a student in Magdalen-College in the beginning of 1569, aged sixteen or thereabouts, and was afterwards one of the demies or clerks of that house. He took the degree of B. A. April 27, 1573, and of M. A. in the year 1575. On some disgust, he removed to Cambridge; from whence he went to court, where he was taken notice of by queen Elizabeth, and had expectations of being preferred to the post of master of the revels, in which, after many years attendance, he was disappointed. In what year he died is unknown. He was a very assiduous student, and warmly addicted more especially to the study of poetry, in which he made so great a proficiency, that he has bequeathed to the world no less than nine dramatic pieces. He is considered as the first who attempted to reform and purify the English language, by purging it of obsolete and unsmooth expressions. For this purpose he wrote a book entitled, "Euphne and his England," which met with a degree of success, unusual with the first attempters of reformation, being almost immediately and universally followed.

LYNDE (Sir HUMPHREY), was descended from a family in Dorsetshire, and born in 1579; and, being sent to Westminster-School, was admitted scholar upon the foundation, and thence elected student of Christ-Church, Oxford, in 1596. Four years afterwards he commenced bachelor of arts; about which time he became heir to a considerable estate, was made a justice of peace, and knighted by king James in 1612. He obtained a seat in the House of Commons in several parliaments. He was a man of distinguished learning, and author of several books. He died June 14, 1636, and was interred in the chancel of the church at Cobham in Surrey.

LYONS (ISRAEL), son of a Polish Jew silversmith, and teacher of Hebrew at Cambridge, who published a Hebrew grammar, where he was born in 1739. He was a wonderful young man for parts and ingenuity; and shewed very early in life a great inclination to learning, particularly mathematics; but though Dr. Smith, late master of Trinity-College, offered to put him to school at his own expence, he would go only a day or two, saying, "he could learn more by himself in an hour than in a day with his master." He began his study of botany in 1755, which he continued to his death; and could remember not only the Linnean names of almost all the English plants, but even the synonyma of the old botanists, which form a strange and barbarous farrago

of great bulk; and had large materials for a "*Methodus Cantabrigiensis*," describing fully every part of each plant from the life, without being obliged to consult, or being liable to be misled by, former authors. In 1758, he obtained much celebrity by publishing a treatise "*on Fluxions*," dedicated to his patron, Dr. Smith; and in 1763, "*Fasciculus plantarum circa Cantabrigiam nascentium quæ post Ratum observatæ sunt*," 8vo. Mr. Banks (afterwards Sir Joseph Banks, Bart. and president of the Royal Society), whom he first instructed in this science, sent for him to Oxford, about 1762 or 1764, to read lectures; which he did with great applause to at least sixty pupils; but could not be prevailed upon to make a long absence from Cambridge. He had a salary of 100*l.* per annum for calculating the "*Nautical Almanac*," and frequently received presents from the board of longitude for his own inventions. He could read Latin and French with ease, but wrote the former ill; had studied the English history, and could quote whole passages from the Monkish writers verbatim. He was appointed by the board of longitude to go with Capt. Phipps (afterwards Lord Mulgrave) to the North Pole in 1773, and discharged that office to the satisfaction of his employers. After his return, he married and settled in London, where he died of the measles in about a year.

LYSIAS, an ancient Athenian orator, was born in the 80th olympiad. At fifteen, he went to Thurion, a colony of the Athenians; and, when grown up, assisted in the administration of the government there many years. When about forty-seven years of age, he returned to Athens; whence, being afterwards banished by the thirty tyrants, he went to Megara. Upon his return, Thrasylbulus would have had him employed again in state-matters; but, this not taking place, he spent the remainder of his life as a private man. He was very familiar with Socrates, and other illustrious philosophers. He professed to teach the art of speaking: not that he pleaded at the bar himself, but he supplied others with speeches. Plutarch and Photius relate, that 425 orations were formerly exhibited under the name of Lysias; of which thirty-four only are now extant.

LYSIPPUS, a celebrated statuary among the ancients, was a native of Syron, and flourished in the time of Alexander the Great. He was bred a locksmith, and followed that business for a while; but, by the advice of Eupompus, a painter, he applied himself to that art, which, however, he soon quitted for sculpture, in which he succeeded perfectly well. He executed his things with more ease than any of the ancients, and accordingly finished more works than any of them. He particularly excelled in the hair of his heads, which he more happily expressed than any of his



his predecessors in the art. He had three sons, who were all his disciples, and acquired great reputation in the art.

LYTTELTON (EDWARD), lord-keeper of the great seal of England in the reign of Charles I. was descended, by a collateral branch, from the famous judge Littleton, being grandson of John Littleton, parson of Mounslow, in Shropshire, in which county he was born, in 1589. He was admitted a gentleman-commoner of Christ Church, Oxford, in 1606, where he took the degree of bachelor of arts in 1609; after which, being designed for the law by his father, Sir Edward Lyttelton, of Henley in Shropshire, who was one of the justices of the marches, and chief-justice of North-Wales, he removed to the Inner-Temple, and soon became eminent in his profession. In 1628, we find him in parliament; and on the 6th of May he was appointed, together with Sir Edward Coke and Sir Dudley Diggs, to carry up the petition of right to the House of Lords. He had also the management of the high presumption charged upon the duke of Buckingham, about King James's death; on which occasion he behaved himself with universal applause, between the jealousy of the people and the honour of the court. His first preferment in the law was succeeding his father as a Welsh judge after which he was elected recorder of London, being about the same time counsel for the university of Oxford; and in 1632, he was chosen summer-reader of the Inner-Temple. In 1634, he was made solicitor-general, and knighted in 1635. In 1639, he was constituted lord chief-justice of the Common-Pleas; and, in 1640, on the flight of lord-keeper Finch from the resentment of the parliament, the great seal was put into his custody, with the same title. February following, he was created a peer of England, by the title of lord Lyttelton, baron of Mounslow in Shropshire.

In this station he preserved the esteem of both parties for some time, both houses agreeing to return their thanks by him to the king, for passing the triennial bill, and that of the subsidies; but concurring in the votes for raising an army, and seizing the militia, in March the following year, the king sent an order from York to lord Falkland, to demand the seal from him, and, with Sir John Colepeper, to consult about his successor in the post with Hyde, afterwards earl of Clarendon; which last step prevented the order from being put into execution. Hyde, having always entertained a great regard for the keeper, had, upon his late behaviour, paid him a visit at Exeter-House; when the keeper freely opened himself, bewailing his condition, in that he had been advanced from the Common-Pleas, where he was acquainted with the business and the persons he had to deal withal, to an higher office, which required him to deal with another sort of men, and in affairs to which he was a stranger. Mr. Hyde acquainted lord Falkland

with the particulars of this conference ; and procured the advising of his majesty to write a kind invitation to the keeper, to come to York, and bring the seal with him, rather than think of giving it to any other person. The advice was embraced by the king, who, though he still continued doubtful of the man, was moved by the reasons assigned ; and accordingly the seal was sent to York on the 22d, and followed by the keeper on the 23d of May 1642.

But, notwithstanding this piece of service and eminent proof of his loyalty, at the risk of his life, he could never totally regain the king's confidence, or the esteem of the court-party. However, he continued to enjoy his post, in which he attended his majesty to Oxford, was created doctor of laws there, and made one of the king's privy-council, and colonel of a regiment of foot in the same service, some time before his death, which happened Aug. 27, 1645, at Oxford. His body was interred in the cathedral of Christ-Church ; on which occasion a funeral oration was pronounced by Dr. Henry Hammond, then orator to the university. May 1683, a monument was erected there to his memory, by his only daughter, and heiress, the lady Anne Lyttelton, widow of Sir Thomas Lyttelton ; and the same year came out his " Reports " in folio. He was a man of courage, and of excellent parts and learning.

He was twice married ; first to Anne, daughter of John Lyttelton, by whom he had a boy and two girls, who all died infants. His second wife was the lady Sidney Calverley, relict of Sir George Calverley of Cheshire, and daughter of Sir William Jones, judge of the King's-Bench. This lady brought him a daughter, an only child, whose son Edward died in 1664, and lies interred in the Temple church.

LYTTELTON (GEORGE), the eldest son of Sir Thomas Lyttelton of Hagley, in Worcestershire, Bart. was born in 1609. He came into the world two months before the usual time ; and was imagined by the nurse to be dead, but upon closer inspection was found alive, and with some difficulty reared. At Eton-School, where he was educated, he was so much distinguished, that his exercises were recommended as models to his school-fellows. From Eton he went to Christ-Church, where he retained the same reputation of superiority, and displayed his abilities to the public in a poem on Blenheim. He was a very early writer, both in verse and prose ; his " Progress of Love," and his " Persian Letters," having both been written when he was very young. He stayed not long at Oxford ; for in 1728 he began his travels, and visited France and Italy. When he returned, he obtained a seat in parliament, and soon distinguished himself among the most eager opponents of Sir Robert Walpole, though his father, who was

one of the lords of the admiralty, always voted with the court. The prince of Wales, being (1727) driven from St. James's, kept a separate court, and opened his arms to the opponents of the ministry. Mr. Lyttelton was made his secretary, and was supposed to have great influence in the direction of his conduct. In 1741 he married Miss Lucy Fortescue, sister to lord Fortescue, of Devonshire, by whom he had a son, Thomas, the late lord Lyttelton, and two daughters, and with whom he appears to have lived in the highest degree of connubial felicity: but human pleasures are short; she died in childbed about six years afterwards. In 1744 he was made one of the lords of the Treasury; and from that time was engaged in supporting the schemes of ministry. He had, in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity; but he thought the time now come when it was no longer fit to doubt or believe by chance, and applied himself seriously to the great question. His studies, being honest, ended in conviction. He found that religion was true, and what he had learned he endeavoured to teach (1747) by "Observations on the Conversion and Apostleship of St. Paul;" a treatise to which Infidelity has never been able to fabricate a specious answer. In 1749 he married the daughter of Sir Robert Rich, but did not experience the happiness he enjoyed with his former wife. Two years afterwards, by the death of his father, he inherited a baronet's title with a large estate. As he continued his exertions in parliament, he was gradually advancing his claim to profit and preferment; and accordingly was made in 1754 cofferer and privy-counsellor. This place he exchanged next year for the great office of chancellor of the exchequer; an office however, that required some qualifications which he soon perceived himself to want. The year after, his curiosity led him into Wales; and about this time he published his "Dialogues of the Dead," which were very eagerly read, though the production rather, as it seems, of leisure than of study, rather effusions than compositions. When, in the latter part of the last reign, the inauspicious commencement of the war made the dissolution of the ministry unavoidable, Sir George Lyttelton, losing his employment with the rest, was recompensed with a peerage (1757); and rested from political turbulence in the House of Lords. His last literary production was, "The History of Henry the Second, 1764," elaborated by the researches and deliberations of twenty years. As his lordship's writing was not very legible, the whole work was printed twice over, a great part of it three times, and many sheets four or five times. The booksellers paid for the first impression; but the charges and repeated operations of the press were at the expence of the author, whose ambitious accuracy is known to have cost him at least a thousand pounds. He began to print in 1755. Three volumes appeared in



1764; a second edition of them in 1767; a third edition in 1768; and the conclusion in 1771. His lordship died Aug. 22, 1773, aged sixty-four years, and was buried at Hagley, with an inscription cut on the side of his lady's monument.

LYTTELTON (CHARLES), a third son of Sir Thomas, and brother to George lord Lyttleton, was educated at Eton-School, and went thence first to University-College, Oxford, and then to the Inner-Temple, where he became a barrister at law; but, entering into orders, was collated by bishop Hough to the rectory of Alvechurch in Worcestershire, Aug. 13, 1742. He took the degree of LL. B. March 28, 1745; LL. D. June 18, in the same year; was appointed king's chaplain in Dec. 1747, dean of Exeter in May 1748, and was consecrated bishop of Carlisle, March 21, 1762. In 1754 he caused the ceiling and cornices of the chancel of Hagley-Church to be ornamented with shields of arms in their proper colours, representing the paternal coats of his ancient and respectable family. In 1765, on the death of Hugh lord Willoughby of Parham, he was unanimously elected president of the Society of Antiquaries; a station in which his distinguished abilities were eminently displayed. He died unmarried, Dec. 22, 1768. The Society expressed their gratitude and respect to his memory by a portrait of him engraved at their expence in 1770.

## M.

MABILLON (JOHN), a very learned writer of France, was born Nov. 23, 1632, at Pierre-Mont, on the frontiers of Champagne. He was educated in the university of Rheims, and afterwards entered into the abbey of the Benedictines of St. Remy; where he took the habit in 1653, and made the profession the year following. He was looked upon, at first, as a person that would do honour to his order; but a perpetual headache, with which he was afflicted, almost destroyed all the expectations which were conceived of him. He was ordained priest at Amiens, in 1650; and afterwards, for fear too much solitude might prejudice his health, which was not yet re-established, sent by his superiors to St. Dennis, where he was appointed, during the whole year 1653, to shew the treasure and monuments of the kings of France. But having unfortunately broken there a looking-glass, which was pretended to have belonged to Virgil, he obtained leave to quit an employment, which, as he said, frequently obliged him  
to

to relate things he did not believe. As the indisposition of his head gradually abated, he began to shew himself more to the world. Father d'Acheri, who was then compiling his "Spicilegium," desiring to have some young monk, who could assist him in that work, Mabillon was pitched upon for the purpose, who, in 1664, went to Paris, and was very serviceable to father d'Acheri. This began to place his talents in a conspicuous light, and to shew what might be expected from him. A fresh occasion soon offered itself to him. The congregation of St. Maur had formed a design of publishing new editions of the fathers, revised from the manuscripts, with which the libraries of the order of the Benedictines, as one of the most ancient, are furnished. Mabillon was ordered to undertake the edition of "St. Bernard," which he prepared with great judgment and learning, and published at Paris, 1667, in two volumes folio, and nine octavo. He had no sooner published the first edition of "St. Bernard," but the congregation appointed him to undertake an edition of the "Acts of the Saints of the Order of the Benedictines;" the first volume of which he published in 1668, and continued it to nine volumes in folio.

In 1632, he took a journey into Burgundy, in which Mr. Colbert employed him, to examine some ancient titles relating to the royal family. That minister received all the satisfaction he could desire; and, being fully convinced of our author's experience and abilities in these points, sent him the year following into Germany, in order to search there, among the archives and libraries of the ancient abbeys, what was most curious and proper to illustrate the history of the church in general, and that of France in particular. He spent in this journey five months, and has published an account of it. He took another journey into Italy in 1685, by the order of the king of France; and returned the year following, with a very noble collection. He placed in the king's library above three thousand volumes of rare books, both printed and manuscript; and, in 1687, composed two volumes of the pieces he had discovered in that country, under the title of "Museum Italicum." After this he employed himself in publishing other works, which are strong evidences of his vast abilities and application.

This eminent man died of a suppression of urine, which, it is said, did not at first alarm him, Dec. 1707. His great merit had procured him, in 1701, the place of honorary member of the academy of inscriptions.

MACAULAY, afterwards GRAHAM (CATHARINE), a celebrated historian, political and moral writer, was the youngest daughter of John Sawbridge, Esq. of Olantigh in Kent, and sister to John Sawbridge, Esq. one of the present representatives in parliament for the city of London. She was married, on the 13th of June 1760, to George Macaulay, doctor of physic, by whom she had

had a daughter, who was married, on the 7th of December 1787, to Charles Gregory, Esq. a captain in the service of the East-India-Company. Some years after the death of Dr. Macaulay, our philosophical historian married Mr. Graham, a very young gentleman, brother to Dr. Graham, the person lately deceased (1794) who was long noted in the metropolis for his many eccentric projects. Mrs. Macaulay began her literary career with the "History of England from the accession of James I. to the Revolution," the first volume of which, in 4to. was published in 1763, and the last (the eighth) in 1783. She was likewise the authoress of "A Modest Plea for the Property of Copy-Right;" Observations on a Pamphlet, entitled, "Thoughts on the Causes of the present Discontents," 1770; an "Address to the People of England, Scotland, and Ireland, on the present important Crisis of Affairs," 1775; a "History of England, from the Revolution to the present Time, in a Series of Letters to the Rev. Dr. Wilson, Prebendary of Westminster," 1778; a "Treatise on the Immutability of Moral Truth," 1783; and "Letters on Education," 1790. Dr. Wilson presented her with a handsome house, called Alfred-House, in Bath, and placed a statue of her, in her life-time, in his church of St. Stephen's, Walbrook. This, however, he took down on her second marriage, which, although perfectly compatible with the sacred principles of liberty, he did not think quite consistent, perhaps, with those of philosophical discretion. She died at Binfield, in Berkshire, on the 23d of June 1791.

MACE (THOMAS), a practitioner on the lute, but more distinguished among music-men by a work, entitled "Music's Monument, or a Remembrancer of the best Practical Music, both Divine and Civil, that has ever been known to have been in the World, 1676," folio. This person was born in 1613, and became one of the clerks of Trinity-College, Cambridge. How long he lived cannot be ascertained, but it is certain he died at an advanced age. He had a wife and children.

MACEDONIANS, certain ancient heretics in the Christian church, so called from Macedonius, their founder and leader. Macedonius was of the church of Constantinople; and the Arians made him bishop of that see in the year 342, at the same time that the orthodox contended for Paul. This occasioned a contest, which rose at length to such a height, that arms were taken up, and many lost their lives. The emperor Constantius, however, put an end to the dispute, by banishing Paul, and ratifying the nomination of Macedonius; who, after much opposition, which ended at the death of Paul, became peaceably and quietly settled in his see. Mean while Macedonius was not of a temper to be peaceable and quiet in any situation long: he soon fell into disgrace with Constantius, for acting the part of a tyrant,  
rather



rather than a bishop. However, notwithstanding the emperor's displeasure, he managed so well as to support himself by his party, which he had lately increased by taking in the Semi-Arians: till at length, impolitically offending two of his bishops, they got him deposed by the council of Constantinople, in 359.

MACER (EMILIUS), an English Latin poet, was born at Verona, and flourished under Augustus Cæsar. Eusebius relates, that he died a few years after Virgil. Ovid speaks of a poem of his, on the nature and quality of birds, serpents, and herbs. There is extant a poem, upon the nature and power of herbs, under Macer's name; but it is spurious. He also wrote a supplement to Homer.

MACHIABEL (NICOLAS), a native of Florence, who flourished in the beginning of the sixteenth century, was a very great genius, and wrote many things in a fine and masterly way; but had so little pretensions to learning, that, as some say, he did not understand Latin well enough to be able to read authors in that language. His first productions, that we hear of, were of the comic kind. He wrote a comedy called, "Nicias," on the model of Aristophanes, in which he lashed some of his countrymen very severely; under the theatrical characters he introduced in it; who, however, bore his satire without shewing their resentment, because they would not increase the public laughter, by taking it to themselves. This play was acted with so much success at Florence, that Leo X. upon the fame of its great wit, ordered it to be performed at Rome, with all its decorations, and by the same actors, that that city also might enjoy the pleasure of it. But this comedy is not to be found in Machiavel's works, the only two inserted there being the "Mandragola" and the "Clitia."

Machiavel was secretary, and afterwards historiographer, to the republic of Florence; and he wrote an history of that commonwealth in eight books, which contain what passed from 1215 to 1494. The Medicis procured him this last employment, with a good salary, in recompence for his having been put to the rack; which, it seems, was done upon a suspicion that he was an accomplice of the Soderini, in their conspiracies against that house. He had the constancy to endure this trial without confessing any thing: but his frequent and high commendations of Brutus and Cassius have persuaded many, that he was not altogether innocent. He published also seven books of the "Art Military;" which made him pass, with the duke of Urbino, for a man very capable of drawing up an army in battalia. But of all his books, that which made the most noise, is a treatise of politics, entitled, "The Prince:" the purpose of which is to describe the arts of government, as they are usually exercised by wicked princes and tyrants. It is remarkable, that mankind are not yet agreed in their opinion of the author's purpose

in writing this book.. When it was first published, which was about 1515, it gave no offence to the powers then in being. It was dedicated to Laurence de Medicis, nephew of Leo X. yet it did not hurt the author with this pope; who nevertheless was the first who threatened those with excommunication that read a prohibited book. Hadrian VI. who succeeded Leo X. did not censure Machiavel's book; and Clement VII. who succeeded Hadrian VI. not only allowed Machiavel to dedicate his History of Florence to him, but also granted a privilege to Anthony Bladus, in 1531, to print this author's works at Rome. The successors of Clement VII. to Clement VIII. permitted the sale of Machiavel's "Prince," all over Italy, of which there are frequent editions and translations. Mean while it was known, that this book did not please some doctors; and at last, under the pontificate of Clement VIII. the writings of this Florentine were condemned, after the loud complaints made against them at Rome by the Jesuit Possevin, and a priest of the oratory called Thomas Bozius; though it is certain, that the Jesuit had never read Machiavel's "Prince," as appears from his charging things on this book, which are not to be found in it.

Besides these, Machiavel published several other pieces, viz. "The Life of Cammarie Cattracani;" "The Murder of Vitelli," &c. by duke Valentino;" "The State of France;" "The State of Germany;" "The Marriage of Belphegor, a novel;" "Original of the Guelf and Ghibelin factions;" and "Discourses upon the first Decade of Titus Livius," which are full of moral and political instruction. This extraordinary man died of a medicine, he took by way of prevention, in 1520. He is said, at the latter end of his life, to have lived in poverty, and contempt of religion.

**MACKENZIE** (Sir **GEORGE**), an ingenious and learned Scots writer, and eminent lawyer, was descended from an ancient and noble family, his father Simon Mackenzie, being brother to the earl of Seaforth, and born at Dundee, in the county of Angus, in 1636. He gave early proofs of an extraordinary genius, having gone through his grammar, and the usual classic authors, at ten years of age; and was then sent to the universities of Aberdeen and St. Andrew's, where he finished his studies in logic and philosophy, before he was full sixteen. After this, he turned his thoughts to the civil law; with a view of perfecting himself in which, he travelled into France, and settled himself a close student in the university of Bourges, for about three years. Then returning home, he was called to the bar, and became an advocate in 1656. He gained the character of an eminent pleader in a few years: so that, in 1661, he was chosen to plead the cause of the marquis of Argyle, who was beheaded at Edinburgh that year, for high-treason.

In the mean time, though he made the law his profession and chief study, yet he did not suffer his abilities to be confined entirely to that province. He had a good taste for polite literature; and he gave the public, from time to time, incontestable proofs of an uncommon proficiency therein. In 1660, came out his "*Aretino*, or serious romance." In 1663, he published his "*Religio Stoici*;" or a short discourse upon several divine and moral subjects. This was followed, in 1665, by "*A moral Essay*," preferring solitude to public employment, and all its appanages. In 1667, he printed his "*Moral Gallantry*." Afterwards he published, "*The moral History of Frugality*," with its opposite vices, covetousness, niggardliness, prodigality, and luxury, dedicated to the university of Oxford; and, "*Reason*," an essay, dedicated to the Hon. Robert Boyle, Esq.

Soon after his public pleading for the earl of Argyle, he was promoted to the office of a judge in the criminal court; which he discharged with so much credit and reputation, that he was made king's advocate in 1674, and one of the lords of the privy-council in Scotland. He was also knighted by his majesty. In these places he met with a great deal of trouble, on account of the rebellions which happened in his time; and his office of advocate requiring him to act with severity, he did not escape being censured, as if, in the deaths of some particular persons who were executed, he had stretched the laws too far. But there does not seem to have been any just foundation for this clamour against him: and it is generally agreed, that he acquitted himself like an able and upright magistrate. Upon the abrogation of the penal laws by James II. our advocate, though he had always been remarkable for his loyalty, and even censured for his zeal against traitors and fanatics, thought himself obliged to resign his post; being convinced that he could not discharge the duties of it in that point with a good conscience. He was succeeded by Sir John Dalrymple, who, however, did not long continue in it: for that unfortunate prince, being convinced of his error, restored Sir George to his post, in which he continued until the Revolution, and then gave it up. He could not come into the measures and terms of the Revolution: he hoped, that the prince of Orange would have returned to his own country, when matters were adjusted between the king and his subjects; and upon its proving otherwise, he quitted all employments in Scotland, and retired to England, resolving to spend the remainder of his days in the university of Oxford. He arrived there in Sept. 1689, and prosecuted his studies in the Bodleian-Library, being admitted a student there, by a grace passed in the congregation, June 2, 1690. In the spring following, he went to London, where he fell into a disorder, of which he died the 2d of May 1691. His corpse was conveyed by land to Scotland, and interred with great pomp and solemnity at Edinburgh.



Besides the moral pieces already mentioned, he wrote several other works, to illustrate the laws and customs of his country, to vindicate the monarchy from the restless contrivances and attacks of those whom he esteemed its enemies, and to maintain the honour and glory of Scotland.

Sir George was twice married, and had children by both his wives.

**MACLAURIN (COLIN)**, an eminent mathematician and philosopher, was the son of a clergyman, and born at Kilmoddan in Scotland, in Feb. 1698. He was sent to the university of Glasgow in 1709, where he continued five years, and applied himself to study in a most intense manner. His great genius for mathematical learning discovered itself so early as at twelve years of age; when, having accidentally met with an Euclid in a friend's chamber, he became in a few days master of the first six books without any assistance: and it is certain, that in his 16th year he had invented many of the propositions, which were afterwards published under the title of, "*Geometrica Organica*." In his 15th year, he took the degree of master of arts; on which occasion he composed and publicly defended a thesis, "*On the Power of Gravity*," with great applause. After this he quitted the university, and retired to a country-seat of his uncle, who had the care of his education; for his parents had been dead some time. Here he spent two or three years in pursuing his favourite studies; but, in 1717, he offered himself a candidate for the professorship of mathematics in the Marischal-College of Aberdeen, and obtained it after a ten days trial with a very able competitor. In 1619, he went to London, where he became acquainted with Dr. Hoadly, then bishop of Bangor, Dr. Clarke, Sir Isaac Newton, and other eminent men; at which time also he was admitted a member of the Royal-Society: and in another journey in 1721, he contracted an intimacy with Martin Folkes, Esq. the president of it, which lasted to his death.

In 1622, lord Polwarth, plenipotentiary of the king of Great-Britain at the congress of Cambray, engaged him to go as tutor and companion to his eldest son, who was then to set out on his travels. After a short stay at Paris, and visiting other towns in France, they fixed in Lorrain; where Maclaurin wrote his piece, "*On the Percussion of Bodies*," which gained the prize of the Royal Academy of Sciences, for the year 1724. But, his pupil dying soon after at Montpellier, he returned immediately to his profession at Aberdeen. He was hardly settled here, when he received an invitation to Edinburgh; the curators of that university being desirous that he should supply the place of Mr James Gregory, whose great age and infirmities had rendered him incapable of teaching.

Nov. 1725, he was introduced into the university: as was at the same time his learned colleague and intimate friend, Dr. Alexander

Monro,

Monro, professor of anatomy. After this, the mathematical classes soon became very numerous, there being generally upwards of 100 young gentlemen attending his lectures every year; who being of different standings and proficiency, he was obliged to divide them into four or five classes, in each of which he employed a full hour every day, from the first of November to the first of June.

He lived a bachelor to the year 1733; but being very much formed for society, as well as contemplation, he then married Anne, the daughter of Mr. Walter Stewart, solicitor-general to his late majesty for Scotland. By this lady he had seven children, of which, two sons and three daughters, together with his wife, survived him. In 1734, Berkeley, bishop of Cloyne, published a piece called, "The Analyst;" in which he took occasion, from some disputes that had arisen concerning the grounds of the fluxionary method, to explode the method itself, and also to charge mathematicians in general with infidelity in religion. Maclaurin thought himself included in this charge, and began an answer to Berkeley's book: but, as he proceeded, so many discoveries, so many new theories and problems occurred to him, that, instead of a vindictory pamphlet, his work came out, "A complete System of Fluxions, with their Application to the most considerable Problems in Geometry and Natural Philosophy." This work was published at Edinburgh in 1742, 2 vols. 4to. and as it cost him infinite pains, so it is the most considerable of all his works, and will do him immortal honour. In the mean time, he was continually obliging the public with some performance or observation of his own; many of which were published in the fifth and sixth volumes of the "Medical Essays," at Edinburgh, and some of them in "The Philosophical Transactions."

In 1745, having been very active in fortifying the city of Edinburgh against the rebel army, he was obliged to fly from thence to the north of England; where he was invited by Herring, then archbishop of York, to reside with him during his stay in this country. In this expedition, however, being exposed to cold and hardships, and naturally of a weak and tender constitution, he laid the foundation of an illness, which put an end to his life. It was a dropfy in the belly; and he died of it June 14, 1746, aged 48.

MACROBIUS (AMBROSIUS AURELIUS THEODOSIUS), an ancient Latin writer, who flourished towards the latter part of the fourth century. What countryman he was, or what religion, is not clear. This however is certain, that he was a man of consular dignity, and one of the chamberlains, or masters of the wardrobe to Theodosius; as appears from a rescript directed to Florentius, concerning those who were to obtain that office. He wrote "A Commentary upon Cicero's *Somnium Scipionis*," and seven books of "*Saturnalia*;" which treat of various subjects, and are an agreeable

agreeable mixture of criticism and antiquity. He was not an original writer, but made great use of other people's works, borrowing not only their materials, but even their language; and for this he has been satirically rallied by some modern authors.

MADDEN (SAMUEL), D. D. received his education at Dublin. He appears, however, to have been in England in 1729; and, having written a tragedy called "Themistocles, or the Lover of his Country," was tempted to let it come out by the offer of a noble study of books from the profits of it. In 1731, he projected a scheme for promoting learning in the college at Dublin by premiums. In 1732, he published his "Memoirs of the Twentieth Century: being original Letters of State under George the Sixth, &c. &c. in 6 vols. Lond. 1733," 8vo. In 1740, we find him in his native country, and in that year setting apart the annual sum of one hundred pounds to be distributed, by way of premium, to the inhabitants of Ireland only; viz. 5*l.* to the author of the best invention for improving any useful art or manufacture; 2*5l.* to the person who should execute the best statue or piece of sculpture; and 2*5l.* to the person who should finish the best piece of painting, either in history or landscape: the premiums to be decided by the Dublin Society, of which Dr. Madden was the institutor. In 1743 or 4, he published a long poem, called "Boulter's Monument;" and an epistle of about 200 lines by him is prefixed to the second edition of Leland's "Life of Philip of Macedon." In an oration spoken at Dublin, Dec. 6, 1757, by Mr. Sheridan, that gentleman took occasion to mention Dr. Madden's bounty, and intended to have proceeded, but was prevented by observing the doctor to be then present.

Dr. Madden had some good church preferment in Ireland, where he died Dec. 30, 1765.

MADDOX (ISAAC), a famous English prelate, born at London, July 27, 1697, of obscure parents, whom he lost whilst he was young, was taken care of by an aunt, who placed him in a charity-school, and afterwards put him on trial to a pastry-cook; but, before he was bound apprentice, the master told her that the boy was not fit for trade; that he was continually reading books of learning above his (the master's) comprehension, and therefore advised that she should take him away, and send him back to school, to follow the bent of his inclination. He was on this sent, by an exhibition of some Dissenting friends, to one of the universities in Scotland; but, not caring to take orders in that church, was afterwards, through the patronage of bishop Gibson, admitted to Queen's-College, Cambridge, and was favoured with a doctor's degree at Lambeth. After entering into orders, he first was curate of St. Bride's, then domestic chaplain to Dr. Waddington,



dington, bishop of Chichester, whose niece he married in 1731, and was afterwards promoted to the rectory of St. Vedast, in Foster-Lane, London. He was made dean of Wells in 1733, consecrated bishop of St. Asaph in 1736, and was translated to the see of Worcester in 1743. While dean of Wells, he published the first part of the "Review of Neal's History of the Puritans," under the title of, "A Vindication of the Government, Doctrine; and Worship of the Church of England, established in the Reign of Queen Elizabeth."

He afterwards published fourteen single sermons, all in 4to. preached on public occasions between the years 1734 and 1752. He died Sept. 27, 1759, and was buried in the cathedral of Worcester, with a very copious inscription over his monument.

MADOX (THOMAS), the learned exchequer antiquary, and historiographer royal, with a most indefatigable industry, collected, and explained, at different times, a vast number of records relating to the ancient laws and constitution of this country; the knowledge of which tends greatly to the illustration of English history. In 1702, under the patronage of the learned and polite lord Somers, he presented the early fruits of his labours to the world, in "A Collection of antique Charters and Instruments of divers Kinds taken from the Originals, placed under several Heads, and deduced (in a Series according to the Order of Time) from the Norman Conquest, to the End of the Reign of King Henry VIII." In 1711, our author set forth a work of much greater dignity and importance than the foregoing, "The History and Antiquities of the Exchequer of the Kings of England, in two Periods, viz. from the Norman Conquest, to the End of the Reign of King John; and from the End of the Reign of King John, to the End of the Reign of King Edward II. &c. &c." folio; reprinted in 1769, in 4to. This was dedicated to queen Anne; but there is likewise prefixed to it a long prefatory epistle to the lord Somers; in which he gives that illustrious Mæcenas some account of this great unprecedented undertaking. The last work this laborious Historiographer published himself, was the "Firma Burgi, or Historical Essay concerning the Cities, Towns, and Boroughs of England. Taken from Records." This treatise was inscribed to King George I.

Mr. Madox's large and valuable collection of transcripts, in 94 volumes in folio and quarto, consisting chiefly of extracts from records in the Exchequer, the Patent and Clause Rolls in the Tower, the Cotton-Library, the Archives of Canterbury and Westminster, the Collections of Christ's-College, Cambridge, &c. made by him, and intended as materials for a feudal history of England from the earliest times, were presented by his widow to the British-Museum, where they are now preserved. They were

the labour of thirty years; and Mr. Madox frequently declared, that when young he would have given 1500 guineas for them. Fifty-nine volumes of Rymer's Collection of Public Acts relating to the History and Government of England from 1115 to 1698 (not printed in his *Fœdera*, but of which there is a catalogue in vol. XVII.) are also deposited in the Museum by an order of the House of Lords.

**MÆCENAS** (**CAIUS CILNUS**), the great friend and counsellor of Augustus Cæsar, was himself a very polite scholar, but is chiefly memorable for having been the patron and protector of men of letters. He was descended from a most ancient and illustrious origin, even from the kings of Hetruria; but his immediate forefathers were only of the equestrian order. He is supposed to have been born at Rome, because his family lived there; but in what year antiquity does not tell us. It says as little about his education; but we know it must have been of the most liberal kind, and perfectly agreeable to the dignity and splendour of his birth, since he excelled in every thing that related to arms, politics, and letters. How he spent his younger years is also unknown to us, any further than by effects, there being no mention made of him, by any writer, before the death of Julius Cæsar, which happened in the year of Rome 709. Then Octavius Cæsar, who was afterwards called Augustus, went to Rome, to take possession of his uncle's inheritance; and then Mæcenas became first publicly known, though he appears to have been Augustus's friend, and, as it should seem, guardian, from his childhood. From that time he accompanied him through all his fortunes, and was his counsellor and adviser upon all occasions; so that *Pedo Albinovanus* justly called him Cæsar's right-hand.

A. U. C. 710, the year that Cicero was killed, and Ovid born, Mæcenas distinguished himself by his courage and military skill at the battle of Modena, where the consuls Hirtius and Pansa were slain, in fighting against Antony; as he did afterwards at Philippi. After this last battle, began the memorable friendship between him and Horace. Horace, as Suetonius relates, was a tribune in the army of Brutus and Cassius, and, upon the defeat of those generals, made a prisoner of war. Mæcenas, finding him an accomplished man, became immediately his friend and protector, and afterwards recommended him to Augustus, who restored him to his estate, with no small additions. In the mean time, though Mæcenas behaved himself well as a soldier in these and other battles, yet his principal province was that of a minister and counsellor. He was the adviser, the manager, the negotiator, in every thing that related to civil affairs. When the league was made at Brundisium between Antony and Augustus, he was sent to act on the part of Augustus. And afterwards, when this league

was

was near breaking, through the suspicions of each party, he was sent to Antony, to ratify it anew.

U. C. 717, when Augustus and Agrippa went to Sicily, to fight Sextus Pompeius by sea, Mæcenas went with them; but soon after returned, to appease some commotions which were rising at Rome: for though he usually attended Augustus in all his military expeditions, yet whenever there was any thing to be done at Rome, either with the senate or people, he was also dispatched thither for that purpose. He was indeed involved with the government, while Augustus and Agrippa were employed in the wars.

Upon the total defeat of Antony at Actium, he returned to Rome, to take the government into his hands, till Augustus could settle some necessary affairs in Greece and Asia. Agrippa soon followed Mæcenas; and, when Augustus arrived, he placed these two great men and faithful adherents, the one over his civil, the other over his military concerns. While Augustus was extinguishing the remains of the civil war in Asia and Egypt, young Lepidus, the son of the triumvir, was forming a scheme to assassinate him, at his return to Rome. This conspiracy was discovered at once by the extraordinary vigilance of Mæcenas; who, observing the rash councils of the headstrong youth, with the same tranquillity and calmness as if nothing at all had been doing, instantly put him to death, without the least noise and tumult, and by that means extinguished another civil war in its very beginning.

The civil wars being now at an end, Augustus returned to Rome; and, after he had triumphed according to custom, he began to talk of restoring the commonwealth. Agrippa advised him to it; but Mæcenas dissuaded him from it, saying, that it was not only impossible for him to live in safety as a private man, after what had passed, but that the government would be better administered, and flourish more in his hands, than if he was to deliver it up to the senate and people. Augustus followed Mæcenas's advice, and retained the government: and from this time Mæcenas indulged himself, at vacant hours, in literary amusements, and the conversation of the men of letters. In the year 734 Virgil died, and left Augustus and Mæcenas heirs to what he had. Mæcenas was excessively fond of this poet, who, of all the wits of the Augustan age, stood highest in his esteem; and, if the "Georgics" and the "Æneid" be owing to the good taste and encouragement of this patron, as there is some reason to think, posterity cannot commemorate him with too much gratitude. Mæcenas's house was a place of refuge and welcome to all the learned of his time; not only to Virgil, Horace, Propertius, and Varius, but to Fundanius, Fuscus Aristius, Plotius Tucca, Valgius, Asinius Pollio, and several others. All these dedicated their works, or some part of them at least, to Mæcenas, and celebrated



his praises in them over and over ; and even Augustus himself inscribed his " Commentaries " to him and to Agrippa.

Mæcenas continued in Augustus's favour to the end of his life, but not uninterruptedly. Augustus had an intrigue with Mæcenas's wife ; and, though the minister bore this liberty of his master's very patiently, yet there was once a coldness on the part of Augustus, which however soon went off. Mæcenas died in the year 745, but at what age we cannot precisely determine ; though we know he must have been old.

MÆSTLINUS (MICHAEL), a celebrated astronomer of Germany, was born in the duchy of Wittemburg, and spent his youth in Italy, where he made a public speech in favour of Copernicus, which brought Galileo over from Aristotle and Ptolemy, to whom he had been hitherto entirely devoted. He returned afterwards to Germany, and became professor of mathematics at Tubingen ; where he had among his scholars the great Kepler. He died in 1590, after having published many things in mathematics and astronomy, being accounted very deep in the science.

MAFFÆUS (VEGIO), a Latin poet, was born at Lodi in Lombardy, in 1407. He was the author of " Epigrams," and a " Supplement to Virgil," which he called " the 13th book of the Æneid." His prose works are, " Dialogus de miseria & felicitate, 1711." " De educatione liberorum, 1611." " Disputatio inter solem, terram, & aurum, 1611 ;" and " De perseverantia religionis." He was chancellor of Rome, towards the end of Martin the Vth's pontificate ; and died about 1459. He was reckoned a great poet.

MAFFÆUS (BERNARDINE), a learned cardinal, who lived between the years 1514 and 1553, and distinguished himself by a " Commentary upon Tully's Epistles," and a " Treatise upon Medals and Inscriptions."

MAFFÆUS (RAPHAEL), was author of some much esteemed pieces, who died very old at Volaterra in 1521.

MAFFÆUS (JOHN PETER), a learned Jesuit, was born at Bergamo, in 1536 ; and, after living in high favour with several popes, died at Tivoli, in 1603. We have of his, " A Latin Life of Ignatius Loyola," " A History of the Indies," and a " Latin Translation of some Letters," written by the missionaries from the Indies. This Maffæus is said to have been so much afraid of hurting the delicacy of his taste for pure Latinity, as to have obtained a dispensation from the pope, for reading his breviary in Greek.

MAFFÆUS (BARBERINI), afterwards pope Urban VIII. was born at Florence in 1558, and distinguished himself by his Latin and Italian poems, as well as by his advancement to the see of Rome. He was a great lover of the Belles-Lettres and the fine arts; and yet it was under him, that the illustrious Galileo was hardly used and imprisoned, for making discoveries with his telescope, which deserved to be highly honoured and rewarded; and obliged to renounce and abjure truths, which were known and confirmed to him by ocular demonstration. He died in 1644.

MAGELLAN (FERDINAND), a celebrated Portuguese navigator, who, being out of humour with his own king, because he would not augment his pay, entered into the service of the emperor Charles V. He sailed with five ships from Seville, in 1519, discovered and passed the streights which have been called by his name, and went through the South-Sea to the islands Des Los Ladrones, where, in 1520, he was either poisoned, or died in a fight in the isle Maran, after he had conquered the isle Cebu; or was assassinated by his own men, on account of his tyrannical behaviour; for all these differing particulars are recorded by different writers. However, one of his ships sailed round the globe, and arrived again at Seville Sept. 8, 1521.

MAGIUS (JEROME), an ingenious and learned man of the 16th century, was born at Anghiari in Tuscany. He had a genius, which was not to be confined to a certain number of studies; besides the Belles Lettres and law, in both which he became perfect, he applied himself to the study of war, and even wrote books upon the subject. In this he afterwards distinguished himself: for he was sent by the Venetians to the isle of Cyprus, with the commission of judge-martial; and, when the Turks besieged Famagusta, he performed all the services to the place that could have been expected from a skilful engineer. He contrived a certain kind of mine and fire-engines, by which he laid the labours of the Turks in ruins: and in a moment he destroyed works which had cost them a great deal of pains. But they had too good an opportunity of revenging themselves on him; for the city falling at last into their hands, in 1571, Magius became their slave, and was used very barbarously. His comfort lay altogether in the stock of learning, with which he was provided; and so prodigious was his memory, that he did not think himself unqualified, though deprived entirely of books, to compose treatises full of quotations. As he was obliged all the day to do the drudgery of the meanest slave, so he spent a great part of the night in writing. He wrote in prison a treatise upon "bells," and another upon the "wooden horse." He dedicated the first of these treatises to the emperor's ambassador at Constantinople, and the other to the French ambassador at the same place.

place. He conjured these ambassadors to use their interest for his liberty; which while they attempted to procure him, they only hastened his death: for the bashaw Mahomet, who had not forgot the mischief which Magius had done the Turks at the siege of Famagusta, being informed that he had been at the Imperial ambassador's house, whither they had very indiscreetly carried him, caused him to be seized again, and strangled that very night in prison. This happened in 1572, or 1573.

MAGLIABECHI (ANTONY), was born at Florence in 1633. His father died when he was but seven years old. His mother at first had him taught grammar; but, changing her mind, put him apprentice to a goldsmith in Florence, having first given him some knowledge of the principles of the art of drawing. When he was about sixteen, his passion for learning began to shew itself. His mother's authority was a great check to his inclination; but, her death having left him at liberty to pursue it, he gave himself up entirely to learning. He had the happiness of being acquainted with Michael Ermini, librarian to the cardinal de Medicis. With the assistance of this excellent master, he set to work; and his name soon became famous among the learned. A prodigious memory was his distinguishing talent. He read every book that came into his hands, and retained not only the sense of what he read, but often all the words, and the very manner of spelling, if singular. Cosmo III. grand duke of Florence, made him his librarian; but this employment did not at all change his manner of life: the philosopher still continued negligent in his dress, and simple in his manners. An old cloak served him for a gown in the day, and for bed-clothes at night. He had one straw chair for his table, and another for his bed; in which he generally continued fixed amongst his books, till he was overpowered by sleep. The duke provided a commodious apartment for him in his palace; which Magliabechi was with much difficulty persuaded to take possession of, and which he quitted in four months, returning to his house with various pretences, against all the remonstrances of his friends. He loved strong wine, but drank it soberly, and in small quantities. He lived upon the plainest and most ordinary food. He took tobacco, to which he was a slave, to excess; but was absolutely master of himself in every other article. He died in 1714, aged 81.

MAHOMET, or MOHAMMED, a celebrated impostor, and founder of a religion, was born in the year 571, at Mecca, a city of Arabia, of the tribe of the Korashites, which was reckoned the noblest in all that country; and was descended in a direct line from Pher Koraiih, the founder of it. In the beginning of his life, notwithstanding, he was in a very poor and despicable condition; for his father dying before he was two years old, and while his grandfather was still living, all the power and wealth of his family devolved



volved to his uncles, especially Abu Taleb. Abu Taleb, after the death of his father, bore the chief sway in Mecca, as long as he lived, which was to a very great age; and it was under his protection chiefly, that Mahomet, when he first broached his imposture, was sufficiently supported against all opposers, so as to be able, after his death, to carry it on and establish it, as he did, through all Arabia, by his own power.

After his father's death, he continued under the tuition of his mother till the eighth year of his age; when, she also dying, he was taken home to his grandfather, who at his death, which happened the year after, committed him to the care of his uncle Abu Taleb, to be educated by him out of charity. Abu Taleb, being a merchant, took him into his business, and, as soon as he was old enough, sent him with his camels into Syria; in which employment he continued under his uncle till the 25th year of his age. Then one of the chief men of the city dying, and his widow, whose name was Cadigha, wanting a factor to manage her stock, she invited Mahomet into her service. He accepted her terms, traded three years for her at Damascus and other places, and acquitted himself in this charge so much to her satisfaction, that, about the 28th year of his age, she gave herself to him in marriage, although she was twelve years older. From being her servant, he was now advanced to be master of both her person and fortune; and, finding himself equal in wealth to the best men of the city, he began to entertain ambitious thoughts of possessing himself of the sovereignty over it.

Among the various means to effect this, none pleased him so much as the framing of that imposture which he afterwards published with so much success, and so much mischief to the world. For the course of trade, which he drove into Egypt, Palestine, and Syria, having made him well acquainted with both Christians and Jews, and given him an opportunity of observing with what eagerness they, as well as the several sects into which the Christians of the East were then miserably divided, engaged against each other, he concluded, that nothing would be more likely to gain a party firm to him for the attaining the ends he aimed at, than the making of a new religion. In this, however, he proceeded leisurely; for it was not till his 38th year that he began to put his project in execution. Then he withdrew himself from his former way of living, which, it is said, was very licentious and wicked; and, affecting an hermetical life, used every morning to retire into a solitary cave near Mecca, called the Cave of Hira, and there continue all day, exercising himself, as he pretended, in prayers, fastings, and holy meditations. Thus he went on for two years, during which time he gained over his wife Cadigha, who was his first profelyte, by pretences of visions which he had seen, and voices which he had heard, in his retirement.

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In his 40th year, Mahomet began to take upon him the style of the Apostle of God, and under that character to propagate the imposture which he had now concerted: but for four years he did it only in private, and among such as he either had most confidence in, or thought most likely to gain. After he had gotten a few disciples, some of which however were the principle men of the city, he began to publish it to the people at Mecca, in his 44th year, and openly to declare himself a prophet sent by God, to reduce them from the error of Paganism, and to teach them the true religion. On his first appearance, he was treated with derision and contempt, and called by the people a forcerer, magician, liar, impostor, and teller of fables, of which he frequently complains in the Koran; so that for the first year he made little or no progress. But persevering in his design, which he managed with great address, he afterwards gained many profelytes, among which were, some of the most considerable men of the city, so that, in the fifth year of his pretended mission, he had increased his party to the number of nine and thirty, himself making the fortieth. People now began to be alarmed at the progress he made. Those who were addicted to the idolatry of their forefathers, stood up to oppose him as an enemy of their gods, and a dangerous innovator in their religion. Others, who saw further into his designs, thought it time to put a stop thereto, for the sake of preserving the government, which would manifestly be undermined by him; and therefore they combined together against him, and intended to have cut him off with the sword. But Abu Taleb his uncle, being informed thereof, defeated the design; and by his power, as being chief of the tribe, preserved him from many other attempts of the same nature, which were contrived against him.

The first thing that Mahomet did, after he had settled himself at Medina, was to marry his daughter Fatima to his cousin Ali. She was the only child then living of six, which were born to him of Cadisha, his first wife; and indeed the only one which he had, notwithstanding the multitude of his wives, which survived him. And now, having obtained the end he had long been driving at, that is, a town at his command, he enters upon a scheme entirely new. Hitherto he had been preaching up his religion for thirteen years together; for the remaining ten years of his life he takes the sword, and fights for it. He had long been teased and perplexed at Mecca with questions, and objections, and disputes about what he had preached, by which he was often gruelled, and put to silence; henceforth he forbids all manner of disputing, telling his disciples, that his religion was to be propagated not by disputing, but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute, for the redemption of their lives: and according to this injunction, even unto this day,

all who live under any Mahometan government, and are not of their religion, pay an annual tax for a mulct of their infidelity; and are sure to be punished with death if they contradict or oppose any doctrine received to have been taught by Mahomet. His first expeditions were against the trading caravans, in their journies between Mecca and Syria, which he attacked with various success; and, if we except the establishing and adjusting a few particulars relating to his grand scheme, as occasion required, his time, for the two first years after his flight, was wholly spent in predatory excursions upon his neighbours, in robbing, plundering, and destroying all those that lived near Medina, who would not come in and embrace his religion.

In the third year of the Hegira, A. D. 624, he made war upon those tribes of the Arabs which were of the Jewish religion near him; and having taken their castles, and reduced them under his power, he sold them all for slaves, and divided their goods among his followers. But the battle of Ohud, which happened towards the end of this year, had like to have proved fatal to him: for his uncle Hamza, who bore the standard, was slain, himself grievously wounded, nay, and had been slain, if one of his companions had not come to his assistance.

In the fourth year of the Hegira, A. D. 625, he waged war with the Nadirites, a tribe of the Jewish Arabs in the neighbourhood; and the same year fought the battle of Beder, and had many other skirmishes with those who refused to submit to them: in all which he had sometimes prosperous, and sometimes dubious success. In the fifth and sixth years, he was engaged in several wars, and subdued several tribes of the Arabs. And now, after so many advantages obtained, being much increased in strength, he marched his army against Mecca, and fought a battle near it; the consequence of which was, that, neither side gaining any victory, they agreed on a truce for ten years. The conditions of it were, that all within Mecca, who were for Mahomet, might have liberty to join themselves to him; and, on the other side, those with Mahomet, who had a mind to leave him, might also have the liberty to return to Mecca. By this truce Mahomet, being very much confirmed in his power, took on him thenceforth the authority of the king, and was inaugurated as such by the chief men of his army.

In the seventh year of the Hegira, A. D. 628, the impostor led forth his army against Caibar, a city inhabited by Arabs of the Jewish religion; and, after routing them in battle, he besieged their city, and took it by storm. Having entered the town, he took up his quarters in the house of Hareth, one of the principal inhabitants of the place, whose daughter Zainoh, preparing a shoulder of mutton for his supper, poisoned it. And here those, who would ascribe miracles to Mahomet, tell us, that the shoulder



of mutton spake to him, and discovered that it was poisoned ; but, if it did so, it was, it seems, too late to do him any good ; for Basher, one of his companions, falling on too greedily to eat of it, fell down dead in the place. And although Mahomet had not immediately the same fate, because, not liking the taste, he spit out again what he had taken into his mouth, yet he let down enough to do his business ; for he was never well after this supper, and at three years end died of it.

He was buried in the place where he died, which was in the chamber of his best-beloved wife, at Medina ; and there he lies to this day.

MAHOMET II. the eleventh sultan of the Turks, born at Adrianople, the 24th of March 1430, is to be remembered chiefly by us, for taking Constantinople in 1453, and thereby driving many learned Greeks into the West, which was a great cause of the restoration of learning in Europe, as the Greek literature was then introduced here. He was one of the greatest men upon record, with regard to the qualities necessary to a conqueror : for he conquered two empires, twelve kingdoms, and two hundred considerable cities. He was very ambitious of the title of Great, and the Turks gave it him ; even the Christians have not disputed it with him ; for he was the first of the Ottoman emperors, whom the western nations dignified with the title of Grand Signior, or Great Turk, which posterity has preserved to his descendants. Italy had suffered greater calamities, but she had never felt a terror equal to that which this sultan's victories imprinted. The inhabitants seemed already condemned to wear the turban : it is certain, that Pope Sixtus IV. represented to himself Rome as already involved in the dreadful fate of Constantinople ; and thought of nothing but escaping into Provence, and once more transferring the holy see to Avignon. Accordingly, the news of Mahomet's death, which happened the 3d of May 1481, was received at Rome with the greatest joy that ever was beheld there. Sixtus caused all the churches to be thrown open, made the trades-people leave off their work, ordered a feast of three days, with public prayers and processions, commanded a discharge of the whole artillery of the castle of St. Angelo all that time, and put a stop to his journey to Avignon. Some authors have written that this sultan was an atheist, and derided all religions, without excepting that of his prophet, whom he treated as no better than a leader of banditti. This is possible enough ; and there are many circumstances which make it credible. It is certain, he engaged in war, not to promote Mahometanism, but to gratify his own ambition : he preferred his own interest to that of the faith he professed ; and to this it was owing that he tolerated the Greek church, and even shewed wonderful civility to the patriarch of Constantinople. Several of his letters, written  
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in the Syriac, Greek, and Turkish languages, were translated into Latin.

MAIGNAN (EMANUEL), a religious minim, and one of the greatest philosophers of his age, was born at Toulouse, of an ancient and noble family, in 1601. He went through his course in the college of Jesuits, and acquitted himself with great diligence in every part of the province of a good scholar, both with respect to literary and religious exercises. He was strongly determined to a religious life, by an affront which he received when he was learning rhetoric. Having acquitted himself very well in the trials of his probation-time, he was received upon his taking the vow in 1619, when he was eighteen. He went through his course of philosophy under a professor who was very much attached to the doctrine of Aristotle; and he omitted no opportunity of disputing loudly against all the parts of that philosopher's scheme, which he suspected of heterodoxy. His preceptor considered this as a good presage; and, in a short time, discovered, to his great astonishment, that his pupil was very well versed in mathematics, without having had the help of a teacher. His reputation was so great, that it spread beyond the Alps and Pyrenees; and the general of the minims caused him to come to Rome, in 1636, to fill a professor's chair. In 1648, his book, "*De Perspectiva Horaria*," was printed at Rome, at the expence of cardinal Spala, to whom it was dedicated, and greatly esteemed by all the curious.

He returned from Rome to Toulouse in 1650, and was so well received by his countrymen, that they created him provincial the same year; though he passionately desired that his studies might not be interrupted by the cares of any post. In 1652, he published his "*Course of Philosophy*," in 4 vols. 8vo. at Toulouse, in which work he had reason to promise himself the title of restorer at least. He published a second edition of it in folio, 1673, and added two treatises to it; the one against the vortices of Des Cartes, the other upon the speaking-trumpet, invented by our Sir Samuel Morland. He died at Toulouse in 1676. It is said of him, that he composed with great ease, and without any alterations at all.

MAIMBOURG (LEWIS), a man celebrated in the republic of letters, was born at Nancy in Lorrain, in 1610. He was very well descended, and his parents were people of considerable rank and fortune. He was admitted into the society of the Jesuits in 1626; but obliged afterwards to quit it, by the order of pope Innocent XI. in 1682, for having asserted too boldly the authority of the Gallican church against the court of Rome. However, Lewis XIV. made him sufficient amends for this disgrace, by settling on him a very honourable pension, with which he retired into the abbey

of St. Victor at Paris. Here he died in 1686; after having made a will, by which it appears that he was extremely dissatisfied with the Jesuits.

Maimbourg had a great reputation as a preacher, and published two volumes of sermons. But what have made him most known, were the several histories he published.

**MAIMONIDES (MOSES)**, or Moses the son of Maimon, a celebrated rabbi, called by the Jews, The Eagle of the Doctors, was born of an illustrious family at Cordova in Spain, 1131. He is commonly named Moses Egyptius, because he retired early, as it is supposed, into Egypt, where he spent his whole life in quality of physician to the Soldan. As soon as arrived there, he opened a school, which was presently filled with pupils from all parts, especially from Alexandria and Damascus; who did such credit to their master, by the progress they made under him, that they spread his name, as we may say, all over the world. Maimonides was indeed, according to all accounts of him, a most uncommon and extraordinary man; skilled in all languages, and versed in all arts and sciences. Philosophy in all its branches, particularly mathematics, he was extremely well skilled in; and his experience in the art of healing was so very great, that he was called to be physician in ordinary to the king. He was no less eminent as a divine.

It would be endless to enumerate all the works of Maimonides. Some of them were written in Arabic originally, but are now extant in Hebrew translations only. The most considerable are his *Jad*, which is likewise called, "Mischne Terah," his "More Novochim," and his "Peruschim, or Commentaries upon the Misna." Innumerable pieces are said to have been written by him upon theology, philosophy, logic, medicine, &c. and in various languages, as Arabic, Chaldee, and Greek.

This wonderful rabbi died in Egypt, when he was seventy years of age, and was buried with his nation in the land of Upper Galilee. The Jews and Egyptians bewailed his death for three whole days, and called the year he died in "Lamentum Lamentabile," as the highest honour they could confer upon his name.

**MAINTENON (MADAM DE)**, a most extraordinary French lady, who, from a low condition and many misfortunes, was raised at last to be the wife of Lewis XIV. was descended from the ancient family of Daubigné; her proper name being Frances Daubigné. M. Daubigné, her grandfather, was born in 1550, and died in 1620, in his 80th year. He was a man of great merit; and not only so, but a man of rank, a leading man among the Protestants in France, and much courted to come over to the opposite party. When he perceived that there was no safety for him any longer



longer in his own country, he fled for refuge to Geneva, about 1619, where he met with a kind reception.

The son of this Daubigné was the father of madam de Maintenon; her mother the daughter of Peter de Cardillac, lord of Lane, and of Louisa de Montalembert. They were married at Bourdeaux, Dec. 27, 1627, not without some apprehensions, it is said, on the part of the lady, upon her being united, we know not how, to a man of a most infamous character, and who had actually murdered his first wife: for such was Constance Daubigné. Going to Paris soon after his marriage, he was for some very gross offence cast into prison; upon which madam Daubigné followed to solicit his pardon; but in vain: being however more attached to her husband, in proportion as he became more miserable, she obtained leave to shut herself up in prison with him. Here she had two sons, and becoming pregnant a third time, obtained leave from court to have her husband removed to the prison of Niort, that they might be nearer the assistance which they derived from their relations.

In this prison madam de Maintenon was born, Nov. 27, 1635; from which miserable situation, however, she was taken a few days after by madam Villette, her aunt by her father's side, who, out of compassion to the child, gave her to the care of her daughter's nurse, with whom she was bred for some time, as a foster-sister. Madam Daubigné at length obtained her husband's enlargement; but it was upon condition, that he should turn Roman-Catholic. Daubigné promised all; but, forgetting his promises, and fearing to be involved again in trouble, he was determined to decamp, and seek his fortune abroad. Accordingly, in 1639, he embarked for America with his wife and family; and arriving safely there, settled in Martinico, where he acquired considerable plantations. Madam Daubigné returned in a little time with her children to France, to carry on some lawsuits, and recover some debts; but madam Villette persuaded her to desist from her pretensions; so she returned to America, where she found her husband ruined by gaming. In 1646, this hopeful spark died, when madam Daubigné was left, in the utmost distress, to support herself, and manage the education of her children, as she could. She returned to France, leaving her debts unpaid, and her daughter as a pledge in the hands of one of her principal creditors; who, however, soon sent her into France after her mother. Here neglected by her mother, who was indeed little able to support her, she fell into the hands of madam Villette at Poictou, who received her with great marks of affection; and told her, that she should be welcome, if she thought fit, to live with her, where at least she should never be reduced to want a subsistence. The niece accepted the offer which her aunt made her, and in a short time became firmly attached to the Protestant religion. But madam de Nevillant, a relation by her mother's side,

and a Japitt, solicited an order, which was granted, from the court, to take her out of the hands of madam Villette, and to have her instructed in the Roman-Catholic religion. She took her to herself, and made a convert of her: which however was not effected without many threats, artifices, and hardships inflicted on her.

In 1651, she was married to the abbé Scarron. Madam de Ne-villant, being obliged to go Paris, took her along with her; and there becoming known to this old deformed buffoon, who admired her for her wit, she preferred the marrying him to the dependant state she was in. Upon the death of her husband, which happened in 1660, she was reduced to the same indigent condition she was in before her marriage. Her friends however did all they could, to prevail upon the court to continue to her the pension which Scarron had enjoyed. But all their petitions signified nothing. At last the king settled a much larger pension on her than had been solicited, as shall be explained.

In 1671, the birth of the duke of Maine was not yet made public. This prince, who was now a year old, had a deformed foot: the first physician D'Aquin, who was in the secret, thought it necessary that the child should be sent to the waters of Barege. A person was sought for to whom the charge of such a trust might safely be committed: the king thought of madam Scarron, and M. de Louvois went secretly to Paris to propose this journey to her. From this time she had the care of the duke of Maine's education; and was named to this employment by the king. She wrote to the king immediately; her letters charmed him, and this was the origin of her fortune; her own personal merit effected all the rest. The king bought her the lands of Maintenon in 1670, which was the only estate she ever had, though in a height of favour that afforded her the means of purchasing immense ones. Here she had a magnificent castle, in a most beautiful country, not more than fourteen leagues from Paris, and ten from Versailles. The king, seeing her extremely pleased with the acquisition of her estate, called her publicly madam de Maintenon; it being necessary that the name of Scarron should be forgot.

In the mean time, her elevation was to her only a retreat. The king came to her apartment every day after dinner, before and after supper, and continued there till midnight. Here he did business with his ministers, while madam de Maintenon employed herself in reading or needle-work, never shewing any eagerness to talk of state affairs, often seeming wholly ignorant of them, and carefully avoiding whatever had the least appearance of cabal and intrigue. She never made use of her power to procure any dignities and employments for her relations. The same natural disposition, which made her incapable of conferring benefits, made her also incapable of doing injuries. When the minister Louvois threw himself at the feet of Lewis XIV. to hinder his marriage with the widow

Scarron,

Scarron, she not only forgave him, but frequently pacified the king, whom the rough temper of this minister as frequently angered.

About the end of 1685, Lewis XIV. married madam de Maintenon; and, in so doing, acquired an agreeable and submissive companion. He was then in his 48th year, she in her 50th. She had afterwards, with the king and the whole court, given herself the merit of a foundress, by assembling at Noisy a great number of women of quality; and the king had already destined the revenues of the abbey of St. Dennis, for the maintenance of this rising community. St. Cyr was built at the end of the park at Versailles, in 1686. She then gave the form to this establishment; and, together with Desmarets, bishop of Chartres, made the rules, and was herself superior of the convent. At the death of the king, which happened Sept. 2, 1715, madam de Maintenon retired wholly to St. Cyr, where she spent the remainder of her days in acts of devotion. What surprises is, that Lewis XIV. made no certain provision for her, but only recommended her to the duke of Orleans. She would accept of no more than an annual pension of 80,000 livres; and this was punctually paid her till her death, which happened the 15th of April 1719.

MAITTAIRE (MICHAEL), was born in 1662. Dr. South, canon of Christ-Church, made him a canoneer or student of that house, where he took the degree of M. A. March 23, 1696. From 1695 till 1699 he was second master of Westminster-School; which was afterwards indebted to him for several scholastic works. Mr. Maittaire was diligently employed on various works of value; he published separately the Latin writers. He was editor of a "Greek Testament;" and he displayed great skill in typographical antiquities. Having most essentially served the public with several ingenious publications, he died August 7, 1747.

MALDONAT (JOHN), a Spanish Jesuit, was born at Fuente del Maestro, a small village in the province of Estramadura, in 1534. He studied under Dominicus Afoto, a Dominican, and also under Francis Tolet, a Jesuit, who was afterwards a cardinal. There was no better scholar in the university of Salamanca in his time, than Maldonat. He taught philosophy, divinity, and the Greek language there. He was also made a Jesuit; but did not put on the habit of his order till 1562, when he was at Rome. In 1563, he was sent by his superiors to Paris, to teach philosophy in the college which the Jesuits had just obtained in that city: where, as the historians of his society tell us, he was so crowded with hearers, that he was frequently obliged to read his lectures in the court or the street, because the hall was not sufficient to contain them. He was sent with nine other Jesuits to Poitiers, in 1570, where he read lectures in Latin, and preached  
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in French. Afterwards he returned to Paris, and fell into some troublesome affairs there: for they not only accused him of heresy, but likewise of procuring a fraudulent will, in seducing the president de St. André, so as to make him leave his estate to the Jesuits. But the parliament declared him innocent of this crime; and Peter de Gondi, bishop of Paris, entirely acquitted him of the charge of heresy. He afterwards thought proper to retire to Bourges, where the Jesuits had a college, and continued there about a year and a half. Then he went to Rome, by the order of Pope Gregory XIII. to take care of the publication of the "Septuagint:" and there finishing his "Commentary upon the Gospels" in 1582, he died in the beginning of 1583.

He composed several works, which shew great parts and learning; but published nothing in his life-time. The first of his performances which came abroad after his death, was his "Comment upon the four Gospels."

MALEBRANCHE (NICHOLAS), a French philosopher, was born at Paris, Aug. 6, 1638, and was the youngest of ten children. He had a domestic tutor, who taught him Greek and Latin. He afterwards went through his course of philosophy at the college de la Marche, and that of divinity in the Sorbonne; and was admitted into the congregation of the Oratory at Paris, in 1660. After he had spent some time there, he consulted father le Cointe, in what manner he should pursue his studies; who advised him to apply himself to ecclesiastical history. Upon this he began to read Eusebius, Socrates, Sozomen, and Theodoret; but soon grew weary of this study, and next applied himself to father Simon, who talked to him of nothing but Hebrew, Arabic, Syriac, rabbinical learning, and critical inquiries into the sense of the scriptures. But this kind of study was not at all more suitable to his genius, than the former. At last, in 1664, he met with Des Cartes's "Treatise upon Man," which he read over with great satisfaction, and gave himself up immediately to the study of his philosophy; of which, in a few years, he became as perfect a master as Des Cartes himself. In 1699, he was admitted an honorary member of the Royal-Academy of Sciences. He died Oct. 13, 1715, being then seventy-seven years of age.

He wrote several works. The first and principal, as indeed it gave rise to almost all that followed, was his "Search after Truth," printed at Paris in 1674, and afterwards augmented in several successive editions. The fineness of this author's sentiments, together with his fine manner of expressing them, made every body admire his genius and abilities; but he has generally passed for a visionary philosopher. Besides this, Malebranche wrote many other pieces, all tending some way or other to confirm his main system established in the "Search," and to clear it from the objections

objections which were brought against it, or from the consequences which were deduced from it: and, if he has not attained what he aimed at in these several productions, he has certainly shewn great abilities, and a vast force of genius.

**MALHERBE** (FRANCIS DE), a celebrated French poet, was born at Caen about 1555, of an ancient and illustrious family, who had formerly borne arms in England under Robert, duke of Normandy. He has been considered by his countrymen as the father of their poetry; since, upon his appearance, all their former poets fell into disgrace. The poetical works of Malherbe, though divided into six books, yet make but a small volume. They consist of paraphrases upon the Psalms, odes, sonnets, and epigrams: and they were published in several forms, to the year 1666, when a very complete edition of them came out at Paris, with the notes and observations of Meneage. Malherbe has translated also some works of Seneca, and some books of Livy; and if he was not successful in translation, yet he had the happiness to be very well satisfied with his labour. His principal business was to criticize upon the French language; in which he was well skilled.

He lived to be old; and, about 1601, became known to Henry the Great, from a very advantageous mention of him to that prince, by cardinal du Perron. About four years after, he was called to court, and enrolled among the pensioners of that monarch. After the death of Henry, queen Mary of Medicis became his patroness, and settled upon him a very handsome pension. This he enjoyed to the time of his death, which happened at Paris in 1628. This poet was a man of a very singular humour.

**MALLET** (DAVID), or **MALLOCH**, an English poet, but of Scotland, where he was born about 1700. By the penury of his parents, he was compelled to be janitor of the High-School at Edinburgh; but he surmounted the disadvantages of his birth and fortune: for, when the duke of Montrose applied to the college of Edinburgh, for a tutor to educate his sons, Malloch was recommended. When his pupils went abroad, they were intrusted to his care; and having conducted them through their travels, he returned with them to London. Here, residing in their family, he naturally gained admission to persons of high rank and character; to wits, nobles, and statesmen. In 1724, he began to give specimens of his poetical talents; which, however, were far from being of the first class. In 1733, he published a poem on "Verbal Criticism," on purpose to make his court to Pope; a subject which he either did not understand or willingly misrepresented; and on which he has shewn more pertness than wit, more confidence than knowledge.

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Some time before this, having cleared his tongue from his native pronunciation, so as to be no longer distinguished as a Scot, he took upon him to change his name from Scotch *Mailloch* to English *Mallet*. What other proofs he gave of disrespect to his native country, we know not: but it was remarkable of him, that he was the only Scot whom Scotchmen did not commend. In 1740, he wrote a life of lord Bacon, which was then prefixed to an edition of his works; but with so much more knowledge of history than of science, that, when he afterwards undertook the life of Marlborough, some were apprehensive, lest he should forget that Marlborough was a general, as he had forgotten that Bacon was a philosopher. The old duchess of Marlborough assigned, in her will, this task to Glover and Mallet, with a reward of 1000*l.* and a prohibition to insert any verses. Glover is supposed to have rejected the legacy with disdain, so that the work devolved upon Mallet: who had also a pension from the late duke of Marlborough to promote his industry, and who was continually talking of the discoveries he made.

When the prince of Wales was driven from the palace, and kept a separate court by way of opposition, to increase his popularity by patronizing literature, he made Mallet his under-secretary, with a salary of 200*l.* a year. Thomson likewise had a pension; and they were associated in the composition of the "Masque of Alfred," which in its original state was played at Cliefden in 1740. It was afterwards almost wholly changed by Mallet, and brought upon the stage of Drury-Lane in 1751, but with no great success. The works of this author have been collected in three volumes 12mo.

**MALPIGHI (MARCELLUS)**, an Italian physician and anatomist, was born March 10, 1628, at Crevalcuore, near Bologna, in Italy. He learned Latin and studied philosophy in that city; and, in 1649, losing his parents, and being obliged to choose his own method of life, he determined to apply himself to physic. The university of Bologna was then supplied with very learned professors in that science, the principal of whom were Bartholomew Mahari, and Andrew Mariano. Malpighi put himself under their conduct, and in a short time made a great progress in physic and anatomy. After he had finished the usual course, he was admitted doctor of physic, April 6, 1653. In 1655, Massari died, which was very grievous to Malpighi, as well because he had lost his master, as because he had married his sister. In 1656, the senate of Bologna gave him a professorship, which he did not hold long; for the same year the grand duke of Tuscany sent for him to Pisa, to be professor of physic there. It was in this city that he contracted a strict friendship with Borelli, whom he afterwards owned for his master in philosophy, and to whom he ascribed all



the discoveries which he afterwards made. They dissected animals together, and it was in this employment that he found the heart to consist of spiral fibres; a discovery, which has been ascribed to Borelli in his posthumous works. The air of Pisa not agreeing with him, he continued there but three years: and, in 1669, returned to Bologna to resume his former posts, notwithstanding the advantageous offers which were made him to stay at Pisa. Mariano dying in 1661, Malpighi was now left to himself to pursue the bent of his genius. In 1662, he was sent for to Messina, in order to succeed Peter Castello, first professor of physic, who was just dead. It was with reluctance that he went thither, though the stipend was great; but he was prevailed on at last by his friend Borelli, and accepted it; nevertheless, he afterwards returned to Bologna. In 1669, he was elected a member of the Royal-Society of London, with which he ever after kept a correspondence by letters, and communicated his discoveries in anatomy. Cardinal Pignatelli, who had known him while he was legate at Bologna, being chosen pope in 1691, under the name of Innocent XII. immediately sent for him to Rome, and appointed him his physician. In 1694, he was admitted into the academy of the Arcadians at Rome. July the 25th, of the same year, he had a fit, which struck half his body with a paralysis; and, Nov. the 29th following, he had another, of which he died the same day, in his sixty-seventh year.

His works, with his life before them, written by himself, were first collected, and printed together at London in 1697, in folio; but they were reprinted more correctly at Amsterdam in 1698, in 4to. The author's discoveries in anatomy were considerable.

MALVEZZI (*VIRGIL*), commonly called the marquis Malvezzi, an Italian writer of eminence, was born of a noble family at Bologna in 1599. After having finished his classical and philosophical studies, he applied to the law, and became a doctor in that faculty in 1616, although not quite seventeen years of age. After this he cultivated other sciences, and spent some time and pains upon physic, mathematics, and divinity. He even did not neglect astrology; in favour of which he always entertained high prejudices, although he affected outwardly to despise it. Music and painting were also among the arts which he exercised himself in for his amusement. He afterwards became a soldier, and served under the duke Feria, governor of the Milanese. Philip the Fourth of Spain employed him in several affairs, and admitted him into his council of war. Letters, however, occupied a good part of his time, and he was member of the academy of the Gelati at Bologna. He was the author of several works in Spanish and Italian: among the latter were, "Discourses upon the first Book of Tacitus's Annals," which he composed at the age of twenty-

three, and dedicated to Ferdinand II. great duke of Tuscany. He died at Bologna, Aug. 11, 1654. His discourses upon Tacitus are translated and published in English.

MAMBRUN (PETER), an ingenious and learned French Jesuit, who has written Latin poetry, was born in the diocese of Clermont, in 1581. He is one of the most perfect and accomplished among the imitators of Virgil; and has also written, in the same metre, the same number of books, and in the three different kinds, to which that illustrious poet applied himself. Thus we have of Mambrun, "Eclogues," "Georgics, or four Books upon the Culture of the Soul and the Understanding;" and an heroic poem in twelve books, entitled, "Constantine, or Idolatry overthrown." His "Peripatetic Dissertation" was published in 4to. at Paris, in 1652; his "Constantine" in 12mo. at Amsterdam, in 1659; his "Eclogues and Georgics" in 12mo. at Fleche, in 1661; in which year also he died, aged eighty.

MANDEVILE (Sir JOHN), an Englishman, famous for his travels, was born at St. Alban's, about the beginning of 1300. He was liberally educated, and applied himself to the study of physic, which he probably practised for some time; but being seized at length with an invincible desire of seeing distant parts of the globe, he left England in 1332, and did not return for thirty-four years. His friends, we are told, had supposed him long dead; and, when he appeared, did not know him again. During this long space of time, he had travelled through almost all countries, and made himself master of almost all languages; Scythia, Armenia the Greater and the Lesser, Egypt, Arabia, Syria, Media, Mesopotamia, Persia, Chaldea, Greece, Dalmatia, &c. The rambling disposition he had thus acquired, does not seem ever to have suffered him afterwards to rest; for he left his own country a second time, and died at Liege in the Low-Countries, Nov. 17, 1372. He wrote an "Itinerary," or account of his travels, in English, French, and Latin.

MANDEVILLE (BERNARD DE), a very celebrated writer in the eighteenth century, was born in Holland, where he studied physic, and took the degree of doctor in that faculty. He afterwards came over into England, and wrote several books, all of them ingenious and witty; but some are supposed to have had a very ill effect upon society. These books all passed unnoticed, as far as we can learn, except "The Fable of the Bees;" which was attacked by several writers. He died in Jan. 1732-3, aged between sixty and seventy.

MANETHO, an ancient Egyptian historian, who, to make his story the more probable, pretends to take all his accounts from those sacred inscriptions on the pillars of Hermes Trismegistus; for Hermes was the person to whom the Egyptians ascribed the first invention of their learning, and all excellent arts, and from whom they derived their history: and the most ancient way of preserving any monuments of learning in those early times, especially among the Egyptians, was by these inscriptions on pillars. Manetho translated the whole Egyptian history into Greek, beginning from their gods, and continuing his history down to near the time of Darius Codomannus, whom Alexander conquered; for in "Eusebius's Chronica," mention is made of Manetho's history, ending in the sixteenth year of Artaxerxes Ochus, which, saith Vossius, was in the second year of the third olympiad. This Manetho, called from his country S bennyta, was high-priest of Heliopolis in the time of Ptolemaeus Philadelphus, at whose request he wrote his history, which he digested into three tomes; the first containing the eleven dynasties of the gods and heroes, the second eight dynasties, the third twelve, and altogether, according to his fabulous computation, the sum of 53,535 years.

MANFREDI (EUSTACHIO), a celebrated mathematician of Italy, was born in 1674, at Bologna, where he was elected mathematical professor in 1698. He was chosen a member of the academy of sciences at Paris in 1726, and was also a member of several other academies. He acquired great reputation by his "Ephemerides," in four volumes 4to. and by his other works. He died Feb. 15, 1739. We must not confound him with Bartholomew Manfredi, an ingenious painter of Mantua, who imitated his master Michael Angelo, of Caravaggio, so well, that it is difficult to know their pieces one from another.

MANGETUS (JOHN JAMES), a distinguished physician, was born at Geneva in 1652, and at first designed for divinity, but quitted it for physic. In 1699, the elector of Brandenburg made him his first physician. He died at Geneva in 1749, aged 97, after having gone through prodigious labours. He published abundance of works. Daniel le Clerc, author of the "History of Physic," is said to have assisted him much.

MANGEY (THOMAS), M. A. chaplain at Whitehall, and fellow of St. John's-College, Cambridge, [afterwards L. L. and D. D. F. S. A. and rector of St. Mildred's, Bread-Street] was early distinguished by his "Practical Discourses upon the Lord's Prayer, preached before the Honourable Society of Lincoln's-Inn; published by the special order of the Bench, 1716," 8vo. In 1718, "he published, "Remarks upon Nazarenus; wherein the



Falsity of Mr. Toland's Mahometan Gospel, and his Misrepresentations of Mahometan Sentiments in Respect of Christianity, are set forth; the History of the Old Nazaræans cleared up, and the whole Conduct of the First Christians in Respect of the Jewish Laws explained and described." The author then styled himself "Rector of St. Nicholas's in Guilford." In 1719, Dr. Mangey wrote "A Defence of the Bishop of London's Letter," 8vo. besides several sermons, &c. On May 11, 1721, he was presented to a prebend (the fifth stall) in the cathedral church of Durham, being at that time styled, "LL. D. chaplain to Dr. Robinson, Bishop of London, and Vicar of Yealing, in the County of Middlesex." He was advanced to the first stall of Durham, Dec. 22, 1722; and was one of the seven doctors in divinity, created July 6, 1725, when Dr. Bentley delivered the famous oration prefixed to his "Terence;" and at the end of 1726, he circulated proposals for an edition of "Philo Judæus," which he completed in 1742, under the title of "Philonis Judæi Opera omnia quæ reperi potuerunt," 2 vols. folio. He died March 11, 1754-5. His MS. remarks on the New Testament came into the possession of Mr. Bowyer, who extracted from them many short notes, which are printed in his "Conjectures."

MANICHEES, a very famous, or rather infamous sect of heretics, founded by one Manes, who flourished towards the conclusion of the third century, and began to propagate his doctrines about the year 277, which doctrines he had taken from the books of one Scythian. Scythian was an Arabian, educated upon the borders of Palestine, and extremely well skilled in all the learning of the Greeks. Afterwards he went to Alexandria, where he studied philosophy, and acquainted himself also with the learning of the Egyptians. Here he espoused the opinion of Empedocles, concerning two co-eternal principles, a good one and a bad one: the former of which he called god and light, the latter matter and darkness; to which he joined many dogmas of the Pythagoric-School. These he fashioned into a system, comprised in four books; one of which was called "Evangelium," another "Capita," a third, "Mysteria," and a fourth, "Thefauri:" and after this went to Jerusalem, where he disputed with the Jews, and taught openly his opinions. Upon the death of Scythian, his books and effects devolved by will to Terabinthus his disciple; who, however, soon quitted Palestine, and fled into Persia; where, for the sake of being safe, and free from those continual persecutions, to which his doctrines exposed him, he took up his abode with a certain rich widow. Here it was, that Manes became acquainted with the writings of Scythian; for, having a handsome person and a ready wit, this widow, who had bought him, adopted him for her son, and took care to have him instructed by the magi in the discipline and philosophy

fophy of the Perſians, in which he made ſo conſiderable a progreſs, that he acquired the reputation of a very ſubtile and learned philoſopher. When this lady died, the writings of Terebinthus, to whom ſhe had been heir, or rather of Scythian, from whom Terebinthus had received them, fell of courſe into the hands of Manes.

And now Manes began to aſſume, and to think of founding his ſyſtem. He made what uſe he could of the writings of Scythian; he ſelected from the heathen philoſophy whatever was for his purpoſe, and he wrought it all up together with ſome inſtitutes of Chriſtianity. Manes engaged at length the attention of the court; and as he pretended to the gift of working miracles, he was called by king Sapoſes to cure his ſon, who was dangerously ill. This he undertook at the hazard of his life, and the undertaking in the end proved fatal to him. This bold impoſtor was no ſooner called, than he diſmiſſed all the phyſicians who were about the young prince; and promiſed the king, that he would recover him preſently by the help of a few medicines, accompanied with his prayers: but the child dying in his arms, the king, enraged to the laſt degree, cauſed him to be thrown into priſon; whence by the force of bribes he made his eſcape, and fled into Meſopotamia. There he was taken again by perſons ſent in queſt of him, and carried to Sapoſes, who cauſed him to be flayed alive, and after that his body to be given to the dogs, and his ſkin to be ſtuffed with chaff, and hung before the city gates, where, Epiphanius ſays, it was remaining to his time.

Manicheiſm, as we have ſeen, is a great deal older than Manes. The Gnoſtics, the Cordonians, the Marcionites, and ſeveral other ſectaries, who introduced this wicked doctrine into Chriſtianity before Manes occaſioned any noiſe about it, were by no means its inventors, but found it in the books of the heathen philoſophers.

MANILIUS (MARCUS), a Latin poet, who had the ill luck to lie buried in the German libraries, and never to be heard of in the world, till Poggius publiſhed him from ſome old manuſcripts found there about two centuries ago. There is as dead a ſilence concerning him among the ancients, as if he had never been; and the moderns are ſo little able to fix the time when he lived, that while ſome place him as high as the age of Auguſtus, others bring him down to the reign of Theodoſius the Great. It appears however, from his “Poem,” that he was born a Roman, and lived in Rome when Rome was in her glory.

The *Aſtronomicon* of Manilius, which is at length come to light, contains a ſyſtem of the ancient aſtronomy and aſtrology, together with the philoſophy of the Stoics. It conſiſts of five books, and he alſo wrote a ſixth, which has not been recovered. That he was young when he compoſed this work, appears in the peruſal

perusal of it. He had a genius equal to his undertaking ; his fancy was bold and daring ; his skill in mathematics great enough for his design ; and his knowledge of the history and mythology of the ancients general.

MANLEY (Mrs.) the celebrated authoress of " *The Atalantis*," was the daughter of Sir Roger Manley, and born in one of the islands of Hampshire, of which her father was governor, and which once belonged to France. Sir Roger Manley, is said to have been the author of the first volume of that famous work, " *The Turkish Spy*." Mrs. Manley received an education suitable to her birth ; and gave early discoveries of a genius, not only above her years, but above what is usually found among her sex. She had the misfortune to lose her mother while she was yet an infant, and her father before she was grown up ; circumstances, that laid the foundation of many calamities, which afterwards befell her : for, she was cheated into a false marriage by a near relation of the same name, to whom her father Sir Roger had bequeathed the care of her : this gentleman had a wife already, and affected to marry her only to gratify a carnal passion. She was brought to London, and soon deserted by him ; and thus in the very morning of her life, when all things should have been gay and promising, she wore away three wretched years in solitude. When she appeared in the world again, she fell, by mere accident, under the patronage of the duchess of Cleveland, a mistress of Charles II. She was introduced to her by an acquaintance of her grace's, to whom she was paying a visit ; but the duchess, being a woman of a very fickle temper, grew tired of Mrs. Manley in six months time, and discharged her upon a pretence that she intrigued with her son. When our authoress was dismissed by the duchess, she was solicited by general Tidcomb, to pass some time with him at his country-seat : but she excused herself by saying, " that her love of solitude was improved by her disgust of the world ; and since it was impossible for her to be in public with reputation, she was resolved to remain concealed." In this solitude she wrote her first tragedy called, " *The Royal Mischief*," which was acted at the theatre in Lincoln's-Inn-Fields, in 1696. This play succeeded, and she received such unbounded incense from admirers, that her apartment was crowded with men of wit and gaiety : but it proved in the end very fatal to her virtue ; and she afterwards engaged in intrigues, and was taken into keeping. In her retired hours she wrote her four volumes of the " *Memoirs of the New Atalantis*," in which she was not only very free with her own sex, in her wanton description of love adventures, but also with the characters of many high and distinguished personages. Her father had always been attached to the cause of Charles I. and she herself had a confirmed aversion to the Whig ministry ; so that the representation of many charac-

ters



ters in her "Atalantis," are nothing else but satires upon those who had brought about the Revolution. Upon this a warrant was granted, from the secretary of state's office, to seize the printer and publisher of those volumes. Mrs. Manley had too much generosity in her nature, to let innocent persons suffer on her account; and therefore voluntarily presented herself before the court of King's-Bench, as the author of the "Atalantis." When she was examined before lord Sunderland, the then secretary, he was curious to know, from whom she got information of some particulars, which they imagined to be above her own intelligence. She replied with great humility, that she had no design in writing, further than her own amusement and diversion in the country, without intending particular reflections and characters; and did assure them, that nobody was concerned with her. When this was not believed, and the contrary urged against her by several circumstances, she said, "then it must be by inspiration, because, knowing her own innocence, she could account for it no other way." The secretary replied, that "inspiration used to be upon a good account; but that her writings were stark naught." She acknowledged, that "his lordship's observation might be true; but, as there were evil angels as well as good, that what she had wrote might still be by inspiration." The consequence of this examination was, that Mrs. Manley was close shut up in a messenger's house, without being allowed pen, ink, and paper. However, her counsel sued out a Habeas Corpus at the King's-Bench bar, and she was admitted to bail. Whether those in power were ashamed to bring a woman to a trial for writing a few amorous trifles, or whether the laws could not reach her, because she had disguised her satire under romantic names, and a feigned scene of action, she was discharged, after several times exposing herself in person, to cross the court before the bench of judges, with her three attendants, the printer, and two publishers. Not long after, a total change of the ministry ensued, when she lived in high reputation and gaiety, and amused herself in writing poems and letters, and conversing with wits. "Lucius," the first Christian king of Britain, a tragedy, was written by her, and acted in Dury Lane, in 1717. She dedicated it to Sir Richard Steele, whom she had abused in her "New Atalantis;" but was now upon such friendly terms with him, that he wrote the prologue to this play, as Mr. Prior did the epilogue. This, with the tragedy before-mentioned, and a comedy called the "Lost Lover, or the Jealous Husband," acted in 1696, make up her dramatic works. She was also employed in writing for queen Anne's ministry, certainly with the consent and privity, if not under the direction, of Dr. Swift; during which season she formed a connection with Mr. John Barber, alderman of London, with whom she lived in a state of concubinage, as is supposed, and at whose house she

he died July 11, 1724. The said John Barber died also Jan. 2, 1740-41.

MANSFIELD (EARL OF). See MURRAY.

MANTUAN (BAPTIST), a famous Italian poet, was born at Mantua, whence he took his name, in 1448. He was born under the pontificate of Nicholas V. who was made pope in March 1447. He was of the illustrious family of the Spagnoli, being a natural son of Peter Spagnolo. In his youth, he applied himself ardently to books, and began early with Latin poetry, which he cultivated all his life; for it does not appear that he wrote any thing in Italian. He entered himself, we do not know exactly when, among the Carmelites, and came at length to be general of his order; which dignity, upon some disgust or other, he quitted in 1515, and devoted himself entirely to the pursuit of the Belles Lettres. He did not enjoy his retirement long, for he died in March 1516. The duke of Mantua, some years after, erected to his memory a marble statue crowned with laurel, and placed it next that of Virgil.

His works were first printed, as they were written, separately; but afterwards collected and published at Paris, 1531, in three vols. folio, with the Commentaries of S. Murrhon, S. Brant, and J. Badius.

MANUTIUS (ALDUS), the first of those celebrated painters at Venice, who were as illustrious for their learning, as for uncommon skill in their profession, was born at Bassano in Italy, about the middle of the 15th century; and thence is sometimes called Bassianus. He was the first who printed Greek neatly and correctly: and he acquired so much reputation in his art, that whatever was finely printed, was proverbially said to come from the press of Aldus. Erasmus has given this testimony in favour of Aldus, that his editions were not only correcter, but cheaper than those of other printers; and he commends him for his disinterestedness, as well as for his industry and skill. Aldus was learned, but not so learned as his son and his grandson. He died at Venice, where he had exercised his occupation, in 1516.

MANUTIUS (PAUL), the son of Aldus, and brought up to his father's profession. He had for some time the care of the Vatican-Library committed to him by Pius IV. who also called him to Rome to superintend the apostolic press. That pope conceived a design, which indeed he supported with great liberality, of having the Fathers printed by Manutius; and for that purpose got together a great number of ingenious operators, and had a new set of very beautiful types cast: but the event did not answer in the manner that was expected. Paul Manutius was much more learned than his

his father; and he acquired, by a continual reading of Tully, such perfection in writing Latin, that even Scaliger allows, a Roman could not have done it better. His "Epistles," are infinitely laboured, and very correct; but then, as may be said of the writings of most of the Ciceronians, they contain scarce any thing but words. This constant reading of Tully however, together with his profound knowledge of antiquity, qualified him extremely well for an editor of Tully, whose works were accordingly published with his commentaries upon them, in four vols. folio, at Venice, in 1526. Paul Manutius published several works of his own. His "*Deligibus Romanorum*," is esteemed the best. He died in 1574; his days are said to have been shortened by domestic troubles, and by the excesses he was guilty of in his youth.

MANUTIUS (ALDUS), the son of Paul, was also a learned man and a printer; and, at his first setting out, bid fair to be a greater man than either his father or grandfather. He astonished the learned by the rapid progress he made in letters, under the direction of his father; and he was no more than fourteen, when he wrote a "*Treatise upon Orthography*;" nor than nineteen, when he composed a book of "*Notes upon the Ancient Writers*." He afterwards, however, managed so ill, as, instead of carrying up his reputation agreeably to this good beginning, to fall into contempt, and even misery. Pope Clement VIII. gave him the direction of the Vatican press, a place, as it should seem, of no great profit; since, to keep himself from starving, he was not only obliged to teach rhetoric, but even to sell that noble library, consisting, as is said, of 80,000 volumes, which his father and grandfather had collected with great care and expence. He died at Rome in 1597, leaving behind him "*Commentaries upon Cicero*," three books of epistles, and other works in Italian as well as Latin.

MAPLETOFT (DR. JOHN), was descended from a good family in Huntingdonshire, and born at Margaret-Inge, June 1631. He was educated under the famous Busby at Westminster-School, where being king's scholar, he was elected thence to Trinity-College, Cambridge, in 1648. He took his degree in arts at the regular time, and was made fellow of his college in 1653. In 1658, he left the college, in order to be tutor to Joscelin, son of Algernon, the last earl of Northumberland, with whom he continued till 1660, and then travelled, at his own expence, to qualify himself for the profession of physic, which he had resolved upon some years before. He passed through France to Rome, where he lived near a year in the house of the honourable Algernon Sidney, to whom he was recommended by his uncle the earl of Northumberland. In 1663, he returned to England, and to the said earl's family: and, taking his doctor of physic's degree at Cambridge, in



1667, he practised in London. In 1670, he attended lord Essex in his embassy to Denmark; and, in 1672, waited on the lady dowager Northumberland into France. In March 1675, he was chosen professor of physic in Gresham-College, London; and, in 1676, attended the lord ambassador Montague, and lady Northumberland, to France. He held this professorship till October 1679, and married the month following.

Soon after his marriage, he left the practice of physic, and retired, in order to turn his studies to divinity. In March 1682, he took both deacons and priests orders, and was soon after presented to the rectory of Braybrooke in Northamptonshire, by lord Griffin. In 1684, he was chosen lecturer of Ipswich, and that time twelve months vicar of St. Lawrence, Jewry, and lecturer of St. Christopher's, in London. In 1689, he accumulated his doctor's degree in divinity, while king William was at Cambridge. In 1707, he was chosen president of Sion-College, having been a benefactor to its building and library. He continued to preach in his church of St. Lawrence, Jewry, till he was turned of eighty: and, when he was thinking to leave off, he printed a book, entitled "The Principles and Duties of the Christian Religion, &c. 1710," 8vo a copy of which he sent to every house in his parish. He lived the last ten years of his life with his only daughter Elizabeth, the wife of doctor Gassrell, bishop of Chester, sometimes at Oxford and in the winter at Westminster, where he died in 1721, in his 91st year. He was author of several moral and theological pieces, a very polite scholar, wrote Latin elegantly, was a great master of the Greek, and understood well the French, Spanish, and Italian languages.

MARCA (PETER DE), was born in 1594, at Gart in Bearn, of a very ancient family in that principality. He went through his course of philosophy among the Jesuits, and then studied the law for three years; after which he was received a counsellor in 1615, in the supreme council at Pau. In 1621, he was made president of the parliament of Bearn; and going to Paris in 1639, about the affairs of his province, was made a counsellor of state. In 1640, he published "The History of Bearn," which extremely confirmed the good opinion that was conceived of his knowledge and parts. He was thought therefore a very proper person to undertake a delicate and important subject, which offered itself about that time. The court of France was then at variance with the court of Rome, and the book which Peter de Puy published, concerning the liberties of the Gallican church, greatly alarmed the partisans of the court of Rome; some of whom endeavoured to persuade the world, that they were the preliminaries of a schism contrived by cardinal Richelieu: as if his eminency had it in his head to erect a patriarchate in that kingdom, in order to render the Gallican church independent

pendent of the pope. A French divine, who took the name of Optatus Gallus, addressed a book to the clergy upon the subject; and insinuated, that the cardinal had brought over to his party a great personage, who was ready to defend this conduct of the cardinal, and apologise for that erection: this great personage was no other than Peter de Marca. But an insinuation of this nature tending to make the cardinal odious, as it occasioned a rumour that he aspired to the patriarchate, the king laid his commands on de Marca to refute this Optatus Gallus, and at the same time to observe a certain medium; that is, not to shake the liberties of the Gallican church on the one hand, and to make it appear on the other that these liberties did not in the least diminish the reverence due to the holy see. He accepted of this commission, and executed it by his book, "*De concordia sacerdotii & imperii, live, de libertatibus ecclesiæ Gallicæ,*" which he published in 1641. Though he had collected an infinite number of testimonies in favour of the pope's power, it did not hinder his book from giving offence: and the court of Rome made a great many difficulties in dispatching the bulls which were demanded in favour of de Marca, who had, in the end of 1641, been presented to the bishopric of Conserans. That court gave him to understand, that it was necessary he should soften some things he had advanced; and she caused his book to pass a very strict examination. After the death of Urban VIII. cardinal Bichi warmly solicited Innocent X. to grant the bulls in favour of the bishop of Conserans; but the assessor of the holy office awakened the remembrance of the complaints which had been made against the book, "*De Concordia, &c.*" which occasioned this pope to order the examination of it anew. De Marca, seeing how affairs were protracted, and despairing of success except he gave satisfaction to the court of Rome, published a book in 1646, in which he explained the design of his "*De Concordia,*" &c. submitted himself to the censure of the apostolic see, and shewed, that kings were not the authors, but the guardians, of the canon laws. "I own," says he, "that I favoured the side of my prince too much, and acted the part of a president rather than that of a bishop. I renounce my errors, and promise for the future to be a strenuous advocate for the authority of the holy see." And he was very soon as good as his word; for, in 1647, he wrote a book, entitled, "*De singulari primatu Petri;*" in which he proved, that St. Peter was the only head of the church, against some who had a mind to join St. Paul with him. This he did not publish, but sent to the pope, who was so pleased with it, that he immediately granted his bulls, and he was made bishop of Conserans, in 1648.

Previous to this, in 1644, de Marca was sent into Catalonia, there to perform the office of visitor-general, and counsellor of the viceroy. This he executed to 1651, and gained the affections of the Catalonians to that degree, that, in 1647, when he was

dangerously ill, they put up their prayers, and made public vows for his recovery. The city of Barcelona made a public vow to our lady of Montserrat, and sent thither, in their name, twelve capuchins, and twelve nuns: these performed their journey with their hair hanging loose, and barefooted. De Marca seemed to be persuaded, that his recovery was entirely owing to so many vows and prayers; and he did not leave Catalonia without going to pay his devotions at Montserrat. He went thither in the beginning of 1651, and there wrote a small treatise, "*De origine & progressu cultûs beatæ Mariæ Virginis in Monteferato,*" which he left in the archives of the monastery: where we may observe by the way, that the political prelate, though a great man, and a counsellor of state, yet did not disdain to employ his pen upon subjects that better suited the character of a monk, when it served to confirm the vulgar in their errors and superstitions, and raise a reputation of piety to himself. In August of the same year, he went to take possession of his bishopric; and the year after was nominated to the archbishopric of Toulouse, of which he did not take possession till 1655. The year following, he assisted at the general assembly of the French clergy, and appeared in opposition to the Janenists. He was made a minister of state in 1658, and went to Toulouse in 1659. In the following year, he went to Roussillon, there to determine the marches with the commissaries of the king of Spain. He took a journey to Paris the same year, and died there in June 1662, a short time after he had obtained the bulls for the archbishopric of that city. He left the care of his MSS. to Mr. Baluze, who had lived with him ever since June 1656, and who wrote his life. He was early married to a young lady of the ancient family of the viscounts of Lavedan, who bore him several children; but she dying in 1632, he chose to pass the rest of his life in widowhood.

MARCELLINUS (AMMIANUS), an ancient Roman historian of great merit, flourished in the latter ages of the empire, under Gratian, Valentinian, and Theodosius the Great, and composed a history of thirty-one books, from the beginning of Nerva's reign to the death of Valens. He has been censured for his digressions, for acting too much the part of a philosopher, and affecting to appear learned, beyond what the laws of history permit.

He was bred a soldier, and enlisted betimes among those whom they call "*Protectores domestici*;" which give us ground to think that he was come of a good family. He had orders to follow Ursicinus, general of the horse, to the East, when the emperor Constantius sent him thither in 350. In 354, he returned with him into Italy, and the year following marched with him into Gaul, then to Simium, and then back to the East again: nor did he leave the service, when Ursicinus was disgraced in 360; but it



is not known whether he was advanced to any higher post, or remained still in his first office of domestic protector, even when he followed Julian in his war against the Persians. We may gather from some passages in his writings, that he lived at Antioch, under the emperor Valens.

We do not know when Marcellinus died, but it is certain that he was alive in 390, since he makes mention of a consulship which happened that year.

MARCHAND (PROSPER), was one of those useful persons, who, if not great authors themselves, are often greatly serviceable in the republic of letters. His youth was spent in the library at Paris, and in acquainting himself with books. He entered early into correspondence with many of the learned, and particularly M. de Meville, for whose "*Nouvelles de la Republique des Lettres*" he furnished literary anecdotes: he did the same for other journals. He afterwards, for the sake of professing the Protestant religion, which he had embraced, went to Holland; where he was the principal author of a "*Journal Littéraire*," which was reckoned excellent in its kind. He died very old in 1756.

MARCILIUS (THEODORE), a learned German critic, was born at Arnheim, a town of Gueldres, in 1548. His father, who was a man of rank, and learned withal, observing in him a more than ordinary inclination for books, took particular care of his education. He had him taught at home the elements of the Latin tongue, and then sent him to a school at Deventer, where he learned the Greek under Noviomagus. Marcilius, having made a great progress in both languages, was removed thence to the university of Louvain, where he applied himself to philosophy and civil law; and, having finished his studies, went to Paris, and then to Toulouse, where he taught polite literature many years. Returning to Paris, he taught rhetoric in 1578, in the college of Grassins, and afterwards read lectures in several other colleges successively. In 1602, he was made royal professor of the Latin tongue, and the Belles Lettres: and, in 1617, he died. He published an edition in Greek and Latin of "*Pythagoras's Golden Verses*," at Paris, in 1585; he wrote notes upon many of the ancient authors, and some little Latin works.

MARCIONITES, a sect of heretics, so called from Marcion their founder, who lived in the second century of the church. Marcion was born at Sinope, a city of Paphlagonia, upon the Euxine sea, and had for his father the bishop of that city. At first he professed continency, and betook himself to an ascetic life; but, having the misfortune to debauch a young lady, he was excommunicated by his father, who was so rigid an observer of the discipline

discipline of the church, that he could never be prevailed on, by all his prayers and vows of repentance, to re-admit him into the communion of the faithful. This exposed him so much to the scoffs and insults of his countrymen, that he privily withdrew himself, and went to Rome, hoping to gain admittance there. But, his case being known, he was likewise refused here; which irritated him to that degree, that he became a disciple of Cerdo, and espoused the opinions of that famous heretic. It has puzzled the most accurate chronologers, to settle the precise time of Marcion's coming to Rome; but the learned Cave, after considering their reasons, determines it, and with the greatest appearance of probability, to the year 127; and supposes further, that he began to appear at the head of his sect, and to propagate his doctrines publicly, about 130. Thus Clemens Alexandrinus, speaking of the heretics who lived under that emperor, mentions Basilides, Valentinus, and Marcion, who, he says, "conversed along with them, as a junior among seniors:" and Basilides died in 134.

The doctrines of this heretic were, many of them, the same with those which were afterwards adopted by Manes and his followers; that, for instance, of two co-eternal, independent principles, one the author of all good, the other of all evil.

Marcion at length repented of all his errors, and would have testified his repentance in public, provided they would have admitted him again into the church. This was agreed to, upon condition that he would bring back all those whom he had seduced from it; which before he could effect, he died. The precise time of his death cannot be collected from antiquity, any more than that of his coming to Rome. It is certain, that he lived after Antoninus Pius began to reign.

MARETS (JOHN DE), was a fine genius of the seventeenth century, and a favourite of cardinal Richelieu, who used to receive him at his retired hours, and unbend his mind in conversing with him upon gay and delicate subjects. He has left us himself a picture of his morals, which is by no means an advantageous one; for he owns that, in order to triumph over the virtue of such women as objected to him the interest of their salvation, he made no scruple to lead them into atheistical principles. He became at last a visionary and fanatic; dealt in nothing but inward lights and revelations; and promised the king of France, upon the strength of some prophecies, whose meaning he tells us was imparted to him from above, that he should have the honour of overthrowing the Mahometan empire.

Yet, as great a madman and fanatic as he appears to have been, he was not only allowed to manage his own private estate, but, what is still stranger, the charge of inquisitor was also bestowed

flowed upon him: nobody intrigued more than he, yet nobody was more active in bringing about the extirpation of Janſeniſm. He had been a member of the French academy from its firſt erection, and was always eſteemed one of its principal ornaments. He wrote ſeveral dramatic pieces, which were received with great applauſe, eſpecially that entitled, "*Les Viſionnaires*." He attempted an epic poem, which coſt him ſeveral years labour; and he was of opinion, that it would have coſt him a good many more to have finiſhed it, if Providence had not deſtined his pen for works of devotion, and on that account afforded him ſupernatural aſſiſtance. He died in 1676, ſomewhat about eighty.

MARETS (SAMUEL DES), a celebrated divine of the Reformed church, was born at Oſemond in Picardy, in 1559. At thirteen he was ſent to Paris, where he made great advances in the Belles Lettres and philoſophy; and three years after to Saumur, where he ſtudied divinity under Gomarus, and Hebrew under Lucius Capellus. He returned to his father in 1618, and afterwards went to Geneva, to finiſh his courſe of divinity there. The year following he went to Paris, and, by the advice of Mr. Durand, applied immediately for admiſſion to the holy miniſtry. His youth and ſtature made this advice at firſt diſagreeable to him; for, it ſeems, he was a true Zaccheus at the age of twenty-one, and always went by the name of the Little Preacher; though, what is remarkable, he grew from that to his twenty-fifth year, and acquired at length a very reaſonable ſize. However, he followed Durand's advice, and offered himſelf to the ſynod of Charenton, March 1620, who received him, and ſettled him in the church of Laon. But his miniſterial functions were toliſome to him here; for, the governor of La Fere's wife having changed her religion, ſhe wrote him a letter in vindication of her conduct, and ſent him a pamphlet containing the hiſtory of her converſion. His anſwer to the lady's letter provoked his adverſaries to ſuch a degree, that father d'Aubigni, a Jeſuit, was believed to have ſuborned an aſſaſſin, who ſtabbed him deeply in his breaſt, but, as it happened, not mortally, with a knife. Marets however did not continue at Laon, but went to Falaiſe in 1624, and afterwards accepted a call to the church of Sedan; of which he obtained leave to go to Holland, in order to take the degree of doctor of divinity, which he did at Leyden, July 1625. Having made a ſmall tour into England, he returned to Sedan, where he met with freſh troubles; but is ſaid to have appeaſed his enemies, ſome how or other, by marrying a widow. His nuptials were ſolemnized, May 1628; and it was in this year, that he publiſhed his firſt book, which was followed by an infinite number of others. In 1640, he had an invitation to a profeſſorſhip at Franeker; and to another at Groningen, in 1642. This laſt he accepted; and, from that time to his death, did



did such great services to that university, that it was reckoned one of the most flourishing in the Netherlands. The magistrates of Bearn, well informed of his abilities and learning, offered him, in 1661, the professor of divinity's chair at Lausanne; and, in 1663, the university of Leyden invited him to a like professorship there. He accepted of this last, but had not time to take possession of it: for he died at Groningen May 18, the same year.

MARGARET, countess of Richmond and Derby, a lady as illustrious for her personal endowments as for her birth, was born at Bletsoe, in Bedfordshire, in 1441. When very young, and a rich heiress, the great duke of Suffolk, minister to Henry the VIth. solicited her in marriage for his son; while the king wooed her for his half-brother Edmund, then earl of Richmond. On so nice a point the good young lady advised with an elderly gentlewoman; who, thinking it too great a decision to take upon herself, recommended her to St. Nicholas, the patron of virgins. She followed her instructions, and poured forth her supplications and prayers with such effect, that one morning, whether sleeping or waking she could not tell, there appeared unto her somebody in the habit of a bishop, and desired she would accept of Edmund for her husband. Whereupon she married Edmund earl of Richmond; and by him had an only son, who was afterwards king Henry the VIIth. Edmund died, Nov. 3, 1456, leaving Henry his son and heir, but fifteen weeks old: after which Margaret married Sir Henry Stafford, knight, second son to the duke of Buckingham, by whom she had no issue. Soon after the death of Sir Henry Stafford, which happened about 1482, she was married again to Thomas lord Stanley, who was created earl of Derby, Oct. 27, 1485, which was the first year of her son's reign; and this noble lord died also before her in 1504.

The virtues of this lady are exceedingly celebrated. Her education had qualified her tolerably well for a studious and retired way of life. She understood the French language perfectly, and had some skill in the Latin; but would often lament, that in her youth she did not make herself a perfect mistress of it.

Some of her performances in the literary way are still extant. She published, "The Mirroure of Golde for the Sinfull Soule," translated from a French translation of a book called, "Speculum Aureum Peccatorum," very scarce. She also translated out of French into English, the 4th book of Gerson's treatise, "Of the Imitation and following the Blessed Life of our most merciful Saviour Christ, &c. &c." Her life was chequered with a variety of good and bad fortune: but she had a greatness of soul, which seems to have placed her above the reach of either; so that she was neither elated with the former, nor depressed with the latter. She was most affected with what regarded her only child, for whom she

had the most tender affection. She underwent some hardships on his account. She saw him from an exile, by a wonderful turn of fortune, advanced to the crown of England, which yet he could not keep without many struggles and difficulties; and when he had reigned twenty-three years, and lived fifty-two, she saw him carried to his grave. Whether this might not prove too great a shock for her, is uncertain; but she survived him only three months, dying at Westminster the 29th of June 1509. She was buried in his chapel, and had a beautiful monument erected to her memory, adorned with gilded brass arms, and an epitaph round the verge, drawn up by Erasmus, at the request of bishop Fisher, for which he had 20s. given him by the university of Cambridge.

We are informed by the Reverend Mr. Poyer's preface to bishop Fisher's "Funeral Sermon," on her, that her chastity was unspotted in her marriage; for, in her last husband's days, and long before his death, she obtained a licence of him to live chaste: upon which she took upon her the vow of celibacy from Fisher's hands, in a form yet extant in the registers of St. John's-College, in Cambridge; and for this reason Baker supposes, that her portraiture is usually taken in the habit of a nun. Her will, which is remarkably curious, is printed at length in the "Collection of Royal and Noble Wills, in 1780," 4to. p. 376.

MARGARET (DUCHESS OF NEWCASTLE), famous for voluminous productions, was born at St. John's, near Colchester, in Essex, about the end of the reign of James the First; and was the youngest daughter of Sir Charles, afterwards lord Lucas, who died when she was very young. Her mother was remarkably careful in the education of her, and had her instructed in all the polite accomplishments; and the young lady was remarkable, from her infancy, for her turn to books and study. In 1643, she obtained leave of her mother to go to Oxford, where the court then resided; and was made one of the maids of honour to Henrietta-Maria, the royal consort of Charles the First. When the queen was forced into France by the troubles, Margaret attended her thither; and at Paris met with the marquis of Newcastle, then a widower, who, admiring her person, disposition, and ingenuity, married her in 1645. She continued abroad with her lord, till the restoration of Charles II. after which, coming over into England, she spent much of the remaining part of her life in writing letters, plays, poems, philosophical discourses, and orations, which amounted in all to about a dozen folios. The duke was himself the author of several comedies and poems, and also had frequently a hand in the productions of the duchess, though Langbaine says, that all the language and plots of her plays (which were more numerous than any other female writer's) were her own. She died at London in 1673, and

was buried at Westminster, where the duke caused a most stately monument to be erected to her memory. He died himself three years after.

MARIANA (JOHN), a Spanish historian, was born at Talavera in Castile, in 1537; and entered into the Jesuits order when he was seventeen. He was one of the most learned men of his age, a great divine, a considerable master of polite literature, admirably skilled in sacred and profane history, and a good linguist. In 1561, he went to Rome, and professed divinity there; and at the end of four years to Sicily, where he continued the same profession two years more. He came to Paris in 1569, and read lectures publicly upon Thomas Aquinas for five years; then returned into Spain, and passed the remainder of his life at Toledo. He wrote many books in Latin. His piece, "*De Monetæ mutatione*," gave him a great deal of trouble in the court of Spain; for Philip III. having altered and embased the coin, by the advice of the duke of Lerma, Mariana shewed, with great freedom, the injustice and disadvantage of this project; for which he was put into prison, and kept there about a year by that minister. His tract, "*De Rege & Regis Institutione*," consisting of three books; which he published to justify James Clement, a young monk, for assassinating Henry III. of France, made a great noise. This book of Mariana, though it passed without censure in Spain and Italy, was burnt at Paris, by an arret of parliament, on account of the seditious and wicked doctrine it was supposed to maintain. The most considerable by far of all his performances, is his "*History of Spain*," divided into thirty books.

Besides these he published several other pieces in Latin, theological and historical. He died at Toledo in 1624, aged 87.

MARINELLA (LUCRETIA), an ingenious Venetian lady, who lived in the 17th century, and, in 1601, published a book at Venice with this title, "*La nobilité le eccellenza delle donne con dettetti é mancamenti de gli huomini*:" in which she was not content with making her sex equal to the other, but pretended to prove even a superiority. She published some other books; among which was one with this title, "*La Colomba Sacra, The Life of the Holy Virgin, and that of St. Francis*."

MARINO (JOHN BAPTIST), a celebrated Italian poet, was born at Naples in 1569; and made so great a progress in his juvenile studies, that he was thought qualified for that of the civil law at thirteen. His father, who was a lawyer, intended him for this profession, as the properest means of advancing him: but Marino had already contracted a taste for poetry, and was so far from relishing the science he was put to, that he really sold his law-books, in order to purchase books of polite literature. This irritated his father



father to that degree, that he actually discarded him, and turned him out of doors : so that he was driven to seek for protectors and supporters abroad ; and, having acquired a reputation for poetry, he happily found them. Inico de Guevara, duke of Bovino, had conceived an affection for him, and supported him for three years in his own house. Then the prince of Conca, grand admiral of the kingdom of Naples, took him into his service, in quality of secretary ; and in this situation he continued five or six years : but, having assisted a friend in a very delicate intrigue, he was thrown into prison, and very hardly escaped with his life. Thence he retired to Rome, and grew sick with chagrin and distress ; but soon after became known to Melchior Crescentio, a prelate of great distinction, who patronised him, and provided him with every thing he wanted.

In 1601, he went to Venice, to print some poems, which he dedicated to Crescentio ; and, after making the tour of that part of Italy, returned to Rome. His reputation increased greatly, so as to engage the attention of the cardinal Peter Aldobrandini, who made him his gentleman, and settled a considerable pension upon him. After the election of pope Paul V. which was in 1605, he accompanied this cardinal to Ravenna, which was his archbishopric, and lived with him several years. He attended him then to Turin, at which court he did himself great credit, by a panegyric he made upon the duke Charles Emmanuel ; for which this prince recompensed him with honours, and kept him with him, when his patron the cardinal left Piedmont. Here he fell into a terrible conflict with Gaspar Murtola, the duke's secretary, which had like to have cost him his life. Murtola was a poet as well as he ; and, not able to bear the honours done Marino by the duke his master, took all occasions to speak ill of him. Marino, by way of revenge, published a sharp sonnet upon him at Venice, in 1608 : to which Murtola opposed a satire, containing an abridged life of Marino. Marino answered in eighty-one sonnets, named the " Murtoleide : " to which Murtola replied in a " Marineide," consisting of thirty sonnets. But the latter, perceiving that his poems were inferior in force as well as number to those of his adversary, resolved to put an end to the quarrel, by destroying him. Accordingly, he levelled a charged pistol at him, but the ball luckily missed him. Murtola was cast into prison ; but saved from punishment at the intercession of Marino : who nevertheless soon found it expedient to quit his present station.

He went afterwards to France, upon an invitation from queen Margaret, Henry the IVth's first wife. He did not see this princess, who died in 1615 ; but found a patroness in Mary de Medicis, who settled a handsome pension upon him. At the desire of Gregory XV. the then reigning pope, Marino quitted France about the end of 1622 ; and soon after his return to Rome, was made prince of the academy of the Humoristi. Upon the advancement

of Urban VIII. to the pontificate, in 1623, he went to Naples, and was chosen prince of one of the academies in that city; but soon after conceived an inclination to return to Rome. He was meditating this, when he was seized with a retention of urine, which carried him off in 1625. His works are numerous, and have been often printed.

MARIVAUX (PETER CARLET DE), a French writer in the dramatic way and in romance, was born of a good family at Paris, in 1688. His first object was the theatre, where he met with the highest success in comic productions; and these, with the merit of his other works, procured him a place in the French academy. His Romances were in great esteem. He died at Paris in 1763, aged seventy-five.

MARKHAM (GERVASE), an English author, who lived in the reigns of James I. and Charles I. He was son of Robert Markham, of Gotham, in the county of Nottingham, Esq. He bore a captain's commission under Charles I. in the civil wars, and was accounted a good foldier, as well as a good scholar. One piece of dramatic poetry which he has published, will shew, that he sacrificed to Apollo and the Muses, as well as to Mars and Pallas. This play is extant under the title of "Herod and Antipater," a tragedy, printed in 1622. He published a great many volumes upon husbandry and horsemanship. Also a piece upon the "Art of Fowling." In military discipline, he published "The Soldier's Accidence and Grammar," in 1635. And besides these, the second book of the first part of the English "Arcadia," is said to have been written by him.

MARKLAND (JEREMIAH), a very acute and learned English critic, was one of the twelve children of the reverend Ralph Markland, author of "The Art of Shooting Flying;" and born the 29th of Oct. 1693. He was educated in Christ's-Hospital, London; and thence sent to Peter-House, Cambridge, of which, at his death, he was senior fellow. A Latin copy of verses by him appeared in the "Cambridge Gratulations," 1714; and, in 1717, he attempted to vindicate Addison, against Pope's satire, in an English copy of verses inscribed to the countess of Warwick. But he became first distinguished by his "Epistola Critica, in 1723," addressed to bishop Hare; which distinction he supported by many publications afterwards.

Mr. Markland assisted doctor Taylor in his editions of "Lyfias," and "Demosthenes;" Dr. Musgrave in his "Hippolytus, 1755;" and Mr. Bowyer, in an edition of "Sophocles, 1758;" by the notes which he communicated to the respective editors. The like service he did for Arnald, in his "Commentary on the Book of Wisdom,"

Wisdom," 2d edition; and many passages in the "New Testament," of his clearing up, may be found in "Bowyer's Conjectures," marked in the 8vo. edition with an R.

Of the early part of Mr. Markland's life very little is known. In 1743, he resided at Twyford; and talks that year of the gout, as an old companion which he had a great opinion of. From 1744 to 1752, he resided at Uckfield in Suffex; and from that year till his death he boarded in a farm-house at Milton, near Dorking, in Surrey.

In June 1767, he had an attack of the St. Anthony's fire; in August was afflicted with the yellow jaundice; in April 1772, had a fit of the stone in the kidney; and, July 7, 1776, was seized with a severe attack of the gout, attended with a fever, which carried him off in his 83d year. He was buried in Dorking-Church, where, upon a brass-plate, there is an inscription over him.

MARLOE (CHRISTOPHER), an English dramatic author, was bred a student at the university of Cambridge; and, afterwards becoming a player, trod the same stage with the incomparable Shakspeare. He was accounted an excellent poet in his time. His genius led him wholly to tragedy, and he wrote six plays; one of which, called "Lust's Dominion, or The Lascivious Queen," was afterwards altered by Mrs. Behn, and acted under the title of "Abdelazer, or The Moor's Revenge."

Marloe seems to have been a freethinker; and, not having prudence enough to conceal his heterodoxy, laid himself open to the severities of the religious. It is said, that he came to a very untimely end, in consequence of his execrable blasphemies. It happened, that he fell deeply in love with a low girl, and had for his rival a fellow in livery, who looked more like a pimp than a lover. Marloe, fired with jealousy, and having some reason to believe that his mistress granted the fellow favours, rushed upon him to stab him with his dagger: but the footman being quick avoided the stroke, and catching hold of Marloe's wrist, stabbed him with his own weapon; and, notwithstanding all the assistance of the surgery, he soon after died of the wound, in the year 1593. Some time before his death he had begun, and made a considerable progress in, an excellent poem called "Hero and Leander," which was afterwards finished by George Chapman; who fell short, it is said, of the spirit and invention of Marloe in the execution of it.

MAROLLES (MICHEL DE), born in 1600, was the son of Claude de Marolles, whom French memoirs make a military hero. Michel however was of a different composition. He entered early into the ecclesiastical state, and by the interest of his father obtained two abbeys. He was formed with an extreme ardour for study, which never abated all his life long: for, from 1619, when

he



he published a translation of Lucan, to 1681, the year of his death, he was constantly employed in writing and printing. He attached himself unfortunately to the translating of ancient Latin writers; but, being devoid of all classical taste and spirit, they sunk miserably under his hands, the poets especially: notwithstanding he was a man of great learning, and discovered all his life a love for the arts. He was one of the first who paid any attention to prints.

MAROT (JOHN), a French poet, was born near Caen in Normandy, in 1463, with a strong inclination to the Belles Lettres and poetry, which he happily cultivated, although his education was much neglected. He was but in low circumstances, when his parts and good behaviour recommended him to Anne of Bretagne, afterwards queen of France; a princess, who greatly encouraged and patronised letters. At her desire he attended Lewis XII. to Genoa and Venice, and was afterwards in the service of Francis. He died in 1523.

MAROT (CLEMENT), son of the preceding, a celebrated French poet, and valet de chambre to Francis I. was born at Cahors in Querci, about 1496. In his youth he was page to seigneur Nicholas de Neufville, secretary of state; and afterwards to princess Margaret, the king's sister, and duke of Alençon's wife. He followed this duke to the army in 1521, and was wounded and taken prisoner at the battle of Pavia. While Francis I. was Charles the Vth's prisoner in Spain, Marot was imprisoned at the instigation of Dr. Bouchard, who accused him of being a Protestant: but, in an epistle to that doctor, he assured him that he was orthodox, and a very good Catholic. After he was released, he did not venture himself at Paris; but retired to his old mistress, the duchess of Alençon, who was then become queen of Navarre, by her marriage with John d'Albert. In 1536, he obtained leave of Francis I. to return; but he was so much known for a follower of the new opinions, that some years afterwards he was obliged to make his escape to Geneva. From Geneva he went into Piedmont, where he died at Turin in 1544, in his 49th year; and, as some say, very poor. His works abound with obscure pieces, in which he followed the turn of the times, as well as the bent of his inclination and manners: for he was not only a court poet, but a man also who loved the fair sex, and could never renounce the pleasures of sense: not but that many a poet has written obscenely, who has been far enough from lewdness in his life and conversation. However, as great a libertine as he was, he translated fifty of David's Psalms. Marot's works have been collected and printed several times.

MARRACCI

MARRACCI (LEWIS), a very learned Italian, was born at Lucca in Tuscany, in 1612. After having finished his juvenile studies, he entered into the congregation of regular clerks of the mother of God, and distinguished himself early by his learning and merit. He taught rhetoric seven years, and passed through several offices of his order. He applied himself principally to the study of languages, and attained of himself the knowledge of the Greek, the Hebrew, the Syriac, the Chaldee, and the Arabic: which last he taught some time at Rome, by the order of pope Alexander VII. He was also a member of several congregations: that of the index expurgatorius, of indulgences, of reliques, of the examination of bishops, &c. What he did in regard to certain very ancient plates of lead, on which were several Arabic inscriptions, deserves to be mentioned. These plates were found in Spain; and the Spaniards attributed them to the apostle St. James and his disciples, because they were able to read upon them many things conformable to the Christian faith. Marracci, having received an order from the inquisition to examine them, judged quite otherwise of them. He found them full of Mahometan reveries, and manifestly shewed, at the tribunal of the inquisition, that neither St. James, nor any of his disciples, could be the authors of them; but that they were a mere Mahometan forgery, contrived on purpose to impose upon the Christians. Hence these tables, which were held before in the highest veneration, came at length to be proscribed, by a decree of pope Innocent X. Pope Innocent XI. chose him for his confessor, and placed great confidence in him. He would have advanced him to ecclesiastical dignities, if Marracci had not opposed him. Marracci died at Rome in 1700, aged 87. He was the author of several pieces in Italian. His edition of the "Alcoran," in the original Arabic, with a Latin version, notes, and confutation of his own, deserves great praise.

MARSH (NARCISSUS), an exemplary Irish prelate, was descended from an ancient family, and born at Hannington in Wiltshire, in 1638. He received the first rudiments of learning in his native place; and, being there well fitted for the university, was admitted of Magdalen-Hall in Oxford, in 1654. He became bachelor of arts in 1657, master in 1660, bachelor of divinity in 1667, doctor in 1671. In the mean time he was made fellow of Exeter-College, in 1658; afterwards chaplain to Dr. Seth Ward, bishop of Exeter, and then to chancellor Hyde, earl of Clarendon. In 1673, he was appointed principal of St. Alban's-Hall, in Oxford, by the duke of Ormond, chancellor of that university; but, in 1678, was removed by the interest of Dr. John Fell, together with that of the duke of Ormond, then lord-lieutenant of Ireland, to the provostship of Dublin-College. He was promoted to the bishopric of Leighlin and Ferns, in 1682, translated to the archbishopric

bishopric of Cathell in 1690, thence to Dublin in 1694, and then to Armagh in 1702-3.

This prelate was exceedingly bountiful; nor did he confine his good actions to Ireland only; for he gave a great number of manuscripts in the Oriental languages, chiefly purchased out of Goliard's collection, to the Bodleian-Library. He died Nov. 2, 1713, in his 75th year; and was buried in a vault in St. Patrick's church-yard, adjoining to his library. He was a very learned and accomplished man. Besides sacred and profane literature, he had applied himself to mathematics and natural philosophy: he was deep in the knowledge of languages, especially the Oriental; he was also skilled in music, the practice as well as the theory; and he frequently, in the younger part of his life, had concerts of vocal and instrumental music for his own amusement. He published some little tracts.

MARSHAL (THOMAS), an English divine, was born at Barkby, in Leicestershire, about 1621, and educated there in grammar learning, under the vicar of that town. He was entered of Lincoln-College, Oxford, in 1640; and, about the same time, being a constant hearer of archbishop Uther's sermons in All-Hallow's-Church in that university, his affections were so wrought upon by that prelate, that he resolved to make him the pattern of his life. Soon after, Oxford being garrisoned upon the breaking out of the civil wars, he bore arms for the king at his own charge; and therefore, in 1645, when he was a candidate for the degree of bachelor of arts, he was admitted to it without paying fees. Upon the approach of the parliamentary visitation, he left the university, went beyond sea, and became preacher to the company of English merchants at Rotterdam and Dort. In 1661, he was created bachelor of divinity; and, in 1668, chosen fellow of his college, without his solicitation or knowledge. In 1669, while he was at Dort in Holland, he was made doctor of divinity at Oxford; and, in 1672, elected rector of his college, in the room of Dr. Crew, promoted to the bishopric of Oxford. He was afterwards appointed chaplain in ordinary to his majesty, and promoted to the deanery of Gloucester in 1681. He died at Lincoln-College in 1685. He wrote a few theological pieces.

MARSHALL (NATHANAEL), D. D. a celebrated preacher at the beginning of this century, was lecturer at Aldermanbury-Church, and curate of Kentish-Town, in Jan. 1714-15, when, at the recommendation of the princess of Wales, who was pleased with his manner of preaching, he was appointed one of the king's chaplains; in 1717, he was rector of the united parishes of St. Vedast, and St. Michael-le-Querne, London; and, in February 1730-1, rector of St. Vedast, lecturer of St. Lawrence, Jewry,



and St. Martin, Ironmonger-Lane, prebendary of Windsor, and king's chaplain. His principal publications are, "The Genuine Works of St. Cyprian, 1717," folio. "A Defence of our Constitution in Church and State, &c. 1717," 8vo. and "Sermons on several Occasions, 1730," three vols. 8vo. These were posthumous, and inscribed to queen Caroline by the author's widow, who was left with eight children, the eldest of whom was then rector of St. John the Evangelist, in Westminster.

MARSHAM (*Sir JOHN*), a very learned English writer, was the second son of Thomas Marsham, Esq. alderman of London, and born in 1602. He was brought up at Westminster-School, and sent thence, in 1619, to St. John's-College in Oxford, where he took, in due time, his degree in arts. In 1625, he went to France, and spent the winter at Paris. In 1626 and 1627, he visited most parts of that kingdom, and of Italy, and some parts of Germany, and then returned to London. In 1629, he went through Holland and Guelderland, to the siege of Boileduc; and thence by Flushing to Boulogne and Paris, in the retinue of Sir Thomas Edmondes, ambassador extraordinary, who was sent to take the oath of Lewis XIII. to the peace newly concluded between England and France. During his residence in London, he studied the law in the Middle Temple; and, in 1638, was sworn one of the six clerks in chancery. Upon the breaking out of the civil wars, he followed the king and the great seal to Oxford; for which he was deprived of his place by the Parliamentarians, and suffered a vast loss by the plundering of his effects. After the surrender of the garrison at Oxford, and the ruin of the king's affairs, he returned to London; and, having compounded for his estate, he betook himself wholly to retirement and study. In the beginning of 1660, he served as a Burgess for the city of Rochester, in the parliament which recalled Charles the Second; about which time, being restored to his place in chancery, he had the honour of knighthood conferred upon him, and three years after was made a baronet. He died at Busby-Hall in Hertfordshire, May 1685; and his body was interred at Cuckstone near Rochester, where he had an estate. By Elizabeth his wife, daughter of Sir William Hammond, of St. Alban's, in East Kent, he left two sons, Sir John Marsham, of Cuckstone, Bart. and Sir Robert Marsham, of Busby-Hall, Knt. both of them studious and learned men.

Sir John Marsham was a very accomplished gentleman, exact in the knowledge of history, chronology, and languages. He published in 1649, 4to. "A Chronological Dissertation," wherein he examines succinctly the principal difficulties which occur in the chronology of the Old Testament. He also assisted other works, and left behind some unfinished MSS.

MARSIGLI (LEWIS FERDINAND), an Italian, famous for letters as well as arms, was descended from an ancient and noble family, and born at Bologna, in 1658. He was educated with prodigious care, and instructed in all the arts and sciences by the best masters in Italy; learning mathematics of Borelli, anatomy of Malpighi, &c. He went to Constantinople in 1679; and, as he had destined himself for the art military, he slyly took a view of the Ottoman forces, and made other observations of a like nature. He examined at the same time, as a philosopher, the Thracian Bosphorus, and its currents. He returned to Italy in 1680; and, the Turks soon after threatening an irruption into Hungary, he went to Vienna, to offer his service to the emperor Leopold II. which was readily accepted. Discovering great knowledge in fortifications, and in the science of war, he had the command of a company conferred on him in 1683; and the same year, after a very sharp action, fell unfortunately into the hands of the Tartars. He was sold by them to two Turks, with whom he suffered great hardships; but at length, conveying intelligence of his situation to his friends, who believed him dead, he was redeemed, and returned to Bologna towards the latter-end of 1684. He went again into Germany, was employed by the emperor in several military expeditions, and made a colonel in 1689. A reverse of fortune overtook him afterwards. In the general war which broke out in 1701, on account of the Spanish succession, the important fortress of Brisac surrendered to the duke of Bourgogne, Sept. 6, 1703, thirteen days after the trenches were open: and it being judged that the place was capable of holding out much longer, the consequence was, that count d'Arco, who commanded, lost his head, and Marsigli, who was then advanced to be a marshal, was stripped of all his honours and commissions, and had his sword broken over him. This sentence was executed Feb. 18, following. He afterwards attempted to justify the surrender before the emperor; but, not being able to get admittance, he published a memorial, the purport of which was to shew, that long before the siege of Brisac it had been represented and shewn, that the place could not be defended for any long time.

He went to Paris, and afterwards to Marseilles; whence he was called by pope Clement XI. in 1709, and invested with a military commission. Returning soon after to Bologna, he began to execute a design which he had long been meditating. He had a prodigiously rich collection of every thing, that might contribute to the advancement of natural knowledge: instruments proper for astronomical and chemical experiments, plans for fortifications, models of machines, &c. &c. All these he presented to the senate of Bologna, by an authentic act, dated Jan. 11, 1712; forming, at the same time, a body out of them, which he called "The Institute of the Arts and Sciences at Bologna." He afterwards founded a printing-house, and furnished it with the best types for Latin, Greek,

Greek, Hebrew, and Arabic. He presented this to the Dominicans at Bologna, in 1728, on condition that all the writings of the "Institute, &c." should be printed there at prime cost. Having executed his projects, he returned to Marseilles in 1728, for the sake of finishing some philosophical observations upon the sea, which he had formerly begun there: but he had a stroke of an apoplexy in 1729, which occasioned the physicians to remit him to his native air, where he died, Nov. 1, 1730. He was a member of the Academy of Sciences at Paris, of the Royal Society at London, and of that at Montpelier. His writings are numerous and valuable, in French, Italian, and Latin, and upon philosophical subjects.

MARSTON (JOHN), an English dramatic author, who lived in the time of James I. and wrote eight plays. He was a student in Corpus-Christi-College, Oxford; but where he was born, or of what family descended, is not known. His plays were all acted at the Black-Friars with applause; and one of them, called "The Dutch Courtezan," was once revived since the Restoration, under the title of "The Revenge, or a Match in Newgate." We have no account when Marston died; but he was certainly living in 1633.

MARTIALIS (MARCUS VALERIUS), an ancient Latin poet, was born at Bilbilis, now called Bubiera, a town of the ancient Celtiberia in Spain, which is the kingdom of Arragon. He was born, as is supposed, in the reign of Claudius, and came to Rome, when he was about twenty-one. He was sent thither with a view of prosecuting the law; but, soon forsook that study, and applied himself to poetry. He excelled so much in the epigrammatic way, that he presently became very publicly known, and sought after by many of the first rank at Rome. Domitian, whom he flattered not a little, made him a Roman knight, and gave him likewise the "Jus trium liberorum," the privileges of a citizen who had three children. He was also advanced to the tribunate. But though he was so particularly honoured, and had so many great and noble patrons, who admired him for his wit and poetry, it does not appear that he made his fortune among them. On the contrary, he declares his circumstances to be low, when it concerned him to set them off to the best advantage; and owns himself poor, while he was repelling the insults of an overgrown wealthy blockhead. Tired of Rome, therefore, after he had lived in that city about four and thirty years, and grown, as himself says, greyheaded, he returned to his own country Bilbilis, where he married a wife, and had the happiness to live with her several years. She appears too to have been a lady of a very large fortune; for, he extols the magnificence of the house and gardens he had received from

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her, and says, "that she had made him a little kind of monarch."

The character of this poet has been differently represented by different critics.

MARTIANAY (JOHN), a Benedictine monk, who distinguished himself by an edition of St. Jerome, was born at St. Sever, a village in Gascony, in 1647. He entered into the congregation of St. Maur, at twenty years of age; and applied himself to the study of the Latin, Greek, and Hebrew languages. He read lectures upon the Holy Scriptures in several monasteries, at Arles, Avignon, and Bourdeaux. This monk died of an apoplexy in 1717; after having spent fifty years in an exact observance of all the duties belonging to his order, and writing more than twenty works.

MARTIN (THOMAS), was born at Thetford, in the school-house in St. Mary's parish (the only remaining parish of that town in Suffolk) March 8, 1696-7. His grandfather, William, was rector of Stanton St. John in Suffolk, where he was buried in 1677. His father, William, was rector of Great Livermere, and of St. Mary's in Thetford, both in the same county. He married Elizabeth, only daughter of Mr. Thomas Burrough, of Bury St. Edmunds, and aunt to the late Sir James Burrough, master of Caius-College, Cambridge; he died in 1721, aged 71, and was buried in Livermere chancel, where his son Thomas, not long before his death, placed a monument for him, and his mother, and their children, who were then all dead except himself. Thomas was the seventh of nine children. His school education was probably at Thetford. In 1715 he had been some time clerk to his brother Robert, who practised as an attorney there; but it appears by some objections to that employment in his own hand-writing in that year, that he was very uneasy and dissatisfied with that way of life. He was, by some means or other, kept from executing his favourite plan of going to Cambridge. In 1722 he still probably resided at Thetford; for having married Sarah, the widow of Mr. Thomas Hopley, and daughter of Mr. John Tyrrel of Thetford, his first child was born there that year; in 1723, his second was born at Palgrave in Suffolk, as were the rest. This wife bore him eight children, and died Nov. 15, 1731, ten days after she had been delivered of twins. He very soon, however, repaired this loss, by marrying Frances, the widow of Peter Le Neve, Norroy, who had not been long dead, and to whom he was executor. By this lady he came into the possession of a very valuable collection of English antiquities, pictures, &c. She bore him also about as many children as his former spouse (four of whom, as well as five of the others, arrived at manhood) and died, we believe, before him.

him. He died March 7, 1771, and was buried, with others of his family, in Palgrave church-porch.

MARTIN (BENJAMIN), was born in 1704; and became one of the most celebrated mathematicians and opticians of the age. After publishing a variety of ingenious treatises, and particularly a scientific "Magazine" under his own name, and carrying on for many years a very extensive trade as an optician and globe-maker, in Fleet-Street, the growing infirmities of age compelled him to withdraw from the active part of business. Trusting too fatally to what he thought the integrity of others; he unfortunately, though with a capital more than sufficient to pay all his debts, became a bankrupt. The unhappy old man, in a moment of desperation from this unexpected stroke, attempted to destroy himself; and the wound, though not immediately mortal, hastened his death, which happened Feb. 9, 1782, in his 78th year.

MARTINI (RAYMOND), a Dominican friar, and great orientalist, who flourished in the 13th century. He was born at Sobirats in Catalonia; and was one of those of his order, who were pitched upon, at a general chapter held at Toledo in 1250, to study Hebrew and Arabic, in order to confute the Jews and Mahometans. Having sufficiently qualified himself to read the works of the rabbins, they furnished him with such arguments, as enabled him to fight the Jews with their own weapons. This appears from his "*Pugio fidei*," which was finished, as we learn from himself, in 1278, though the first publication of it at Paris was not till 1651.

Some assert, that Martini wrote another book, entitled, "*Capistrum Judæorum*," and also "*A Confutation of the Alcoran*;" and that the copy of the "*Pugio fidei*," written by his own hand in Latin and Hebrew, was preserved at Naples in the convent of St. Dominic. The great knowledge, which he has discovered of the books and opinions of the Jews, has made some imagine, that he was of that religion; but this is a mistake.

MARTYR (PETER), a very distinguished divine, was born at Florence in 1500. His family name was Vermilius; but his parents gave him that of Martyr, from one Peter a martyr, whose church happened to stand near their house. The first rudiments of literature he received from his mother, who was a very ingenious lady; and used, as it is said, to read Terence to him in the original. When he was grown up, he became a regular Augustine in the monastery of Fiescoli; and, after three years stay there, was sent to the university of Padua, to study philosophy and the Greek language. At 26, he was made a public preacher; and he preached first at Brixia, in the church of Afra, then at Rome, Venice, Mantua, and other cities of Italy. He read lectures of philosophy  
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and divinity in his college, and applied himself to the study of the Hebrew tongue, which he attained the knowledge of by the assistance of one Isaac, a Jewish physician. Afterwards, he was made governor of St. Peter's at the altar in Naples; and he fell in with the writings of Zuinglius and Bucer, which begot in him a good opinion of Protestantism. But his conversation with Valdes, a Spanish lawyer, did so confirm him in it, that he made no scruple to preach it at Rome to many persons of quality.

He went afterwards to Lucca, where he was made superior to a house of his own order; and there he lived with Tremellius and Zanchius, whom he is said to have converted. But, finding himself in danger here, he left the city secretly, and travelled to Pisa; whence, by letter to cardinal Pole, and to the society of Lucca, he fully explained the reasons of his departure. Then coming to Florence, but making no long stay there, he set forward for Germany; and, passing the Alps, went to Zurich with Ochinus, who had been one of the most celebrated preachers of Italy, but had now forsook his former superstitions. From Zurich he went to Basil; and thence, by Bucer's means, was brought to Strasburg. Here he married a young nun that had left her convent, who lived with him eight years, and died at Oxford. Having spent five years at Strasburg, he was, through the management of archbishop Cranmer, sent for to England by Edward VI. who made him professor of divinity at Oxford in 1549. Here he read lectures, to which even the Popish party, from the fame of his learning, resorted: and though they had much envying and heart-burning about him, yet they bore with him pretty patiently, till he came to handle the doctrine of the Lord's-supper. Then they began to break forth into outrages, to disturb him in his lectures, to fix up malicious and scandalous schedules against him, and to challenge him to disputes; which challenges he did not disdain to accept, but disputed first, privately in the vice-chancellor's lodge, and afterwards in public, before his majesty's commissioners, deputed for that purpose. At length, however, they stirred up the seditious multitude against him so successfully, that he was obliged to retire to London, till the tumult was suppressed; and then returning again, was, for his better security, made by the king canon of Christ-Church. And here he continued till queen Mary came to the throne; when, being forced to fly, he passed unknown and undiscovered through Brabant, and other Popish territories, to Strasburg; though it is said, that he was waylaid both here and beyond sea. Thence he went to Zurich, upon an honourable invitation from the magistrates of that place, to be their divinity professor; and was accompanied thither by Jewel, afterwards bishop of Salisbury, who was then an exile in those parts. Here he lived seven years in high esteem with the inhabitants of the place, and in great friendship with Bullinger, and other learned men.



men. He was afterwards invited to Geneva, to be pastor of the Italian church there; and in queen Elizabeth's days, when Protestantism was re-established in England, bishop Jewel laboured to bring him back thither; but all in vain: he continued at Zurich to the time of his death, which happened in 1562, in his 63d year. However, the year before he died, he was prevailed with by letters from the queen-mother of France, the king of Navarre, the prince of Condé, and other peers of that realm, to go over into France to the solemn conference at Poissy, where he disputed against the Papists, with Beza and others. Not long after his arrival at Zurich, he took a second wife, which was recommended to him from the Italian church at Geneva, where she lived an exile for religion. He had two children by her, who both died very young, and before him; and he left her with child of a third, which proved a daughter.

MARVELL (*ANDREW*), a very ingenious and witty English writer, was the son of Mr. Andrew Marvell, minister and school-master of Kingston upon Hull in Yorkshire, and was born in that town in 1620. His parts being very great, his progress in letters was proportionable; so that, at thirteen, he was admitted of Trinity-College in Cambridge. But he had not been long there, when he fell into the hands of the Jesuits; for those busy factors of the Romish church, under the connivance of this, as well as the preceding reign, spared no pains to make proselytes; for which purpose several of them were planted in or near the universities, in order to make conquests among the young scholars. Marvell fell into their snares, as Chillingworth had fallen before him, and was inveigled up to London; but his father being apprised of it soon after, pursued him, and finding him in a bookseller's shop, prevailed with him to return to college. He afterwards applied to his studies with great assiduity, and took a bachelor of arts degree in 1638. About this time he lost his father, who was unfortunately drowned in crossing the Humber, as he was attending the daughter of an intimate female friend; who, thereupon becoming childless, sent for young Marvell, and, by way of making all the return in her power, added considerably to his fortune. Upon this the plan of his education was enlarged, and he travelled through most of the polite parts of Europe. It appears, that he had been at Rome, from his poem entitled, "*Flecknoe*," an English priest at Rome: in which he has described with great humour that wretched poetaster, Mr. Richard Flecknoe, from whom Dryden gave the name of Mac-Flecknoe to his satire against Shadwell. He spent some time at Constantinople, where he resided as secretary to the English embassy at that court.

In 1653 he returned to England, and was employed by Oliver Cromwell as a tutor to one Mr. Dutton. His first appearance in  
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any public capacity at home, was his being made assistant to the celebrated Milton, Latin secretary to the Protector, in 1657.

A little before the Restoration, he was chosen by his native town, Kingston upon Hull, to sit in that parliament which began at Westminster, April the 25th, 1660, and afterwards for that which began May the 8th, 1661. In this station he acquitted himself so much to the satisfaction of his electors, that they allowed him an handsome pension all the time he continued to represent them; and that was, to the time of his death. He seldom spoke in parliament, but had great influence without doors upon the members of both houses. Prince Rupert, particularly, paid the greatest regard to his counsels; so great, that whenever he voted according to the sentiments of Marvell, which he often did, it was a saying with the opposite party, that "he had been with his tutor:" and such was the intimacy between the prince and Marvell, that when the latter was obliged to abscond, to avoid falling a sacrifice to the indignation and malice of those enemies whom the honest sharpness of his pen had excited, the former frequently went to see him, disguised as a private person. For Marvell made himself so obnoxious to the governing party, by the opposition he gave them with his writings, as well as with his actions, that his life was often threatened, and he was forced to conceal himself from public view.

The first attack he made with his pen was against a preface of Dr. Parker's, which he affixed to "Bishop Bramhall's Vindication of himself, &c. 1672." This he did in a piece called, "The Rehearsal transposed, &c." which title is taken in part from the duke of Buckingham's comedy, called "The Rehearsal:" and, as Dryden is ridiculed in the play under the name of Bayes, so Marvell has borrowed the same name for Parker, whom he has exposed with much strength of argument, but yet with more wit and humour. Parker answered Marvell in a letter entitled, "A reproof to the Rehearsal transposed:" to which Marvell replied in, "The Rehearsal transposed, the second part, London, 1673," in 8vo. Parker made no reply to Marvell's last piece. Several other writers fell with great fury and virulence upon Marvell; but Parker being considered as the principal, Marvell levelled his artillery chiefly at him, touching the rest here and there occasionally only.

Marvell, by opposing the ministry and their measures, created himself many enemies, and made himself very obnoxious to the government: notwithstanding which, Charles II. took great delight in his conversation, and tried all means to win him over to his side, but in vain; nothing being ever able to shake his resolution. He died in 1678, in his 58th year, not without the strongest suspicions of being poisoned; for he was always very temperate, and of an healthful and strong constitution to the last. He was interred in the

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church of St. Giles's in the Fields; and ten years after, in 1688, the town of Kingston upon Hull, to testify her grateful remembrance of his honest services to her, collected a sum of money to erect a monument over him, and procured an epitaph to be written by an able hand: but the minister of the parish forbid both the inscription and monument to be placed in that church. After his death, his widow published his "Miscellaneous Poems," in 1681, folio.

MARULLUS, a poet of Calabria in the fifth century, came to Padua, to wait upon Attila, after that king of the Huns had opened himself a passage into Italy, by the taking of Aquileia, and had destroyed or subdued all that came in his way. Marullus expected an ample reward for the flatteries, with which he had filled his panegyric upon Attila; but when that prince was informed by his interpreters, that the poem deduced his origin from heaven, and styled him a god, he ordered both the verses and the versifier to be burned. Attila, however, mitigated the punishment, upon reflecting, that such a piece of severity might hinder other authors from writing his praises.

MARULLUS (MICHAEL TARCHANISTIS), one of those learned Greeks, who, through fear of slavery, retired into Italy after the Turks had taken Constantinople, where he was born. In Italy he applied himself to the profession of arms, and served in the troops of horse under Nicholas Rolla, a Lacedemonian. He joined the two professions of letters and arms, and would be no less a poet than a soldier: and, as he suspected that it would not be thought any extraordinary thing in him to be able to write Greek verses, he applied himself diligently to the study of Latin poetry, and acquired a good deal of reputation by his success in it. His Latin poems consisted of four books of epigrams, and as many of hymns. He created himself many enemies, by censuring too freely the ancient Latin. The learned men of that time usually rose to fame by the way of translation; but this he despised, either as too mean or too hazardous a task. He lost his life as he was attempting to pass the river Cæcina, which runs by Volaterra, in Tuscany. Perceiving that his horse had plunged with his fore-feet in such a manner, that he could not disengage them again, he fell into a passion, and gave him the spur: but both his horse and himself fell; and, as his leg was engaged under the horse's belly, there needed but little water to stifle him. It is said, that he was a most impious blasphemer, and an atheist; and that just before his death, and immediately upon his fall, he discharged a thousand reproaches and curses against heaven.

MARY (QUEEN OF ENGLAND), and eldest daughter of Henry  
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VIII. *By* his first wife Catharine of Spain, was born at Greenwich in Kent, Feb. 12. 1533. Her mother was very careful of her education, and provided her with tutors to teach her what was fitting. Her first preceptor was the famous Linacer, who drew up for her use "The rudiments of grammar," and afterwards, "*De emendata structura Latini sermonis libri sex.*" Linacer dying when she was but six years old, Ludovicus Vives, a very learned man of Valenza in Spain, was her next tutor; and he composed for her, "*De ratione studii puerilis.*" Under the direction of these excellent men, she became so great a mistress of Latin, that Erasmus commends her for her epistles in that language.

Towards the end of her father's reign, at the earnest solicitation of queen Catharine Parr, she undertook to translate Erasmus's "*Paraphrase on the Gospel of St. John*;" but being cast into sickness, partly by over-much study in this work, after she had made some progress therein, she left the rest to be done by Dr. Mallet, her chaplain.

King Edward her brother dying the 6th of July 1553, she was proclaimed queen the same month, and crowned in October, by Stephen Gardiner, bishop of Winchester. July 1554, she was married to Philip prince of Spain, eldest son of the emperor Charles the Fifth; and now began that persecution against the Protestants, for which her reign is so justly infamous. Some have supposed, that the queen was herself of a compassionate and humane disposition; and that most of those barbarities were transacted by her bishops, without her knowledge or privity: but this was impossible. Her unkind and inhuman treatment of her sister, the lady Elizabeth; her admitting a council for the taking up and burning of her father's body; her most ungrateful and perfidious breach of promise with the Suffolk men; her ungenerous and barbarous treatment of judge Hales, who had strenuously defended her right of succession to the crown; and of archbishop Cranmer, who in reality had saved her life; declare her at once devoid of all humanity and compassion. Deeply affected by several cross accidents, such as her disappointment in her child-bearing, and the absence and unkindness of Philip consequent thereupon, she died of a fever, November 7, 1558, after a reign of five years, four months, and eleven days. There are some things of her writing still extant.

MARY (QUEEN OF SCOTS), famous for her beauty, her wit, her learning, and her misfortunes, was born December 8, 1542, and was the daughter and sole heiress of James the Vth, king of Scots, by Mary of Lorraine, his second queen, and dowager of Longueville. She was not eight days old when her father died; whereupon, after great animosities among the nobility, it was decreed, that the earl of Arran, as being by proximity of blood the next heir

heir to the crown in legitimate descent, and the first peer of Scotland, should be made governor of the kingdom, and guardian of the queen : who remained, in the mean time, with her mother in the royal palace of Linlithgow. Great suit being made by Henry VIII. in the behalf of his son Edward, for this princess in her childhood, it was at last agreed between the chief peers of both kingdoms, that she should be given in marriage to that prince ; which, being refused afterwards by her governor, occasioned the famous battle of Musselburg. Upon the defeat of the Scots at this battle, she was conveyed by the queen-mother into the isle of Inchmahom, where she laid the foundation of her knowledge in the Latin, French, Spanish, and Italian tongues ; in which she afterwards arrived at so great perfection, that few were found equal to her in any of them, and none superior in them all.

The queen-mother being inclined to the interest of France, the young queen, by her care, was conveyed thither, when but about six years old. After staying a few days with the king and queen at court, she was sent to a monastery, where were educated the daughters of the chief nobility of the kingdom. Here she spent her time in all the offices and duties of a monastic life ; being constant in her devotions, and very observant of the discipline. She placed much of her study in learning languages ; and she acquired so consummate a skill in Latin, that she spoke an oration of her own composing in that language, in the great guard-room at the Louvre, before the royal family and nobility of France. She was naturally inclined to poetry, and made so great a progress in the art, as to be a writer herself. Her compositions were much esteemed by Ronsard, who was himself at that time accounted an excellent poet. She had a good taste for music, and played well upon several instruments ; was a fine dancer, and sat a horse gracefully. But these last accomplishments she pursued, rather out of necessity than choice ; and, when she followed most her own inclinations, would be employed among her women in needle-work.

All these accomplishments, with a fine person into the bargain, rendered her so amiable to Henry II. of France and his queen, as to make them desirous of marrying her to the dauphin, which was accordingly brought about ; and the nuptials were solemnized the 20th of April 1558. But this happy marriage, for such it seems it was, lasted but a little while ; since Francis II. as he then was, being violently seized with a catarrh in his ear, died of it, Dec. 5, 1560. His disconsolate queen, being left without issue, returned soon after to Scotland ; where she had not been long, before Charles archduke of Austria was proposed to her as an husband, by the cardinal of Lorrain. But queen Elizabeth interposed, and desired she would not marry with any foreign prince, but make choice of an husband out of her own nobility. She recommended to her either the earl of Leicester, or the lord Darnly ; giving her

to understand, that her succession to the crown of England would be very precarious, if she did not comply. Being thus overawed by Elizabeth, and not a little taken with lord Darnly, who was extremely handsome, she consented to marry him; and creating him earl of Ross, and duke of Rothsay, July 28, 1565, he was the same day proclaimed king at Edinburgh, and married to the queen the day after. By this husband she had one son, born at Edinburgh, June 19, 1566, who was afterwards James the VIth of Scotland, and the Ist of England. Queen Elizabeth congratulated her upon this occasion; though, she inwardly grieved at being prevented by her rival in the honour of being a mother. She openly favoured her title to the succession; and the prince was commended to her majesty's protection.

In Feb. 1567, the new king of Scotland was murdered in a very barbarous manner, by the contrivance of the earl of Murray, who was the queen's base brother; and, May following, she was married to John Hepborne, earl of Bothwell, a man of an ambitious temper and dissolute manners, and who in reality had been lord Darnly's murderer. From this time a series of infelicities attended her to the end of her life. The different views and interests of the nobility, clergy, and gentry, in regard to religious and political affairs, had so broke the peace of the kingdom, that all things appeared in the greatest disorder and confusion. The earl of Bothwell was forced to fly into Denmark to save his life; the queen was seized, carried prisoner to Lochleven, and was treated on the road with scorn and contempt. She was conveyed to the provost's lodgings, and committed to the care of Murray's mother; who, having been James the Vth's concubine, insulted her much. What aggravated Mary's misfortunes was, that she was believed to have been the cause of lord Darnly's death; in order to revenge the loss of David Rizzio, an Italian musician, supposed her gallant, and whom lord Darnly had killed on that account. Be this as it will, when queen Elizabeth heard of this treatment of the queen of Scots, she seemed fired with indignation at it; and sent Sir Nicholas Throgmorton into Scotland, to expostulate with the conspirators for it, and to consult by what means she might be restored to her liberty. But Elizabeth was by no means in earnest: she was not that friend to the queen of Scots which she pretended to be: and, if she was not in some measure the contriver of these troubles to her, there is great reason to think that she secretly rejoiced at them. When queen Elizabeth was crowned, the queen of Scots had assumed the arms and title of the kingdom of England: and this indignity Elizabeth could never forget, as not thinking herself quite safe, while Mary harboured such pretensions.

Having been detained a prisoner at Lochleven eleven months, and most inhumanly forced to comply with many unreasonable demands, highly detrimental to her honour and interest, she escaped thence



thence May 2, 1568, to Hamilton-Castle. Here, in an assembly of many of the nobility, there was drawn a sentence, declaring that the grants extorted from her majesty in prison, among which was a resignation of the crown, were actually void from the beginning: upon which such numbers of people came in to her assistance, that, within two or three days, she got an army of at least 6000. On the other side, Murray, with great expedition, made all preparations imaginable to attack the queen's forces before they became too formidable; and, when they joined battle, her majesty's army, consisting of raw soldiers, were soon defeated, and she obliged to save herself by flight, travelling in one day sixty miles, to the house of Maxwell lord Herries. Thence she dispatched a messenger to queen Elizabeth with a diamond, which she had formerly received from her, as a pledge of mutual amity; signifying, that she would come into England, and beg her assistance, if her rebellious subjects continued to persecute her any further. Elizabeth returned her a very kind answer, with large but most unmeaning promises of doing her the most friendly offices. Before the messenger came back, she, rejecting the advice of her friends, found means to convey herself into England, landing, May 17, at Workington, in Cumberland: and, on the same day wrote letters in the French tongue, with her own hand, to queen Elizabeth; in which she gave her a long detail of her misfortunes, desiring her protection and aid against her rebellious subjects. Elizabeth affected to comfort her; promised to protect her according to the equity of her cause; and, under pretence of greater security, commanded that she should be carried to Carlisle. Now the unfortunate queen of Scots began to perceive her own error, in not following the advice of her friends. England, instead of being a sanctuary to the distressed queen, was perhaps the worst place she could have come to: for, being denied access to queen Elizabeth from the first, and tossed from one prison to another for the space of about eighteen years, in which she had often struggled for liberty, she was at length brought to a trial, condemned, and beheaded, for being concerned in a conspiracy against the life of queen Elizabeth. She professed to die for the Romish religion, and has since been considered as a saint by that church. She was executed within the castle of Fotheringhay, Feb. 8, 1586-7, and interred, some time after, in the cathedral of Peterborough; but her remains were taken up afterwards by her son, and removed to a vault in Henry the VIIIth's chapel, in Westminster-Abbey, where a most magnificent monument was erected to her memory.

MARY (QUEEN OF ENGLAND), wife of William III. with whom she reigned jointly, was born at the royal palace of St. James's, Westminster, the 30th of April 1662. She was the daughter of James II. by a daughter of lord Clarendon, whom  
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that prince married secretly, during the exile of the royal family. She became a lady of most uncommon qualities: she had beauty, wit, good-nature, virtue, and piety, all in an eminent degree; and she shone superior to all about her, as well at the ball and the masque, as in the presence and the drawing-room. When she was fifteen, William prince of Orange, and afterwards king of England, made his addresses to her in person. They were married at St. James's, Nov. 4, 1677; and, after receiving the proper congratulations from those who were concerned to pay them, embarked for Holland, about a fortnight after, and made their entrance into the Hague with the utmost pomp and magnificence. Here she lived with her consort, practising every virtue and every duty; till, upon a solemn invitation from the states of England, she followed him thither, and arrived at Whitehall, Feb. 12, 1688-9. The prince of Orange had arrived Nov. 5, preceding; and the occasion of their coming was to deliver the kingdom from that Popery and slavery, which was just ready to oppress it. King James abdicated the crown; and it was put on their heads, as next heirs, April 11, 1689. They reigned jointly till Dec. 23, 1694, when the queen died of the small-pox, at her palace of Kensington.

MASCARDI (AUGUSTIN), a distinguished person in the republic of letters, was born at Sarzane, a city of the state of Genoa, in 1591. He spent the early part of his life among the Jesuits, and afterwards became chamberlain to pope Urban VIII. He was naturally so eloquent, that this same pope, merely to exercise his talent, founded a professorship of rhetoric for him, in the College de la Sapienza, in 1628, and settled upon him for life a pension of 500 crowns. Mascardi filled the chair with great reputation; but his love of letters made him neglect the management of his affairs: for he was always poor, and in debt. He wrote a great many things in verse and prose; and, among the rest, a treatise, entitled, "Dei' arte Historica." He had some paper quarrels to maintain against several authors. He died at Sarzane, in 1640, in his 49th year.

MASCARON (JULIUS), bishop of Agen, and a most eminent French preacher, was born at Marseilles in 1634. He inherited of his father, who was the most celebrated advocate of the parliament of Aix, that uncommon talent of eloquence which distinguished him. He was admitted a member of the congregation of the oratory very young; and from his 22d year taught rhetoric at Mans. Soon after this he commenced preacher, and preached with great success in St. Peter's-Church, at Saumur. The bishop of Mans, willing to engage so able a preacher in his church, made him prebendary of it. He was much admired at Paris, when he preached the advent at the oratory. He was pitched upon, in 1666,

to make the queen-mother's funeral oration. He preached after this five or six years at court, and was promoted to the bishopric of Tulle, in 1671. After having delivered, with the applause which was usually bestowed upon him, the funeral oration of M. de Turenne, he was translated to the bishopric of Agen. He was called, in 1694, to preach the Lent sermon at court. The year following, he opened the assembly of the clergy, and returned to his diocese; where he died of a dropfy in his chest, Dec. 16, 1703.

MASSANIELLO. See ANELLO.

MASSIEU (GUILLAUME), an ingenious and learned French writer, was born in 1665, of a good family at Caen, where he continued till he had gone through the classics. At sixteen he went to Paris, and performed a course of philosophy in the college of the Jesuits; and, after he had finished his noviciate, was appointed, according to the usage of the society, to teach polite literature. They sent him to Rennes to teach rhetoric; and, after a due time, he returned to Paris to study theology. This destination affected him much, his love of the Belles Lettres far exceeding his taste for theology: and therefore he quitted his society, and re-entered the world. His uncommon talents soon made him known, and recommended him to the favour of those who could serve him. M. de Sacy took him into his house, as a preceptor to his children; and M. de Tourreil borrowed his assistance in translating Demosthenes. He became a pensionary of the Academy of Inscriptions in 1705, and was elected professor royal of the Greek language in 1710. Homer, Pindar, Theocritus, and Demosthenes, were his favourite authors; and his lectures on them were highly admired, and much resorted to. Though he had yet given nothing to the public, yet his merit was so well known, and his connections with the learned so numerous, that, in 1714, he was chosen a member of the French Academy. In the family of M. de Sacy, he saved some money, but afterwards lost it by placing it in bad hands. He struggled with poverty during his youth, and towards the latter-end of his life, suffered bodily grievances: he had frequent and severe attacks of the gout; and two cataracts deprived him of his sight. A paralytic disorder seized him in August 1722, and finished him with an apoplexy September 26.

MASSINGER (PHILIP), an English poet, son of Mr. Philip Massinger, a gentleman belonging to the earl of Montgomery, was born at Salisbury, about 1585; and was entered a commoner of St. Alban's-Hall, Oxford, in 1601. Here he applied his mind to poetry and romances, for four years or more; and not to logic and philosophy, for which alone, he was patronized and encouraged in his studies by the earl of Pembroke. He afterwards quitted



quitted the university without taking any degree ; and went to London, for the sake of improving his poetic fancy, by conversation with men and manners. Here he soon began to make use of his reading at Oxford ; for he applied himself to the stage, and wrote several comedies, which were admired for the purity of their style, and the œconomy of their plots. He was held in the highest esteem by the poets of that age ; and there were few who did not reckon it an honour to write in conjunction with him, as Fletcher, Middleton, Rowley, Field, and Decker, did. He died suddenly, at his house on the Bank-Side, in Southwark, near to the then play-house ; for he went to bed well, and was dead before morning. His body was interred, March 1639, at St. Mary-Overy's, or St. Saviour's-Church, in Southwark.

Massinger published fourteen plays of his own writing, besides those in which he joined with other poets.

MASSON (PAPIRIUS), a French writer, was the son of a rich merchant, and born in the territory of Forez, May 1544. He lost his father when a child ; and, though his mother married again, yet she did not lose her regard for the children of her first husband, as too often happens, but took care of his education. At a proper age he was put under the Jesuits at Billon, in Auvergne, with whom he continued four years ; and was then called to Lyons by an uncle, who had a design of sending him to Thoulouse, to study the law ; but the civil wars hindering, he returned to Billon, where he applied himself to the Belles Lettres and philosophy. Here contracting an intimacy with a fellow-student, Anthony Challon, he joined with him in a resolution of entering into the society of Jesuits : and accordingly they went soon after to Rome, where they took the habit. Masson made a funeral oration at Rome for some cardinal, in the presence of several others, and acquired great credit and reputation by it. Afterwards these two friends went to Naples, where Masson taught two years in the college of Jesuits. They returned together to France, when Challon quitted the society, as did Masson some time after.

The marriage of Charles IX. of France with Elizabeth, daughter of the emperor Maximilian, being celebrated in 1570, at Mezieres, Masson was at it ; and afterwards wrote an elegant description of it, which procured him great esteem and friendship from the learned, and encouraged him to undertake more considerable works. He resolved to apply to the law, and with this view went to Angers to study under the celebrated Bandonin, or Balduinus. After two years, he returned to Paris, and became librarian to the chancellor of the duke of Anjou, in which place he continued ten years. In 1576, he was made an advocate of parliament ; yet never pleaded but one cause, which however he gained with universal applause. When the troubles of France were at an end, he

married the sister of a counsellor in parliament, with whom he lived thirty-four years, but had no issue by her. The infirmities of age attacked him some time before his death, which happened Jan. 9, 1611. He wrote four books of French Annals in Latin, first printed at Paris in 1577, and afterwards in 1598, 4to.

MASSON (JOHN,) a Reformed minister, who died in Holland some years ago. He was originally of France, but fled into England to enjoy that liberty in religion which his country refused him. The republic of letters are obliged to him for, 1. "*Histoire Critique de la Republique des Lettres*, from 1712 to 1717," in fifteen vols. 12mo. 2. "*Vitæ Horatii, Ovidii, et Plinii junioris*," three vols. small 8vo. and printed abroad, though dedicated to Englishmen of rank: the first at Leyden, 1708, to lord Harvey; the second at Amsterdam, 1708, to Sir Justinian Iham; the third at Amsterdam, 1709, to the bishop of Worcester.

MASSUET (RENE, or RENATUS), a very learned Benedictine, of the congregation of St. Maur, was born at S. Owen de Macelles, in 1665. He is chiefly known for the new edition of St. Irenæus, which he published in 1710. The superiors of his congregation afterwards engaged him to write a continuation of the acts and annals of the saints of the order of St. Bennet; and accordingly he published a fifth volume. He died, aged 50, Jan. 19, 1716, after having written and published several other works.

MATHER (Dr. COTTON), an eminent divine of Boston in New-England, was born Feb. 1662-3, at Boston, where he was educated at school, till he was twelve years old. By this time, he had made an uncommon progress in the Greek and Latin languages, and even entered on the Hebrew; so that he was then, young as he was, admitted into Harvard-College, where he took his first degree at sixteen, and his second at nineteen. In May 1684, he became the minister of Boston; in the diligent discharge of which office, and in writing books, he spent his life. He applied himself also to the study of modern languages, the French and Spanish particularly; and, in his 45th year, made himself so far master of the Iroquois Indian tongue, that he wrote and published treatises in it. In short, he became so considerable a person in Boston, that he was several times consulted by the magistrates upon affairs of state; and more than once quelled riots, merely by the force of his persuasions. For the public good, he set on foot there, and promoted several excellent societies. Moreover, he published a proposal for an evangelical treasury, in order to build churches, distribute books of piety, relieve poor ministers, &c. His fame was not confined to his own country; for, in 1710, the university of Glasgow in Scotland sent him a diploma for the degree

of doctor in divinity ; and, in 1714, the Royal Society of London chose him one of their fellows. After a laborious and well-spent life, he died the 13th of Feb. 1727-8, being the day after he had completed his 65th year. He is said to have published in his lifetime, 382 pieces, many of them indeed but small, as single sermons, essays, &c. yet several of larger size.

MATY (MATTHEW), M. D. an eminent physician and polite writer, was born in Holland in the year 1718. He was the son of a clergyman, and was originally intended for the church ; but, in consequence of some mortifications his father met with from the synod, on account of some particular sentiments he entertained about the doctrine of the Trinity, turned his thoughts to physic. He took his degree of M. D. at Leyden ; and, in 1740, came to settle in England, his father having determined to quit Holland for ever. In order to make himself known, in 1749, he began to publish in French, an account of the productions of the English press, printed at the Hague, under the name of the " Journal Britannique." In 1758, he was chosen fellow, and, in 1765, on the resignation of Dr. Birch, who died a few months after, and made him his executor, secretary to the Royal Society. He had been appointed one of the under librarians of the British-Museum at its first institution, in 1753, and became principal librarian at the death of Dr. Knight, in 1772. Useful in all these posts, he promised to be eminently so in the last, when he was seized with a languishing disorder, which, in 1776, put an end to a life which had been uniformly devoted to the pursuit of science and the offices of humanity. He was an early and active advocate for inoculation ; and when there was a doubt entertained that one might have the small-pox this way a second time, tried it upon himself unknown to his family. He was a member of the medical club, which met every fortnight in St. Paul's-Church-Yard. He was twice married, the first time to Mrs. Elizabeth Boisfragon ; and the second to Mrs. Mary Deners. He left a son and three daughters.

MATY (PAUL HENRY), son of the preceding, received his education at Westminster-School, was thence removed to Trinity-College, Cambridge, and had their travelling fellowship for three years. He was afterwards chaplain to lord Stormont, the British ambassador at Paris, previous to the breaking out of the war between the two courts in 1778. He soon after vacated his next fellowship, by marrying one of the three daughters of Joseph Clerke, Esq. of Weathersfield, in Essex, sister to captain Clerke, who succeeded to the command of the Resolution frigate, on the unfortunate death of captain Cook, at the island of Owhyhee ; and by this lady he left a son. On the death of his father, he had succeeded to the office of one of the under librarians of the British-Museum ;



Museum ; and he was afterwards preferred to a superior department, having the care of the antiquities, for which he was eminently well-qualified. He discharged the duties of this office with scrupulous diligence. Mr. Maty also succeeded his father in the office of secretary to the Royal-Society. But, on the disputes which took place among the members of that learned body, in 1784, respecting the re-instatement of Dr. Hutton in the office of secretary for foreign correspondence, Mr. Maty having taken a warm and distinguished part against the sentiments of the majority, resigned his office of secretary ; after which he undertook to assist gentlemen and ladies in perfecting their knowledge of the Greek, Latin, French, and Italian classics. Mr. Maty like his father was a thinking conscientious man ; and, having conceived some doubts about the articles, which, early in life, he had subscribed, he could never be prevailed upon to place himself in the way of ecclesiastical preferment, although his connections were among such, who could have effectually seconded his views in this respect ; and, soon after his father's death, from the same motives, he withdrew himself entirely from his ministry in the established church. From that time, his whole life was engaged in literary pursuits. In January 1782, he set on foot "A New Review," chiefly of foreign publications. He was well acquainted with ancient and modern literature, and particularly conversant in critical researches. But, whether it were from haste or inattention, his style was inelegant and slovenly. He died on the 16th of January 1787, of an asthmatic complaint, under which he had long laboured.

MAUDUIT (*ISRAEL*), was born in the West of England, in the year 1708. He received the first rudiments of his education at an academy of Dissenters at Taunton ; and, being designed for the ministry among them, he preached, for some time, at the Hague, then in other protestant chapels abroad, and afterwards in England. The sacred profession, however, he did not long retain, but entered into partnership, as a merchant, with his brother, Mr. Jasper Mauduit, whom he survived.

Mr. Mauduit first published, in 1760, a pamphlet entitled, "Considerations on the present German War." This celebrated piece had a rapid sale : it was followed, the next year, by another entitled, "Occasional Thoughts on the present German War."

A short time afterward Mr. Mauduit was appointed agent for the province of Massachusetts, and from that time took a very active part in the disputes between the Americans and the mother-country.

He published several political pamphlets, particularly on the American business ; and, in 1774, "The Case of the Dissenting Ministers, addressed to the Lords Spiritual and Temporal," which was written and printed without the knowledge of any one of the

dissenting ministers concerned in the application, at that period, for relief from the obligation of subscription.

On the decease of Mr. Jackson, in May 1787, Mr. Mauduit was chosen governor of the society established among the Dissenters for the propagation of the Gospel in foreign parts. But he did not long survive this appointment: he died at his house in Clement's-Lane, Lombard-Street, on the 14th of June 1787.

Mr. Mauduit was a member of the Antiquarian Society. He died a bachelor, and left behind him a very handsome fortune.

**MAUGIN (JOHN)**, surnamed the Angevin, or of Anjou, lived in the 16th century, and was born at Angers, according to the account of Du Maine, who adds, that they gave him the surname of the little Angevin. His being thus surnamed shews, that he was much better known by the name of his country, than by that of his family; from which it is reasonable to believe, that he was of mean birth and low stature. He distinguished himself by several excellent translations.

**MAUPERTUIS (PETER-LEWIS)**, an eminent philosopher, was born of a good family in 1698, and had in his early youth a strong propensity to mathematics and to war. In 1718, he engaged among the military; devoting, however, his leisure-hours to study. In about three years he quitted arms, and gave himself up entirely to science: in which he soon became so distinguished, as to be admitted into the French Academy in 1723. Four or five years after, he went to London, where he became a fellow of the Royal-Society; and, in his return to France, paid a visit to the Bernoulli's, who were then the ornament of Switzerland. In 1736, he was placed at the head of the Academicians, who were sent into the North by the king of France, in order to determine the figure of the earth: he presided over this undertaking, which was executed with great success. The prince royal of Prussia, since become a great king, invited him to Berlin, to be president and director of the academy there. He went; and that monarch being then at war with the emperor, Maupertuis would partake of the dangers of it. He exposed himself bravely, was taken prisoner, and conducted to Vienna; but his captivity was neither hard nor long; for the emperor and empress queen, having shewn great goodness to him, dismissed him to Berlin. He returned to France, where his friends hoped to keep him; but a warm imagination and a lively curiosity would not suffer him to settle and be happy. He returned again to Prussia, yet had not been there long, before he repented of having quitted his country; although exceedingly honoured and caressed by the king. He had, it seems, a strange inquietude of spirit, which rendered him miserable amidst honours and pleasures. He

He had a quarrel with Koenig, the professor of philosophy at Franeker, and another more terrible with Voltaire.

A growing state of ill health obliged him, as he thought for his benefit, to return to his own country, where he continued about two years from 1756 to May 1758; and then he went to the Bernouli's at Basil, with whom he died in July 1759. His works (greatly esteemed) had been collected and printed, 1756, in 4 vols. 8vo.

MAUREPAS (COUNT DE), a great minister and statesman, was born in 1700, when, under the auspices of cardinal Fleury, and in his own happier days, his great and numerous offices seemed to render him at least the third, if not the second in administration, he was one of the few ministers who introduced science and philosophy into the conduct of public affairs; but was at the same time so regulated in their indulgence, as entirely to reject their useless or frivolous parts. However splendid or pleasing; as if he disdained to apply the public money to any other purposes than those solid ones of public utility. Though considerably cramped in many of his public designs and exertions under the pacific and economical system of the cardinal, yet he not only in a great measure recovered the French marine from that prostrate state to which it had long seemed irretrievably condemned, but he laid foundations for all that great cis to which it has since arrived, or which it is still capable of attaining.

When the cabals of the court had, in the year 1748, banished Maurepas far from its vortex, he exhibited an instance, almost singular in that country, of bearing his fall from a situation of greatness, in which he had been nurtured from his earliest youth, with the dignity of a man, and the temper of a philosopher. He adorned his long exile, as he had done his possession of power, by continued acts of beneficence, and the practice of every private virtue. At length, in the 74th year of his age, this long-forgotten statesman was most honourably recalled to court, in order to become the Mentor and guide of his young sovereign in the yet untrodden paths of government; yet this sudden and unexpected exaltation produced no change in the temper and character of Maurepas.

This celebrated count died at the castle of Versailles in the month of November 1781, and in the 81st year of his age; holding, at that very advanced period of life, in a season of great national exertion, and of a very perilous and hard-fought foreign war, which extended its action to every quarter of the world, the great and arduous office of prime minister of France.

MAURICEAU (FRANCIS), a French chirurgien, who applied himself with great success and reputation to the theory and practice



tice of his art for several years at Paris. Afterwards, he confined himself to the disorders of pregnant and lying-in women, and was at the head of all the operators in this way. We have some excellent works of his upon this subject, which were the fruits of long observation and experience; as, 1. "Observations sur la grossesse & sur l'accouchement des femmes, sur leurs maladies, & celles des enfans nouveaux, nés 1694," in 4to. This is reckoned an excellent work, and has been translated into several languages; German, Flemish, Italian, English: and the author himself translated it into Latin. It is illustrated with cuts. He published another piece or two, by way of supplement, on the same subject. He died at Paris in 1709.

MAXIMUS of Tyre, usually called Maximus Tyrius, to distinguish him from several other Maximus's of antiquity, was a Platonic philosopher, who made two journies to Rome; one under the reign of Antoninus, another under that of Commodus, although he is supposed to have spent his life chiefly in Greece. He may be ranked with Phædrus, Quintus Curtius, and others, of whom their contemporaries have scarcely made mention, and therefore of whom very little can be known. We have extant of Maximus Tyrius one and forty "Dissertations, upon various arguments;" a manuscript copy of which was first brought out of Greece into Italy by Janus Lascaris, and presented to Lawrence de Medicis.

Some have confounded Maximus Tyrius with Maximus Ephesus, the preceptor of Julian the apostate, who wrote a poem upon astrology, entitled "Περὶ ἀστρολογίας;" which is published, with a Latin version by another hand, by Fabricius, in the 25th chapter of the fifth book of his "Bibliotheca Græca." It is imperfect at the beginning.

MAY (THOMAS), Esq. an English poet and historian, was descended of an ancient, but somewhat declining family in Suffex; and born at Mayfield in that county, as it is supposed, in 1594. He was instructed in classical literature in the neighbourhood, and then entered a fellow-commoner of Sidney-College in Cambridge, where, in 1612, he took a bachelor of arts degree, but never proceeded further in academical advancement. He removed afterwards to London, and was admitted a member of Gray's-Inn, August 6, 1615: but his genius leading him to pursue the Belles Lettres, and especially the Muses, he concerned himself very little with the law. He gained an acquaintance with several eminent courtiers, and wits of those times, as Sir Kenelm Digby, Sir Richard Fanshawe, Sir John Suckling, Sir Ashton Cockaine, Thomas Carew, Endymion Porter, Ben Jonson, and others: and his reputation was such, that he obtained the countenance of Charles I. and his royal con-  
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fort; at whose particular recommendation and desire he undertook and published several of his poetical works.

While he resided at court, he wrote the five plays extant under his name: 1. "The Heir, a comedy, acted in 1620," and printed in 1633. 2. "Cleopatra, a tragedy," acted in 1626, printed in 1639. 3. "Antigone, the Theban princess, a tragedy," printed in 1631. 4. "Agrippina, empress of Rome, a tragedy," printed in 1639. 5. "Old Couple, a comedy," printed in 1651. Two other plays have been ascribed to our author, viz. "The old wives tale," and "Orlando Furioso."

Besides these plays, we have several translations of his from some Latin authors, and other compositions of his own also in verse.

Some of his works were written at the command of Charles I. and almost all of them were dedicated to his majesty, which seems to indicate a pretty close connexion between the king and the poet; yet May, on the breaking out of the wars, joined himself very heartily to the parliament, and recommended himself so effectually to them, that he was made their secretary and historiographer. Agreeably to the duties of this last office, he published in 1647, "The History of the Parliament of England, which began Nov. 3, 1640; with a short and necessary view of some precedent years," folio. He afterwards made an abstract of this history, and a continuation of it to the death of king Charles I. in Latin, 1649; and then an English translation of it, entitled, "A Breviary of the History of the Parliament of England, 1650," 8vo.

A few months after the publication of "The Breviary," the 13th of November 1650, Mr. May died, aged 55 years. He went well to rest over night, after a cheerful bottle as usual, and died in his sleep before morning: upon which his death was imputed to tying his night-cap too close under his fat cheeks and chin, which caused his suffocation; but the facetious Andrew Marvell has written a long poem of a hundred lines, to make him a martyr of Bacchus, and die by the force of good wine. He was interred near Camden in Westminster-Abbey. Soon after the Restoration, his body with those of several others was dug up, and buried in a pit in St. Margaret's church-yard; and his monument, which was erected by the appointment of parliament, was taken down and thrown aside.

MAYER (TOBIAS), one of the greatest astronomers and mechanics this century has produced, was born at Maspach in the duchy of Wirtemberg, 1723. He taught himself mathematics, and at the age of fourteen designed machines and instruments with the greatest dexterity and justness. These pursuits did not hinder him from cultivating the Belles Lettres: he acquired the Latin tongue, and wrote it with elegance. In 1750, the university of Gottingen chose him for their mathematical professor; and every year of his  
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short, but glorious life, henceforward was marked with some considerable discoveries in geometry and astronomy. He published several works in this way, that are all reckoned excellent; and some are inserted in the second volume of the "Memoirs of the Univerlity of Gottingen." His labours seem to have exhausted him; for he died worn out in 1762.

MAYERNE (Sir THEODORE DE), baron of Albone, first physician to their Britannic majesties James I. and Charles I. was the son of Lewis de Mayerne, the celebrated author of the "General History of Spain," and of the "Monarchie Aristo-Democratique," dedicated to the States-General. His mother was Louisa, the daughter of Antoine le Mallon, treasurer of the army to Francis I. and Henry II. in Piedmont. Lewis de Mayerne retired to Geneva about the end of 1572, after having had two houses at Lyons pulled down on account of his religion. On Sept. 28, 1573, his son Theodore was born, and had for his godfather Theodore Beza. He learnt polite literature in his own country, whence he was sent to Heidelberg, where he stayed some years; after which, as he had made choice of physic for his profession, he went to Montpelier, where he took the degree of bachelor in 1596, and of doctor in 1597. Thence he went to Paris, where, by way of introducing himself into practice, he gave lectures in anatomy to the young surgeons, and in pharmacy to the apothecaries. He acquired reputation by his prescriptions, and became known to Mr. Ribbit, sieur de la Riviere, first physician to Henry IV. who recommended him so effectually to the king, that he made him one of his physicians in ordinary; and, in 1600, appointed him to attend Henry duke of Rohan, in his embassies from France to the princes of Germany and Italy. Upon his return, he acquitted himself in the exercise of his office very much to his credit, and was in high favour with the king, who promised to do great things for him, provided he would change his religion; for which purpose he set cardinal du Perron, and others of the clergy, upon him. And, even in spite of his oblinacy, the king was going to appoint him his first physician, if the Jesuits, who were aware of it, had not prevented him by the means of queen Mary de Medicis. This circumstance and intended favour Mayerne knew nothing of, till he learnt it, in 1642, in England, from Cæsar duke of Vendosme, a natural son of France. In 1607, he had under his care an Englishman of quality, who after his recovery carried him into England, where he had a private conference with king James. Even after the death of Henry IV. he continued in the quality of physician in ordinary to Lewis XIII. till 1616, when he sold this place to a French physician. After this, the king of England caused him to be invited by his ambassador, to serve in quality of first physician to himself and his queen, and gave him a patent, sealed with the great-seal of England;



land ; in which office he served the whole royal family with great honour and approbation, till the day of his death. He composed a very curious dispensatory of medicines, galenical and chymical ; but never published any of his works, except an "Apology" for himself, against the faculty of physic at Paris, who had attacked him for his application to the practice of chymistry, which was greatly cried down by the physicians there. He died March 15, 1655, at Chelsea, leaving behind him one only daughter, who brought her great fortune in marriage to the marquis de Montpoullan, grandson of the marshal duke de la Force ; but she died at the Hague in 1661, of a child, of which she could not be delivered. Mayerne's works were printed at London in 1700, and make a large folio, divided into two books.

MAYNARD (FRANCIS), a French poet, and one of the forty of the French academy, was the son of a counsellor of the parliament of Toulouse, and born in 1582. He was secretary to queen Margaret, and pleased the court of that princess by his wit and gaiety. Noailles, the ambassador to Rome, took him with him in 1634 ; and pope Urban VIII. was very much pleased with him. Returning to France, he made his court to the great, and built his happiness upon the expectations he formed from them. However, after a world of disappointments, he retired to his province, where he died in 1646. He wrote Songs, Odes, Epigrams, a Poem entitled, "Philander, &c."

MAYNE (Dr. JASPER), an English poet and divine, was born at Hatherlugh in Devonshire, in 1604. He received his education at Westminster-School ; and was afterwards removed to Christ-Church-College in Oxford, when he was about twenty. He took his bachelor and master of arts degrees in the regular way ; and then, entering into holy orders, was presented by his college to the vicarages of Callington near Woodstock, and of Pyrton near Watlington, in Oxfordshire. He became a quaint preacher, and a noted poet ; and, in the latter capacity, distinguished himself by the production of two plays, entitled, "The City-Match," a comedy ; and "The Amorous War," a tragi-comedy. When the rebellion broke out, and Charles I. was obliged to keep his court at Oxford, to avoid being exposed to the resentment of the populace in London, where tumults then prevailed, Dr. Mayne was one of those divines who were appointed to preach before his majesty. In 1640, he was created a doctor of divinity ; and, the year after, printed a sermon at Oxford, "Against False Prophets," upon Ezekiel, xxii. 26. which occasioned a dispute between him and the memorable antagonist of Chillingworth, Mr. Cheynell.

In 1648, he was deprived of his studentship at Christ-Church, to which he had been advanced, upon taking his degree ; and soon

after of both his livings. During the time of the usurpation, he was chaplain to the earl of Devonshire, and consequently became the companion of the celebrated Hobbes, who then attended his lordship. At the Restoration, he was not only restored to both his livings, but, for his services and attachment to the royal cause, promoted also to a canonry of Christ-Church, and made archdeacon of Chichester, and chaplain in ordinary to his majesty. He held these preferments to the time of his death, which happened Dec. 6, 1672. He was interred in the choir at Christ-Church, where a monument was erected for him, at the charge of his executors, Dr. Robert South, and Dr. John Lamphire. Besides the works already observed, he published some sermons: also "A Poem upon the Naval Victory over the Dutch by the Duke of York," and several translations.

**MAYNWARING (ARTHUR)**, Esq. was descended from an ancient family in Shropshire, and born at Ightfield in that county, in 1668. He was instituted in grammar learning at Shrewsbury, and thence removed, at seventeen, to Christ-Church in Oxford; where he was placed under the care of Smalridge, afterwards bishop of Bristol. He staid several years at Oxford, and then went into the country, where he prosecuted his studies in polite literature with great vigour; and afterwards coming to London, applied himself to the law. During his residence in the country, he had contracted from an uncle, with whom he lived, an extreme aversion to the government of king William, and wrote several pieces in favour of James the Second's party; but, upon being introduced to the acquaintance of the duke of Somerset, and the earls of Dorset and Burlington, he began to entertain very different notions in politics. He studied the law till he was five and twenty; and, upon the conclusion of the peace of Ryswic, went to Paris, where he became acquainted with Boileau.

After his return from France, he was made one of the commissioners of the customs, in which he distinguished himself by his skill and fidelity. Of the latter Oldmixon gives a remarkable instance, in his treatment of a fellow who solicited to be a tide-waiter. In the beginning of queen Anne's reign, he was made auditor of the imprests, by the lord-treasurer Goldolphin, an office worth 2000*l.* per annum in a time of business. In the parliament which met in 1705, he was chosen a burges for Preston in Lancashire. He died at St. Alban's Nov. 13, 1712, leaving Mrs. Oldfield, the celebrated actress, his executrix, by whom he had a son, named Arthur Maynwaring. He divided his estate pretty equally between that child, Mrs. Oldfield, and his sister. He published a great number of things in verse and prose, which gained him credit and reputation.

MAZARINE

MAZARINE (*JULIUS*), cardinal, and first minister of state in France, was born at Piscina, in the province of Abruzzo in Italy, on July 14, 1602. He enjoyed at the same time the bishopric of Metz, and the abbeys of St. Arnold, St. Clement, and St. Vincent, in that city; as also those of St. Denys in France, of Cluni, of St. Victor, of Marseilles, of St. Medard of Soissons, of St. Martin of Laon, of St. Taurin of Evreux, &c. &c. The greatness of his abilities was conspicuous, even in his early years, whilst he was studying the Belles Lettres: it was at this early age, that he had the happiness of being instructed by the abbé Jerome of Colonna, who afterwards became a cardinal. This illustrious person went to reside in the university of Alcalá in Spain, whither he was followed by Mazarine, who applied himself to the law, and took, at his return to Italy, his doctor's degree. He went afterwards to the court of Rome, where he became acquainted with cardinal Sacchetti, whom Urban VIII. sent into Lombardy: it was through his means, that Mazarine was instructed in each particular, relating to the interest of the different princes who were then at war about Casal and Montferrat. Soon after this, the cardinal Antonio Barberini, nephew to the pope, came into the Milanese and Piedmont, in the character of legate, to conclude a peace. Mazarine embraced his cause so warmly, and did it such real service, that he was ordered to remain upon the spot with the nuncio Jaques Pancirole, and to assist him in his endeavours to conclude this great affair. The peace had been concluded at Ratisbon on the third of October, but the French and Spaniards refused to accept of it in Italy. Mazarine, who perceived that by such an opposition his care was on the point of being useless, sought out for new expedients to enforce a welcome reception of the peace, and to prevent the two armies from coming to an engagement. This was happily effected. The nuncio Pancirole and Mazarine were joint agents for the pope; but all the credit of the negotiation was given to the latter.

The cardinal de Richelieu was so well satisfied with his conduct, that he conceived an esteem for him. Barberini was equally attached to him, and prevailed upon Urban VIII. to make him keeper of the seals. He went in 1634 to Avignon, in quality of vice-legate, and to France in that of nuncio extraordinary. It was there that he acquired a deep insight into all state affairs, the friendship of Richelieu, and the good will of Louis the XIIIth. In compliment to the nomination of this monarch, the pope added him to the number of cardinals in 1641. When Richelieu died, the same king made Mazarine his minister of state, and one of the executors to his will. In these departments, he took upon him the administration of affairs, during the minority of Lewis XIV. and the regency of the queen, Anne of Austria. The dawns of his power were attended with the happiest success; and the good fortune



tune of the king's armies was to our cardinal a source of much national applause. But these advantages were very transient, and soon retired to make room for the united murmurs of an oppressed people, and the envious combination of the great ones, who were jealous of his high advancement. Hence arose the civil wars in 1649, and the three following years. It was insisted upon, that he should be dismissed from the royal presence; and Mazarine, who knew how necessary it was for him to retire, demanded that he might take his leave; and, yielding to the severity of the times, departed from the kingdom. A multitude of decrees were issued out against him, his fine library was sold, and a price was fixed upon his head: but he parried all these dreadful blows, with most astonishing dexterity; returned to court, and with a double share of power; the joy of which was not a little heightened, when he perceived that they, who once had been his bitterest enemies, were now become his warmest friends. After this, he continued to render the state many important services. He died at Vincennes, March 9, 1661, aged 59. His body was magnificently entombed in the college, usually called after his name, but sometimes by that of "The Four Nations," having been designed as a place of education for the youth of the four conquered nations. He had a brother and two sisters. His letters have been published.

MEAD (RICHARD), a most distinguished physician, was born at Stepney, Aug. 11, 1673, and received the early part of his education under his father Matthew Mead, a celebrated Nonconformist divine, who, with the assistance of Mr. John Nesbitt, superintended the education of thirteen children. In 1688, he was placed under the care of Mr. Thomas Singleton; and, in 1689, under Gravius, at Utrecht. In 1692, he removed to Leyden, where he attended for three years the lectures of Herman and Pitcairn, and applied himself most successfully to the study of physic. In company with Samuel his eldest brother, David Polhill, Esq. and Dr. Thomas Pellet, he visited Italy, and luckily discovered at Florence, the *Mensa Isiaca*, which had been many years given over as lost. He took his degree of doctor of philosophy and physic at Padua, Aug. 16, 1695; and passed some time afterwards at Naples and Rome. On his return, about Midsummer 1696, he settled in the very house where he was born, and practised in his profession there for seven years with great success. In 1702, he published his "Mechanical Account of Poisons." He became fellow of the Royal-Society in 1704, in 1706 was chosen one of their council, and in 1717 a vice-president. He was chosen physician to St. Thomas's-Hospital, May 5, 1703, when he removed from Stepney to Crutched-Friars; where having resided seven years, he removed into Austin-Friars; and about the same time was appointed by the company of surgeons to read the anatomical lectures in their hall.

hall. In the mean time, Dec. 4, 1707, he was honoured by the university of Oxford with the degree of M. D. by diploma. On the last illness of queen Anne, he was called in to a consultation, and ventured to declare that "she could not hold out long." He opened his mind freely on this subject to his friend and protector Dr. Radcliffe, who made use of that friendship to excuse his own attendance. Radcliffe surviving the queen but three months, Mead removed into his house, and resigned his office in St. Thomas's-Hospital. He was admitted fellow of the College of Physicians April 9, 1716; and executed the office of Cenfor in 1716, 1719, and 1724. By order of the prince of Wales, Dr. Mead assisted, Aug. 10, 1721, at the inoculation of some condemned criminals: the experiment succeeding, the two then young princesses, Amelia and Caroline, were inoculated April 17, 1722, and had the distemper favourably. On the accession of their royal father to the throne in 1727, Dr. Mead was appointed physician in ordinary to his majesty, and had afterwards the satisfaction of seeing his two sons-in-law (Dr. Wilmot and Dr. Nicholls) his associates in the same station. Being desirous of retirement, he declined the presidentship of the College of Physicians, which was offered him Oct. 1, 1734; but was elected honorary member of that at Edinburgh, Oct. 6, 1745. He published an improved edition of his "Account of Poisons," in 1744; his treatise "De Imperio Solis ac Lunæ," &c. in 1746; "De Morbis Biblicis," in 1749; and "Monita Medica," in 1750. The world was deprived of this eminent physician, Feb. 16, 1754; and on the 23d, he was buried in the Temple-Church, near his brother Samuel, who was a counsellor at law.

Dr. Mead was twice married. By his first lady he had ten children (of whom three survived him, two daughters married to Dr. Wilmot and Dr. Nicholls, and his son Richard, heir to his father's and uncle's fortunes); by the second lady he had no issue.

MEDE (JOSEPH), a learned English divine, was born in 1586, of a good family, at Berden in Essex. When he was about ten years old, both he and his father fell sick of the small-pox; which proving mortal to the latter, our author fell under the care of one Mr. Gower, to whom his mother was married soon after. He was sent to school first to Hoddesdon in Hertfordshire, and then to Wethersfield in Essex. While he was at this last school, going to London upon some occasion, he bought "Bellarmine's Hebrew Grammar;" and though his master, who had no skill in that language, told him it was a book not fit for him, yet he studied it with so much eagerness, that in a little time he attained considerable skill in the Hebrew tongue. In 1602, he was sent to Christ's-College in Cambridge; where, although he had an uncommon impediment in his speech, which would not suffer him to shew them to advantage, he was soon distinguished for his parts and learning. Not long  
after

after his entrance upon philosophical studies, he became disquieted with scepticism; and, till his principles were settled, his life, as he professed, was utterly without comfort.

By the time he had taken the degree of master of arts, which was in 1610, he had made so happy a progress in all kinds of academical study, that he was universally esteemed an accomplished scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologer, a master of many languages, and a good proficient in history and chronology.

He was not chosen fellow of his college till after he was master of arts, upon which he became an eminent and faithful tutor. He allowed himself little or no exercise but walking; and often, in the fields or college garden, would take occasion to speak of the beauty, signatures, virtues, or properties of the plants then in view: for he was a curious florist, an accurate herbalist, and thoroughly versed in the book of nature. He was also a curious and laborious searcher of antiquities relating to religion, Ethnic, Jewish, Christian, and Mahometan: to which he added other attendants, necessary for understanding the more difficult parts of Scripture.

In 1627, he refused the provostship of Trinity-College, Dublin, into which he had been elected at the recommendation of archbishop Usher, who was his particular friend; as he did also when it was offered him a second time, in 1630. This great and good man died Oct. 31, 1638, in his 52d year, having spent above two-thirds of his time in college.

In his life-time he published three treatises only: the first entitled, "*Clavis Apocalyptica ex innatis & insitis Visionum Characteribus eruta et demonstrata*, Cant. 1627," 4to. The other two were but short tracts: namely, "About the name *Θυσιαστήριον*, anciently given to the Holy Table, and about Churches in the Apostles times." The rest of his works were published after his decease.

**MEDICIS (COSMO DE)**, born at Florence in 1399, was a merchant; but possessed a fortune, and acted a part, equal to a prince's. The envy of his fellow-citizens incommoding him, he removed to Venice, where he was received as a king; but his countrymen soon recalled him; and in effect, he presided over the commonwealth thirty-four years. He died in 1464, and over his tomb was inscribed, "Father of the People, and Freer of his Country."

**MEDICIS (LAWRENCE of)**, surnamed The Great, and Father of Letters, was an illustrious grandson of Cosmo de Medicis, and born in 1448. He was a great merchant, and as great a statesman; and as fit to entertain an ambassador, as a factor. His public services



vices so recommended him to the Florentines, that they declared him chief of the republic. He was so universally esteemed by the princes of Europe, that they often made him the arbiter of their differences. Pope Sixtus IV. indeed declared against him; but Lawrence opposed him like a king, and forced him to peace. He was also regarded as the Mæcenas of his age, and great protector of the exiled Greeks, after the taking of Constantinople: a great number of whom he drew to his court by his munificence. He sent John Lascaris to Greece, to recover manuscripts, with which he enriched his library. He died in 1492, leaving two sons: Peter, who succeeded him at Florence; and John, who was afterwards pope Leo X.

MEIBOMIUS, (JOHN HENRY), was a professor of physic at Helmstadt, where he was born; and afterwards first physician at Lubec. He was the author of several learned works; among the rest, of one published at Leyden in 1653, 4to. and entitled, "*Mæcenas, five de C. Clinii Mæcenatis vita, moribus, & rebus gestis.*"

MEIBOMIUS (HENRY), son of the preceding, was born at Lubec, in 1638; and after laying a proper foundation in literature at home, went in 1655, to the university of Helmstadt, where he applied himself to philosophy and medicine. Afterwards he went to study under the professors at Groningen, Franeker, and Leyden; and upon his return to Germany, projected a larger tour through Italy, France, and England, which he executed; he contracted an acquaintance with the learned wherever he went; and took a doctor of physic's degree in 1663, as he passed through Angers in France. He was offered a professorship of physic at Helmstadt in 1661; but his travelling scheme did not permit him to take possession of it till 1664. This, and the professorships of history and poetry, which were joined to it in 1678, he held to the time of his death, which happened in March 1700. He married a wife in 1664, by whom he had ten children. Besides a great number of works relating to his own profession, he published, in three volumes folio, in 1688, "*Scriptores rerum Germanicarum:*" a very useful collection, which had been begun, but not finished, by his father.

There was also Marcus Meibomius, a very learned person of the same family, who published, in 1652, "*A Collection of seven Greek Authors, with a Latin Version by himself, who had written upon Ancient Music.*" Meibomius pretended, that the Hebrew copy of the Bible was full of errors, and undertook to correct them by means of a metre, which he fancied he had discovered in those ancient writings; but this, it seems, drew upon him no small railery from the learned. Nevertheless, he performed some things, which shewed him to be a scholar.

**MELA** (POMPONIUS), an ancient Latin writer, was born in the province of Bætica in Spain, and flourished in the reign of the emperor Claudius. His three books of "Cosmography, or De situ orbis," have been greatly esteemed.

**MELANCTHON** (PHILIP), was born at Bretten in the palatinate of the Rhine, Feb. 16, 1497. His father's name was George Schwarzerdt, which word signifies "Black Earth;" and therefore Reuchlin gave our Philip the name of Melancthon, which in the Greek signifies the same as Schwarzerdt does in the German language. He studied first at the place of his nativity, and was afterwards sent to Pfortsheim. In 1509, he was sent to Heidelberg, where he made so vast a progress in letters, that, before he was fourteen, he was intrusted with the tuition of the sons of the count of Leonstein. At the early age of thirteen, he dedicated to Reuchlin a comedy, which he wrote without any assistance.

He left Heidelberg in 1512, partly because the air did not agree with him, partly because he was disgusted at being refused his master's degree, on account of his youth, and went to Tübingen, where he stayed six years. There he publicly read lectures upon Virgil, Terence, Cicero, and Livy; and also found time to assist Reuchlin in his quarrels with the monks. In 1518, he accepted the professorship of the Greek tongue in the university of Wittemberg, which Frederick the elector of Saxony offered him, upon the recommendation of Reuchlin. Here he presently contracted a friendship and intimacy with Luther, who was about fourteen years older than himself; and they went together to Leipzig in 1519, to dispute with Eccius.

In 1520, he read lectures upon St. Paul's Epistle to the Romans, at Wittemberg, which were so much approved by Luther, that he caused them to be printed for the general good of the church. The following years were a complication of hard labours to Melancthon. He wrote many books, and visited many churches. In 1521, hearing that the divines at Paris had condemned the books and doctrine of Luther by a formal decree, he opposed them with all his might, and affirmed Luther's doctrine to be sound and orthodox. In 1527, he was appointed by the duke of Saxony, to visit all the churches within his dukedom. But nothing cost him more pains than the task, which was imposed upon him in 1520, of drawing up a confession of faith. This was called the Augsburg confession, because it was presented to the emperor at the diet in that city.

His moderation and pacific disposition made him thought a proper person to settle the disputes about religion, which were then very violent in France; and therefore Francis I. desired him to come thither. Francis had assisted at a famous procession, Jan. 1535, and had caused some heretics to be burnt. Melancthon was exhorted

to attempt a mitigation of the king's anger; he wrote a letter therefore to John Sturmius, who was then in France, and another to Du Bellai, bishop of Paris. A gentleman, whom Francis had sent into Germany, spoke to Melancthon of the journey to France; and assured him, that the king should write to him about it himself, and would furnish him with all the means of conducting him necessary for his safety. To this Melancthon consented, and the gentleman upon his return was immediately dispatched to him with a letter. Melancthon wrote to the king, Sept. 28, and assured him of his good intentions; but was sorry, he could not as yet surmount the obstacles to his journey. The truth was, the duke of Saxony had very good reasons of state for not suffering this journey to the court of Francis I. and Melancthon could never obtain leave of him to go, although Luther had earnestly exhorted that elector to consent to it, by representing to him, that the hopes of seeing Melancthon had put a stop to the persecution of the Protestants in France; and that there was reason to fear, they would renew the same cruelty, when they should know, that he would not come.

His time was afterwards employed in conferences and disputes about religion. He died at Wittemburg, April 19, 1560, in his 64th year; and was buried near Luther, in the church of the castle, two days after. His works were very numerous. He married a daughter of a burgomaster of Wittemburg in 1520, who lived with him till 1557. He had two sons and two daughters by her; and his eldest daughter Anne, in 1536, became the wife of George Sabinus, who was one of the best poets of his time. His other daughter was married, in 1550, to Gaspar Peucer, who was an able physician, and very much persecuted.

MELITO, an ancient Christian father, was bishop of Sardis in Asia, and composed several works upon the doctrine and discipline of the church; of which we have nothing now remaining but their titles, and some fragments preserved by Eusebius. This father flourished at the latter-end of the second century, about A. D. 170; He died before the pontificate of Victor, as we learn from a letter of Polycrates to that pope. He passed, it seems, for a prophet in his day. He was an elegant writer and a good orator; however, the fragments that remain of him are very trifling.

MELMOTH (WILLIAM, Esq.) a learned and worthy bencher of Lincoln's-Inn, was born in 1666. In conjunction with Mr. Peere Williams, Mr. Melmoth was the publisher of "Vernon's Reports," under an order of the court of Chancery. But the performance for which he justly deserves to be held in perpetual remembrance is, "The Great Importance of a Religious Life." It is a somewhat singular circumstance that the real author of this most admirable treatise should never before have been publicly



known, and the more so, as it is plainly pointed out in a short character of the author prefixed to the book itself. He died on the 6th day of April 1743, and lies buried under the Cloister of Lincoln's-Inn-Chapel.

MFLVIL (Sir JAMES), the author of some useful and entertaining memoirs, was descended from an honourable family in Scotland, being the third son of the lord of Kaeth; and born near the middle of the sixteenth century. At fourteen, he was sent by the queen regent of Scotland, to be page to her daughter Mary, who was then married to the dauphin of France: but by her leave he entered into the service of the duke of Montmorency, great constable and chief minister of France, who earnestly desired him of her majesty, having conceived a great fondness for his promising parts. He was nine years employed by him, and had a pension settled on him by the king. Then, obtaining leave to travel, he passed into Germany; where being detained by the elector Palatine, he resided at his court three years, and was employed by him on several embassies. After this, prosecuting his intentions to travel, he visited Venice, Rome, and the most famous cities of Italy, and returned through Switzerland to the elector's court; where, finding a call from queen Mary, who was arrived at her kingdom of Scotland, after the death of her husband Francis II. he went and attended her service.

Upon his arrival in Scotland, he was admitted a privy-counsellor and gentleman of her chamber; and was employed by her majesty in her most important concerns, till her unhappy confinement at Lochleven. He was afterwards regarded by the four successive regents in a special manner, and trusted by them with negotiations of the greatest moment; though, after the queen's imprisonment, he had ever owned the king's side. When James came to the government, he was especially recommended to him by the queen, then a prisoner in England, as one most faithful, and capable of doing him service: and thereupon was made by his majesty a member of his privy-council, of his exchequer, and a gentleman of his chamber. The king would gladly have taken him into England, but Sir James, now stricken in years, begged his majesty to excuse him. However, after the king's accession to the crown of England, he thought it right to pay his duty to his majesty, and accordingly went over thither: then returning to his own house, he drew up memoirs of his life, for the use of his son, to whom they are addressed in an introductory epistle.

MENAGE (GILES, in Latin ÆGIDIUS), was born at Angers, August 15, 1613. He was the son of William Menage, the king's advocate at Angers; and discovered so early an inclination to letters, that his father was determined to spare no cost or pains in his education.

education. Accordingly he was trained in the Belles Lettres and philosophy, in which he made, as was expected, a very extraordinary progress. His first profession was that of a barrister at law; for, his father having always designed him for the law, now resigned his place of king's advocate in his favour. Menage, being at his father's house, did not refuse it; but tired of the profession, he sent him back the grant of that place, as soon as he got to Paris. He now declared his design of entering into the church, as the best plan he could pursue for the gratification of his humour; and soon after he was provided with some benefices, and among the rest with the deanery of St Peter at Angers. In the mean time his father was displeased at him for deserting his profession, and would not supply him with the money, that over and above his own income was necessary to support him at Paris. This put him upon looking out for some means of subsistence at Paris, independent of his family; and at the recommendation of Chapelain, a member of the French Academy, he was taken into the family of cardinal de Retz, who was then only coadjutor to the archbishop of Paris. He lived several years with the cardinal; but, upon an affront, which he one day received from some of his dependants, he desired of the cardinal, either that reparation might be made him, or that he might be suffered to depart. He obtained the latter, and then hired an apartment in the cloister of Notre-Dame, where he held every Wednesday an assembly, which he called his "Mercuriale." Here he had the satisfaction of seeing a number of learned men, French and foreigners; and upon other days he frequented the study of messieurs du Puy, and after their death that of Thuanus. He was still at cardinal de Retz's, when he heard of his father's death, which happened Jan. 18, 1648; and, being the eldest son, succeeded to an estate which he converted into an annuity, for the sake of living more disengaged, and at leisure to pursue his studies. Soon after, he obtained, by a decree of the grand council, the priory of Montdidier; which he resigned also to the abbé de la Vieuville, afterwards bishop of Rennes, who procured for him, by way of amends, a pension of 4000 livres upon two abbeys. This considerable addition to his circumstances enabled him to prosecute his studies with more success, and to publish a great many works, which he generally did at his own expence. Besides the reputation these works gained him, they procured him a place in the Academy della Crusca at Florence; and he might have been a member of the French Academy at its first institution, if it had not been for his "Requête des Dictionnaires." However, as the memory of that piece was effaced by time, and most of the academicians, who were named in it, dead, he was proposed, in 1684, to fill a vacant place in that academy, and was excluded only by the superior interest of his competitor, M. Bergeret; for there was not one member, of all those who gave their votes against Menage, but owned

that he deserved the place. After this he would not suffer his friends to propose him again. Indeed he was no longer able to attend the academy, if he had been chosen, on account of a fall, which had put his thigh out of joint; and he scarce ever went out of his chamber, but held daily a kind of an academy there. In July 1692, he began to be troubled with a rheum, which was followed by a defluxion on the stomach, of which he died the 23d, aged 79.

MENANDER, an ancient Greek poet, was born at Athens, in the same year with Epicurus, which was the third of the 109th olympiad. His happiness in introducing the new comedy, and refining an art which had been so gross and licentious in former times, quickly spread his name over the world. The kings of Egypt and Macedon gave a noble testimony of his merit, by sending ambassadors to invite him to their courts, and even fleets to bring him over; but Menander was so much of a philosopher, as to prefer the free enjoyment of his studies to the promised favours of the great. Yet the envy and corruption of his countrymen denied, it seems, his merit the same justice at home, which it found abroad: for he is said to have won but eight victories, though he obliged them with above an hundred plays. Of his works, which amounted to above an hundred comedies, we have had a double loss; the originals being not only vanished, but the greatest part of them, when copied by Terence, having unfortunately perished by shipwreck, before they saw Rome. Yet the four plays, which Terence borrowed from him before that accident happened, are still preserved in the Roman habit; and it is chiefly from Terence, that most people form their judgment of Menander: the fragments that remain of him, not being sufficient to enable them to do it.

Menander died in the third year of the 122d olympiad, as we are taught by the same old inscription from which we learn the time of his birth. His tomb, in Pausanias's age, was to be seen at Athens, in the way from the Piræus to the city, close by the honorary monument of Euripides. He is reported by Suidas to have been a very "mad fellow after women."

MENANDRINO (MARSILIUS), better known by the name of Marsilius of Padua, the place of his birth, was one of the most celebrated philosophers and lawyers of the 14th century. He was educated at the university of Orleans; was afterwards made counsellor to the emperor Lewis of Bavaria; and wrote an apology, entitled, "Defensor pacis," for that prince, in 1324. John XXII. at that time filled the papal chair, and was so provoked at the doctrine herein contained, as well as the author's manner of propagating it, that he issued out a long decree, in which he endeavoured to refute it, and by which he excommunicated Marsilius in 1327. He died at Montemalto, in 1328; and, however his memory may have



have been honoured elsewhere, was ranked at Rome among the heretics of the first class.

MENCKE (OTTO), in Latin MENCKENIUS, a learned German writer, was born of a good family, at Oldenburg in Westphalia, in 1644. He cultivated his first studies in his native place; and at seventeen went to Bremen, where he applied himself to philosophy. He stayed there one year, and removed to Leipzig, where he was admitted master of arts in 1664; and afterwards visited the other universities, Jena, Wittenburg, Groningen, Francker, Utrecht, Leyden, and Kiel. Upon his return to Leipzig, he applied himself for some time to divinity and civil law. In 1668, he was chosen professor of morality in that university; and, in 1671, took the degree of licentiate in divinity. He discharged the duties of his professorship with great reputation, till his death, which happened in 1707. He was five times rector of the university of Leipzig, and seven times dean of the Faculty of Philosophy. He published several works; many of his own, and some of other people.

MENCKE (JOHN), the son of Otto, was born at Leipzig, in 1674; and was admitted master of arts in that university in 1694. He spent some time there in the study of divinity, and then travelled into Holland and England. The reputation of his father, and his own great merit, procured him access to all the men of learning in the places through which he passed. He spent one year in his travels; and immediately upon his return to Leipzig, in 1699, was appointed professor of history. His first intention was to have fixed himself to divinity; but he quitted it soon after for the law, in which he succeeded so well, that he received the degree of doctor in that faculty at Hall, in 1701. After this he returned to Leipzig, to continue his lectures in history, by which he gained great reputation, as well as by his writings, which were very numerous. Frederic Augustus, king of Poland, and elector of Saxony, conceived so high an esteem for him, that, in 1708, he appointed him his historiographer. In 1709, he became counsellor to that king; and, in 1723, aulic counsellor. His health began to decline early in life, and he died April 1, 1732, aged 58. He had been chosen, in 1700, fellow of the Royal-Society at London, and some time after of that of Berlin.

MENDEZ GONZALES (PETER), a cardinal, archbishop of Seville, and afterwards of Toledo, chancellor of Castille and Leon, was born at Guadalajara, in 1428, of an ancient and noble family. He made a great progress in the languages, in civil and canon law, and in the Belles Lettres. His uncle Gautier Alvarez, archbishop of Toledo, gave him an archdeaconry in his church, and sent him to the court of John II. king of Castille. His merit and quality  
soon

soon made him considered, and acquired him the bishopric of Calahorra. Henry IV. who succeeded John, trusted him with the most important affairs of state; and, with the bishopric of Sigüenza, procured a cardinal's hat for him, from Sixtus IV. in 1473. When Henry died, as he did the year after, he named cardinal Mendez for his executor, and dignified him at the same time with the title of the cardinal of Spain. He did great services afterwards to Ferdinand and Isabella, in the war against the king of Portugal, and in the conquest of the kingdom of Granada over the Moors. He was then made archbishop of Seville and Toledo successively; and, after governing some years in his several provinces with great wisdom and moderation, he died Jan. 11, 1495. It is said, that in his younger days he translated "Sallust," "Homer's Iliad," "Virgil," and some pieces of "Ovid."

MENDEZ GONZALES (JOHN), an Augustine friar of the province of Castille, was chosen by the king of Spain to be ambassador to the emperor of China, in 1584. He was made bishop of Lipari in Italy, in 1593; bishop of Chiapi in New-Spain, in 1607; and bishop of Propagan in the West-Indies, in 1608. He wrote "A History of China," in Spanish, which has been translated into several languages.

MERCATOR (GERARD), one of the most famous geographers of his time, was born in 1512, at Ruremonde in the Low-Countries. He was so delighted with the study of mathematics, that he is said to have neglected eating and drinking. He composed a "Chronology," some "Geographical Tables," an "Atlas, &c." and he engraved and coloured his maps himself. He wrote books also in philosophy and divinity. He died in 1594, aged 82.

MERCATOR (NICHOLAS), an eminent mathematician and astronomer, whose name in High-Dutch was HAUFFMAN, was born, in the beginning of the 17th century, at Holstein in Denmark. He came into England about the time of the Restoration, and was afterwards a fellow of the Royal-Society. Several works in astronomy and mathematics were published by him at London; and some pieces of his are to be seen in the "Philosophical Transactions." He died in England, probably about the time of the Revolution.

MERCURIALIS (JEROME), an eminent physician of Italy, was born at Forli Sept. 30, 1530; and was called Jerome, because his birth happened upon the festival of the holy father of that name. After having studied polite literature and philosophy at Padua, he applied himself to physic, and became a doctor in that faculty. He  
returned

returned to Forli, and practised physic with such success, that he was saluted by the title of the son of Mercury. He was in such esteem with his countrymen, that in 1562, he was sent upon an embassy to pope Pius IV. During his residence at Rome, the cardinal Alexander Farnese, a great patron of literary men, conceived a vast affection for him, and prevailed on him to live with him, which Mercurialis did for seven years; and then, in 1569, was recalled to Padua, to fill the chair of the first professor of physic. His reputation as a physician became so extensive, that, in 1573, the emperor Maximilian II. sent for him to Vienna, and reaped so much benefit from his prescriptions, that he not only conferred great presents, but even titles of honour upon him. In June 1576, he was called to Venice, on account of the plague, which began to discover itself in that city. He removed afterwards, in 1587, to a professorship at Bologna, and five years after that to another at Pisa. This last he accepted at the request of the great duke, who settled upon him a large stipend; and he had many advantageous offers from other princes, which he did not think proper to accept. He retired at the latter-end of his life to Forli, where he died of the stone Nov. 9, 1606. His writings, are very voluminous.

MERSENNUS (MARIN), a learned French writer, was born at Oysé, in the province of Maine, Sept. 8, 1588. He cultivated the Belles Lettres at the college of la Flèche; and afterwards went to Paris, and studied divinity at the Sorbonne. Upon his leaving the schools of the Sorbonne, he entered himself among the Minims, and received the habit of that order, July 17, 1611. In 1612, he went to reside in the convent at Paris, where he was ordained priest. He then applied himself to the Hebrew language, which he learned of father John Bruno, a Scots Minim. From 1615 to 1619, he taught philosophy and theology in the convent of Nevers; and then returned to Paris, where he spent the remainder of his life. In the mean time, Merfennus's residence at Paris did not hinder him from making several journies into foreign countries; for he went to Holland in 1629, and stayed a year there; and he was in Italy four times, viz. in 1639, 1641, 1644, and 1646. He fell sick, in 1648, of an abscess in the right side, which the physicians took to be a bastard pleurisy; and was bled several times to no purpose. At last it was thought proper to open the side; but he expired in the midst of the operation, when he was almost sixty years of age.

MERULA (GEORGE), an Italian of very uncommon parts and learning, was born at Alexandria, in the duchy of Milan, about 1420. He taught youth at Venice and at Milan for forty years; and laboured abundantly in restoring and correcting ancient authors. He died at Milan of a quinsy in 1494.



MERULA (PAUL), a very learned Hollander, was born at Dort, in 1558; and went to France and Geneva, to study the civil law. Afterwards he travelled to Italy, Germany, and England; and, having been absent nine years, returned to Dort. Here he frequented the bar four years, and then quitted it for the professorship of history, which was vacated by the cession of Justus Lipsius: this was in 1592. In 1598, the curators of the university of Leyden joined to it the office of public librarian, vacant by the death of the younger Doufa. He married in 1589, and had several children. He hurt his constitution so much by an overtrained application to books, that he died in 1607, when he was no more than 49. He was the author of several works.

METHODIUS, a father of the church, bishop of Olympus, or Patara, in Lycia, and afterwards of Tyre in Palestine, suffered martyrdom at Chalcis, a city of Greece, towards the end of Dioclesian's persecution in 302, or 303. Methodius composed in a clear and elaborate style several works: he was a very learned man and a strenuous assertor of the truth.

MEURSIUS (JOHN), a most learned Dutchman, was born, in 1579, at Losdun, a town near the Hague, where his father was minister. At six years of age, his father began to teach him the elements of the Latin tongue; and the year after sent him to a school at the Hague, where he continued four years. Then he was removed to Leyden, and made so great a progress in literature, that at twelve he had composed in Latin. He advanced with no less rapidity in the Greek language, for which he conceived a particular fondness; insomuch that at thirteen he made Greek verses, and at sixteen wrote a "Commentary upon Lycophron," the most obscure of all the Greek authors. Having finished the course of his studies, and gained the reputation of one from whom much might be expected, the famous John Barnevelt intrusted him with the education of his children; and he attended them ten years, at home and in their travels. This gave him an opportunity of seeing almost all the courts in Europe, of visiting the learned in their several countries, and of examining the best libraries. As he passed through Orleans, in 1608, he was made doctor of law. Upon his return to Holland, the curators of the academy of Leyden appointed him, in 1610, professor of history, and afterwards of the Greek tongue; and, the year following, the States of Holland chose him for their historiographer. In 1612, he married a wife of an ancient and good family, by whom he had a son, called after his own name, who died in the flower of his age; yet, not till he had given specimens of his uncommon learning, by several publications.

Barnevelt having been executed in 1619, they proceeded to treat ill all who had been any ways connected with him, and who were

of the party of the Remonstrants, whom he had protected. M<sup>ur</sup>-sius's having been preceptor to his children, was very sufficient to rank him in this number, although he had never mixed himself in their theological disputes: but as he had always acquitted himself well in his professorship, they had not even a plausible pretence to remove him from the chair. However, they used all the means of ill treatment they could think of, to make him quit it of himself: they reproached him with writing too many books, and said, that the university, on that account, did not reap any benefit from his studies. In 1625, Christian IV. king of Denmark, offered him at that time the professorship of history and politics, in the university of Sora, which he had just re-established; and also the place of his historiographer. These Meursius accepted with pleasure, and, having resigned his post with honour, went immediately to Denmark, where he fully answered all the expectations which were conceived of his capacity, and was highly respected by the king and the chief men at court. He was greatly afflicted with the stone at the latter-end of his life, and died September 20, 1639.

MEZERAY (FRANCIS EUDES DE), an eminent French historian, was born at Rye, near Argentau in Lower Normandy, 1610. He was educated in the university of Caen, where he discovered an early inclination for poetry; and had himself so high an opinion of his talent that way, that he thought he should be able to raise both a character and a fortune by it. But, upon going to Paris, he was dissuaded from pursuing poetry, by Vauquelin des Yveteaux, who had been the preceptor of Louis XIII. and advised to apply himself earnestly to history and politics, as the surest means of succeeding in what he aimed at. Meanwhile, that gentleman procured him the place of commissary of war, which he held for two or three campaigns, and then quitted it. Upon his return to Paris, he resolved to spend the remainder of his life there; and, quitting the name of his family, as being an obscure one, he took that of Mezeray, which is a cottage in the parish of Rye. But his little stock of money made him apprehensive that he should not be able to continue long at Paris; and therefore, to support himself, he had recourse to writing satires against the ministry: things, which were then extremely well received in that city, and for which he had naturally a turn. By these Mezeray gained a considerable sum, in less than three years; and being now in easy circumstances, applied himself, at the age of twenty-six, to compile an "History of France." Cardinal Richelieu, hearing of his character and circumstances, made him a present of 200 crowns, with a promise to remember him hereafter. His History procured him a pension from the king. It was received with extraordinary applause. In 1668, he published, in 3 vols. 4to. an "Abridgement of the History of France:" in which there being several bold passages,

which displeased Colbert, the author promised to retouch the passages complained of, which he did in a new edition, 1672, in 6 vols. 12mo. but in such a manner, as satisfied neither the public, who were displeased to see the truth altered, nor the minister, who retrenched half his pension. Mezeray was extremely piqued at this, and complained of Colbert in very severe terms: so that at last it was entirely taken away from him.

In 1649, he was admitted a member of the French academy, in the room of Voiture; and, in 1675, chosen perpetual secretary of that academy. Besides the works above mentioned, he wrote a "Continuation of the general history of the Turks," in which he is supposed not to have succeeded; "L'Origine des François," printed at Amsterdam in 1682; "Les Vanités de la Cour," translated from the Latin of Johannes Sarisburiensis, in 1640; and a French translation of "Grotius de Veritate Christianæ Religionis." in 1644. He died July 10, 1683, aged 73.

MEZIRIAC (CLAUDE GASPAR BACHET, Sieur de), was one of the ablest men of the 17th century, and born at Bresse, of an ancient and noble family. He was a very good poet both in French, Italian, and Latin, an excellent grammarian, a Greek scholar, and an admirable critic. In his youth, he spent a good deal of time at Paris and Rome. In the last of these places he wrote a small collection of Italian poems, in competition with Vaugelas, who was there at the same time; among which there are imitations of the most beautiful similes contained in the eight first books of the *Æneid*. He published also Latin and French poetry in 1621, and translated some of Ovid's epistles, which he illustrated with commentaries of his own. He published the six books of "Diophantus," and enriched them with a very able commentary and notes. He was indeed a very extraordinary man every way, and he was evidently thought so by the public: for before he left Paris, they talked of making him preceptor to Louis XIII. upon which account (so great was his wisdom and modesty) he left the court in great haste, and declared afterwards, that he never felt so much pain upon any occasion in his life: for that he seemed as if he had already upon his shoulders the weight of a whole kingdom. He was, though absent, made a member of the French Academy, when in its infancy; and, when it came to his turn to make a discourse in it, he sent up one, which was read to the assembly by Mr. de Vaugelas. He died at Bourg in Bresse, Feb. 26, 1638, aged 45. He left behind him several finished works, that were not printed.

MICHAEL ANGELO BUONARRUOTI, an illustrious painter, sculptor, and architect, was born at the castle of Chiusi, in the territory of Arezzo in Tuscany, in 1474. He was put to  
nurse



nurse in the village of Settignano, a place noted for the resort of sculptors, of whom his nurse's husband was one; which gave occasion to a well-known saying, that Michael Angelo "sucked in sculpture with his milk." His violent inclination to designing obliged his parents to place him with Dominico Ghirlandaio; and the progress he made raised the jealousy of his schoolfellows so much, that Torrigiano, one of them, gave him a blow on the nose, the marks of which he carried to his grave. He erected an academy of painting and sculpture at Florence, under the protection of Lorenzo di Medicis, who was a lover of the fine arts; but, upon the troubles of the house of Medicis, was obliged to remove to Bologna. About this time he made an image of Cupid, carried it to Rome, broke off one of its arms, and buried it; keeping in the mean time the broken-off arm by him. He buried it in a place which he knew was soon to be dug up; and the Cupid being found, was sold to the cardinal of St. Gregory for antique: but Michael Angelo discovered the fallacy, by shewing the arm he had reserved for that purpose. His reputation was so great at Rome, that he was employed by Pope Sixtus to paint his chapel. Upon the death of Pope Julius II. he went to Florence, where he made that admirable piece of sculpture, the tomb of the duke of Florence. He was interrupted by the wars, the citizens obliging him to work on the fortifications of the city; but, foreseeing that their precautions would be useless, he removed from Florence to Ferrara, and thence to Venice. He died immensely rich at Rome in 1564, aged 90; but Cosimo di Medicis had his body brought to Florence, and buried in the church of Santa Croce, where his tomb is to be seen in marble, consisting of three figures, painting, sculpture, and architecture.

MICHAEL ANGELO DA CARAVAGGIO, a celebrated painter, was born at Caravaggio, a village in Milan, in 1569. He was at first no better than a day-labourer: but having seen some painters at work upon a brick wall, which he had helped to raise, he was so charmed with their art, that he applied himself to the study of it; and in a few years he made so considerable a progress, that in Venice, Rome, and other parts of Italy, he was cried up and admired, as the author of a new style in painting. Upon his first coming to Rome, his necessities compelled him to paint flowers and fruit under Gioseppino: but, growing weary of that subject, and returning to his former practice of histories, he made use of a method quite different from that of Gioseppino, and followed the life as much too closely, as Gioseppino departed from it.

It is said of this painter, that he treated his contemporaries very contemptuously, Gioseppino particularly, whom he used to make a jest of publicly; which however brought him sometimes into danger. Thus one day, in a dispute with Gioseppino, he ran a

young man through the body, who was for adjusting the affair between them; upon which he was forced to fly to the marquis Justiniani for protection. Justiniani obtained his pardon from the pope; but he was no sooner at liberty, than, giving a loose to his passions, he went to Gioseppino, and challenged him. The latter answered, "He was a knight, and would not draw his sword against an inferior." Michael Angelo, nettled at this answer, hastened to Malta, performed his vows and exercises, and received the order of knighthood as a serving-brother. After this he set out for Rome, in order to force Gioseppino to fight him; but in his return a fever took him, and put an end to the quarrel and his life. This happened in 1609, when he was forty.

MICKLE (WILLIAM JULIUS), an excellent poet, was the son of the Rev. Alexander Mickle, a minister of the church of Scotland, and was born at Kelso, on the Cumberland side of the Tweed, about the year 1734. He was not bred to any particular profession; but that he had an excellent education, his employment for some time as a corrector of the press at Oxford, and his subsequent celebrity as a poet, are a sufficient proof.

His first publication, in 1762, was "Pollio, an Elegiac Ode." In 1767, he published "The Concubine, a Poem, in the Manner of Spenser," the intention of which was to expose the miseries that generally attend the too prevalent custom of keeping. In 1770, he published "Voltaire in the Shades, or Dialogues on the Deistical Controversy." In 1772, appeared his translation from the Portuguese of the first book of "The Lusiad; or, The Discovery of the Indies," by Camöens. Mr. Mickle completed and published the whole poem in 1776.

When Mr. Mickle engaged in this translation, he had no other means of subsistence than what he derived from his employment as corrector of the press; and when he relinquished that situation, he had only the subscriptions which he received for the work to support him. He had, however, the good fortune to find an excellent patron in the late governor Johnstone, who was distantly related to him, and who, in May 1779, appointed him to be his secretary on board the Romney man of war, in order that he might participate in any of the emoluments that might arise during the cruise. In November, he arrived at Lisbon, and was appointed by the commodore joint agent with himself for the prizes which were captured. During the six months that he resided in Lisbon and its vicinity, he found leisure to compose his poem entitled "Almada Hill; an Epistle from Lisbon," which he published in 1781. During his residence at Lisbon also, Mr. Mickle was present at the opening of the Royal Academy, and had the honour to be admitted one of its members.

When commodore Johnstone was appointed to the command of  
a fleet

a fleet destined against the Cape of Good Hope, it was thought expedient for Mr. Mickle to remain in England, in order to attend to the proceedings of the courts of law, respecting the condemnation of some of the prizes. In 1783, he married miss Tomkins, a young lady with whom he had become acquainted at Forest-Hill, a village in the neighbourhood of Oxford. By the fortune he obtained with this lady, with what he had acquired under commodore Johnstone, he was now possessed of a happy competence; and he took up his residence at Wheatley, a village five miles from Oxford, where he employed his leisure hours in preparing a collection of his poetical works, to be published by subscription. And here he died, after a short illness, on the 25th of October 1788, universally respected as a man of virtue, as well as a man of genius.

MICRELIUS (JOHN), professor of divinity at Stetin, and a very learned man, was born at Culin in Pomerania, 1597. He began his studies in the college of his own country; and, in 1614, removed to Stetin, where he studied theology under professor Cramer. He received, in 1621, the degree of master of philosophy at the university of Gripswald, after having maintained a thesis "de meteoris;" and, some time after, went to Leipzig to finish his studies. He was made professor of rhetoric in the royal college at Stetin in 1624, rector of the senate school in 1627, and rector of the royal college, and professor of theology, in 1649. The same year he received his doctor of divinity's degree, in the university of Gripswald. He made a journey to Sweden in 1653, and had the honour to pay his respects to queen Christina, who gave him very obliging marks of her liberality, and who had before defrayed the charges of his doctor's degree. He died Dec. 3, 1658.

This professor wrote several learned works, which were well received, and went through several editions. He was married three times.

MIDDLETON (Sir HUGH), was a native of Denbigh in North Wales, and a citizen and goldsmith of London. This city not being sufficiently supplied with water, three acts of parliament were obtained for that purpose; one in queen Elizabeth's, and two in king James the First's reign; granting the citizens of London full power to bring a river from any part of Middlesex and Hertfordshire. The project, after much calculation, was laid aside as impracticable, till Sir Hugh Middleton undertook it: in consideration of which, the city conferred on him and his heirs, April 1, 1606, the full right and power of the act of parliament granted unto them in that behalf. Having therefore taken an exact survey of all springs and rivers in Middlesex and Hertfordshire, he made choice of two springs, one in the parish of Amwel near Hertford, the other near Ware, both about twenty miles from London; and, having



having united their streams, conveyed them to the city with very great labour and expence. The work was begun Feb. 20, 1608, and carried on through various soils, some oozy and muddy, others extremely hard and rocky. Many bridges in the mean time were built over his New River; and many drains were made to carry off land-springs and common-sewers, sometimes over and sometimes under it. When he had brought the water into the neighbourhood of Enfield, almost his whole fortune was spent; upon which he applied to the lord-mayor and commonalty of London; but they refusing to interest themselves in the affair, he applied next to king James. The king, willing to encourage that noble work, did, by indenture under the great seal, dated May 2, 1612, between him and Mr. Middleton, covenant to pay half the expence of the whole work, past and to come; and thus the design was happily effected, and the water brought into the cistern at Illington on Michaelmas-Day, 1613. Like all other projectors, Sir Hugh greatly impaired his fortune by this stupendous work. However, for many years the New River hath yielded a large revenue, and is so valuable, that the shares in it sell for thirty years purchase. In the mean time, although Sir Hugh was a loser in point of profit, yet he was a gainer in point of honour; for king James made him first a knight, and then a baronet, for the services he had done. When and where he died, we cannot tell; but, at his death he bequeathed a share in his New River water to the company of goldsmiths in London, for the benefit of the poor members of it.

**MIDDLETON** (Dr. CONYERS), a celebrated English divine, was the son of William Middleton, rector of Hinderwell near Whitby in Yorkshire, and born at York Dec. 27, 1683. His father gave him a liberal education; and at seventeen he was sent to Trinity-College in Cambridge, of which, in 1706, he was chosen fellow. In 1707, he commenced master of arts; and two years after joined with other fellows of his college in a petition to Dr. John More, then bishop of Ely, as their visitor, against Dr. Bentley their master. However, he had no sooner done this, than he withdrew himself from Bentley's jurisdiction, by marrying Mrs. Drake, daughter of Mr. Morris, of Oak-Morris in Kent, and widow of counsellor Drake of Cambridge, a lady of ample fortune. After his marriage, he took a small rectory in the Isle of Ely, which was in the gift of his wife; but resigned it in little more than a year, on account of its unhealthy situation.

Oct. 1717, when George the First visited the university of Cambridge, he was created, with several others, a doctor of divinity by mandate; and was the person who gave the first motion to that famous proceeding against Dr. Bentley, which made such a noise in the nation. Bentley, whose office it was to perform the ceremony called Creation, made a new and extraordinary demand of  
four

four guineas from each of the doctors, on pretence of a fee due to him as divinity professor, over and above a broad piece, which had by custom been allowed as a present on this occasion. Upon this a warm dispute arose; the result of which was, that many of the doctors, and Middleton among the rest, consented to pay the fee in question, upon condition that the money should be restored if it were not afterwards determined to be his right. It was determined against him, but still he kept the money: upon which Middleton commenced an action against him for the recovery of his share of it. Bentley behaving with contumacy, and shewing all imaginable contempt to the authority of the university, was at first suspended from his degrees, and then degraded. He petitioned the king for relief from that sentence: upon which Middleton, by the advice of friends, thought it expedient to put the public in possession of the whole affair. This was the occasion of several publications on both sides.

Upon the great enlargement of the public library at Cambridge, by the addition of bishop More's books, which had been purchased by the king at 6000*l.* and presented to the university, the erection of a new office there, that of principal librarian, was first voted, and then conferred upon Dr. Middleton: who, to shew himself worthy of it, published, in 1723, a little piece, expressed in elegant Latin, with this title, "*Bibliothecæ Cantabrigiæ ordinandæ methodus quædam, quam domino procancellario senatuique academico considerandam & perficiendam officii & pietatis ergo proponit.*" After the decease of his first wife, he travelled through France into Italy, and arrived at Rome early in 1724.

He returned through Paris towards the end of 1725, and arrived at Cambridge before Christmas. He had not been long employed in his study, before he incurred the displeasure of the whole medical tribe, by the publication of a piece, entitled, "*De medicorum apud veteres Romanos degentium conditione dissertatio, &c. Cant. 1726.*" This produced a warm controversy. Dr. Middleton, however, stood well with mankind: and notwithstanding the offence he had given to some bigots, by certain passages in "*A letter from Rome,*" 1729. Yet the reasonable part of Christians were very well pleased with it, as thinking, very justly, that he had done great service to Protestantism, by exposing the absurdities and impostures of Popery. He was an excellent scholar, an elegant writer, and a very polite man.

About the beginning of 1730, was published Tindal's famous book called "*Christianity as old as the Creation:*" the design of which was to destroy revelation, and to establish natural religion in its stead. Many answers rose up against it, and, among the rest, the well-known Waterland, who published "*A Vindication of Scripture, &c.*" Middleton, not liking his manner of vindicating Scripture, addressed, "*A letter to him, containing some remarks*"

on it, together with the sketch, or plan, of another answer to Tindal's book, 1731." Two things contributed to make this performance as obnoxious to the clergy as possible: and those were, first, the popular character of Waterland, who was then at the head of the champions for orthodoxy, yet whom Middleton, instead of reverencing, had ventured to treat with the utmost contempt and severity; secondly, the very free things that himself had asserted, and more especially his manner of saying them. His name was not set to the piece, nor was it known for some time who was the author of it. While Waterland continued to publish more parts of "Scripture vindicated, &c." Pearce, the late bishop of Rochester, took up the cudgels in his behalf; which drew from Middleton, "A Defence of the Letter, &c." Pearce replied to this Defence, and treated him now, as he had done before, as an infidel, or enemy to Christianity in disguise; who, under the pretext of defending it in a better manner, meant all the while to subvert it. Middleton was now known to be the author of the letter; and he was well-nigh being stripped of his degrees, and of all his connections with the university. But this was deferred, upon a promise that he would make all reasonable satisfaction, and explain himself in such a manner, as, if possible, to remove every stumbling-block of offence. This he attempted to do in "Some Remarks on Dr. Pearce's second Reply, &c." wherein the author's sentiments, as to all the principal points in dispute, are fully and clearly explained in the manner that has been promised, 1732: and he at least effected so much by this piece, that he was suffered to be quiet, and to remain in *statu quo*; though he was esteemed ever after a very indifferent believer, and reproached by some of the flaming and bigoted clergy, by Venn in particular, with downright apostacy.

During this terrible conflict, he was appointed, Dec. 1731, Woodwardian professor; and in July 1732, published his inauguration speech. It is easy to suppose, that the reading of lectures upon fossils was not an employment suited either to his taste, or to the turn of his studies; and therefore we cannot wonder that he should resign it, as he did, in 1734. Soon after this, he married a second wife, Mary, the daughter of the Rev. Conyers Place, of Dorchester; and upon her death, which by the way happened but a few years before his own, a third, who was Anne, the daughter of John Powell, Esq. of Boughroya, of Radnor, in North Wales.

In 1741, came out his great work, entitled, "The History of the Life of M. Tullius Cicero," in two vols. 4to. This was published by subscription, and dedicated to lord Hervey, who was much the author's friend, and promised him a great number of subscribers. In 1743 he published, "The Epistles of M. T. Cicero to M. Brutus, and of Brutus to Cicero," &c. This was succeeded



succeeded by some other works; and in 1747 he had another terrible controversy with the clergy, occasioned by a publication, entitled, "An introductory Discourse to a larger Work, designed hereafter to be published, concerning the miraculous powers which are supposed to have subsisted in the Christian church from the earliest ages, through several successive centuries; tending to shew, that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any such powers were continued to the church after the days of the apostles," &c. Before Middleton thought proper to take notice of any of his antagonists, he surprised the public with, "An examination of the lord bishop of London's Discourses concerning the use and intent of prophecy: with some cursory animadversions on his late Appendix, or additional dissertation, containing a further inquiry into the Mosaic account of the fall, 1750." It was refuted by Dr. Rutherford, divinity professor at Cambridge: but Middleton, whose end seems to have been answered, which was to abuse the bishop a little, pursued the argument no further. It is indeed to be wondered, that he should begin it from any motive whatever, when he had so much business upon his hands; when he had certainly antagonists enough, without raising up fresh ones. It does not appear, that he originally intended to reply to any of them separately, for he was meditating a general answer to all the objections made against the "Free Inquiry;" but being seized with illness, and imagining he might not be able to go through it, he singled out Church and Dodwell, as the two most considerable of his adversaries, and employed himself in preparing a particular answer to them. This, however, he did not live to finish, but died of a slow hectic fever and disorder in his liver, on the 28th of July 1750, in his 67th year, at Hildertham in Cambridgeshire, an estate of his own purchasing. A little before his death, he thought it prudent to accept of a small living from Sir John Frederick, Bart. In 1752, all his works were collected, except "The Life of Cicero," and printed in four volumes 4to. under the title of "Miscellaneous Works;" among which were inserted some pieces, never before published.

MIGNARD (NICHOLAS), an ingenious French painter, born at Troyes; whence, having learned the rudiments of his art, he went to Italy, to be made perfect in it. On his return he married at Avignon, which occasioned him to be called Mignard of Avignon. He was afterwards employed at the court and at Paris, and became rector of the academy of painting. He excelled principally in colouring; and there are a great number of portraits and historical pieces of his doing. He died of a dropy in 1668, leaving behind him a brother, Peter Mignard, who succeeded Mr. Le Brun, in 1690, as first painter to the king, and as director and

chancellor of the royal academy of painting. He died March 13, 1695, aged 84. His portraits are extremely beautiful.

MILBOURNE (LUKE), M. A. of Pembroke-Hall, Cambridge, was rector of St. Ethelburga's, and lecturer of St. Leonard, Shore-ditch; author of a "Poetical Translation of Psalms, 1698;" of a volume, called "Notes on Dryden's Virgil, 1698;" of "Tom of Bedlam's Answer to Hoadly, &c." He is frequently coupled with Blackmore by Dryden in his Poems, and by Pope in "The Art of Criticism;" and is mentioned in "The Dunciad." He published 31 single "Sermons," between 1692 and 1720. He died April 15, 1720.

MILL (JOHN), a very learned English divine, was born at Shap in Westmoreland, about 1645. In 1661, he was entered a servitor of Queen's-College in Oxford, of which he was afterwards chosen fellow. Then he entered into holy orders, became an eminent preacher and tutor, and was made a minor prebendary of Exeter by Dr. Lamplugh, bishop of that see, to whom he was chaplain. In 1681, he took the degree of doctor in divinity, being about the same time appointed chaplain in ordinary to Charles II: and in 1685, he was elected principal of St. Edmund's-Hall in Oxford. He published in 1676, at London, in 4to. "A Sermon preached on the Feast of the Annunciation of the blessed Virgin Mary, at St. Martin's in the Fields, Westminster, on Luke i. 28." His edition of the "Greek Testament," for which he will be ever memorable, was published about a fortnight before his death, which happened June 23, 1707.

MILL (HENRY, Esq.) many years principal engineer to the New-River-Company; a man to whom the city of London and its environs have many and great obligations, was the son of a gentleman, and nearly related to the baronet of that name: he was born in London, in or near Red-Lion-Square, Holborn, soon after the year 1680. He had a liberal education, and was for some time at one of our universities. Mr. Mill, at a very early period of life, displayed his skill in mechanics; and though we are unable to fix either his age, or the time, yet it is certain that he was very young when the New-River-Company engaged him as their principal engineer; in which station he continued, with the highest esteem, till his death. Mr. Mill, through age, becoming infirm, and particularly by having a few years before his death a slight paralytic stroke; an assistant was taken into the Company's service, but without derogation to him; on the contrary, though he ceased to take an active part, he constantly attended on the board days, his advice was asked, and his salary was continued to his death. Though Mr. Mill was an old bachelor

bachelor, and by his dress and manner looked like one, yet nothing testy, sour, or morose, escaped him: he was of a pleasing amiable disposition; his manners were mild and gentle, and his temper cheerful. On Christmas-Day 1770, Mr. Mill dined, and sat the evening, with his landlady; and it was remarked that he was uncommonly cheerful. Among his singularities he had that of ordering his breakfast (which was usually chocolate) to be always set down at his chamber-door; and when the servant was gone, he took it in, and required no further attendance till he rung. This signal not being given at the usual time, his servant went up to the chamber-door, and found his breakfast not taken in. Alarmed at this, and recollecting that early in the morning they had heard a noise like something fallen down, the two servants, with the assistance of the landlady, forced their way into his room, where they found him on the floor senseless and speechless. A physician was immediately sent for, and all means used for his recovery, but in vain: he died before the next morning, viz. Dec. 26, 1770. His surviving sister, Mrs. Hubert (who, though in 1780, near seventy years of age, was then living, in full possession of her faculties) has erected a monument to his memory, in the parish-church of Breemoore, near Salisbury; a tribute which several of Mr. Mill's friends have thought he justly merited from the company to which he had been so long and so eminently serviceable.

MILLER (JAMES) an English dramatic poet, was the son of a clergyman in Dorsetshire, and born in 1703. He was at first designed for a trade, and was for some time with a merchant, a near relation, in London; but not being able to endure the drudgery it required, he was sent to Wadham-College in Oxford, where he received his education. While he was resident in that university, he composed part of his famous comedy, called "The Humours of Oxford;" which was acted in 1729, at the recommendation of Mrs. Oldfield. He published afterwards other dramatic pieces: in 1733, "The Mother-in-Law; or, The Doctor the Disease," a comedy, taken from Moliere's *Malade Imaginaire*, or the Hypochondriac; in 1736, "The Man of Taste," a comedy, which had a run of thirty nights; the same year, "Universal Passion," a comedy, altered from Shakespear's *All's Well that Ends Well*; in 1737, "Art and Nature," a comedy; the same year, "The Coffee-House," a farce; in 1739, "An Hospital for Fools," a farce; in 1743, "Mahomet the Impostor," a tragedy; during the run of which the author died. Miller was also the author of many occasional pieces in poetry; of which his "Harlequin Horace" is the most considerable. He published likewise a volume of "Sermons;" and was principally concerned in the translation of "Moliere's Comedies," published by Watts.



He had no benefice till a few weeks before his death, but is said to have subsisted chiefly by his pen. He was then presented to the living of Upsun in Dorsetshire, which his father possessed before him; but did not live long enough to reap the fruits of it.

MILLER (Lady —) author of "Letters from Italy, in the Years 1770 and 1771, by an English Woman," 3 vols. 8vo. 1776; but her many works of charity, humanity, and goodness, will remain more glorious and durable monuments of her virtues. She died at Bristol hot wells, June 25, 1781, about the middle period of life, in her chair, and without a groan. Her ladyship's tour of Italy, during the above time, was with her husband Sir John Miller, by whom she has left a daughter. The poetical compositions written for the urn in her gardens of Bath-Easton, were collected in a small volume, entitled "Poetical Amusements, at a Villa near Bath, &c."

MILLES (JEREMIAH, D. D.) son of Jeremiah Milles, fellow and tutor of Balliol College, Oxford, and nephew of Isaac Milles, treasurer of Waterford and Lismore cathedrals in Ireland; and of Thomas Milles, Greek professor at Oxford, and bishop of Waterford and Lismore in 1708 (who, at his death, in 1740, bequeathed to him a considerable fortune, and was at the expence of his education) was born about 1713; educated as an oppidan at Eton; admitted a gentleman commoner of Corpus-Christi-College, Oxford; took his degree of M. A. in 1735; and became B. and D. D. in 1747, when he went out grand compounder. His uncle, the bishop, collated him to a prebend in the cathedral of Waterford, and to a living near that city. He preferred, however, residing in England, and soon left Ireland. Not long after, he married a daughter of Archbishop Potter. The first preferment which he enjoyed in England was the rectory of Dittisham, in Devonshire. Soon after, his father-in-law collated him to the rectory of Saltwood, with Hythe, in Kent. These, however, he ceded, when, by the same interest, he was presented by the crown to the united rectories of St. Edmund the King, and St. Nicholas Acon, in Lombard-Street, with that of Mollham in Surrey, and the living of West-Tarring in Suffex. He was first chanter of the cathedral church of Exeter, and on the advancement of Dr. Litchton to the see of Carlisle, in 1762, he was promoted to the deanery. These preferments he held till his death, except the sinecure of Tarring, which he resigned in favour of his son. He was elected into the Royal-Society in or about 1741; and he became, in that year, a member of the Society of Antiquaries, in the presidency of which he had the honour of succeeding Dr. Lyttelton, in 1759, as he had a few years before succeeded him in the deanery of Exeter. Upon assuming his new office, Dr.

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Milles composed a speech, which is inserted in the first volume of the *Archæologia*, which collection is enriched with several of his papers; and on the Society's removal into Somerset-Place, 1781, he addressed them in another speech, which was published separately. In 1748, he printed a sermon on the anniversary meeting of the governors of the hospitals of Devon and Exeter. Besides these works, he engaged, in an unequal conflict, in the Chatterton controversy, and published the whole of the supposed Rowley's poems, with a glossary. The edition was splendid; but we must lament the part which he took, though, at the same time, we freely own that he was treated with too much asperity by his adversaries. His ample collections for an history of Devonshire, are recited in the "*British Topography*." He left behind him much curious matter on the Danish coinage, and on "*Doomsday-Book*," in the illustration of both which he was long engaged. His lady died June 11, 1761, leaving him three sons and two daughters, of which last the eldest died in 1777. The other four children survived their father, who died in Harley-Street, Feb. 13, 1784, in his seventy-first year, and was interred in the church of St. Edmund on the 19th, by the side of his lady.

MILLETIERE (THEOPHILUS BRACHET, Sieur de la), a man who gained more reputation than what was good, by meddling in religious affairs, and endeavouring to reconcile the Roman Catholics and Protestants of France. He studied the law a little at Heidelberg, and was admitted advocate, or barrister; not succeeding in this profession, he turned divine, studied Hebrew, and affected a mighty zeal against Arminianism; gaining an interest by degrees, he managed the conference between Camero and Tilenus, obtained the office of elder in the consistory of the church of Paris, and was afterwards elected a representative of the province at the Assembly of Rochelle; he had a principal share in the warm resolutions of this assembly, and wrote with an extraordinary vehemence against his adversary Tilenus. Having been suspected of holding intelligence with foreign enemies, and of being engaged in a plot against the government, he was apprehended and sent to Thoulouse. There he was put to the rack, and suffered a long imprisonment; but at last, being set at liberty by the intercession of friends, and the king's clemency, he undertook to bring all the Hugonots to the Roman-Catholic religion. To this purpose he printed several reconciling tracts; but, not taking any notice of the complaints of the consistory of Charenton, he was at last excommunicated; upon which some time after he abjured Protestantism in March 1645, and professed himself of the Roman-Catholic communion.

He continued to write controversy, and to testify his belief, that a re-union of religions might be brought about.

MILTON (JOHN), a most illustrious English poet, and famous also for his politics, was descended from an ancient family at Milton near Abingdon, in Oxfordshire. His grandfather, Mr. John Milton, was under-ranger of the forest of Shotover near Oxford, and a zealous Papist: his father, whose name was John Milton also, embraced the Protestant religion in his youth, and was on that account disinherited. Upon this he went to London, and applied himself to the business of a scrivener; and, marrying afterwards a gentlewoman of good family, he settled in a house which he purchased in Bread-Street. Here our poet, his eldest son, was born Dec. 9, 1608, and was trained with great care from his infancy by his parents. He had first a private tutor at home, one Mr. Young, with whom he held an affectionate correspondence for several years: afterwards he was put to St. Paul's school, where he applied so intensely to books, that he hurt his constitution, which was none of the strongest. He made an extraordinary progress, and gave some early specimens, both in Latin and English, of an admirable genius for poetry.

In 1725, he was admitted of Christ's-College in Cambridge, under the tuition of Mr. William Chappel, afterwards bishop of Ross in Ireland; and, in 1628, proceeded bachelor of arts, having neglected no part of academical learning, although his chief pleasure lay in cultivating his poetical talents. His father designed him for the church, nor had himself any other intentions for some time: but afterwards, growing out of humour with the public administration of ecclesiastical affairs, and from thence dissatisfied with the established form of church-government, he dropped all thoughts of that kind.

After he had taken the degree of master of arts, in 1632, he left the university, and returned to his father; who having acquired a competency of fortune, with which he was satisfied, had quitted business, and settled himself at Horton near Colnbrook, in Buckinghamshire. In a five years retirement here, he enriched his mind with the choicest stores of Grecian and Roman learning, drawn from the best authors in each language, constantly keeping his eye upon poetry, for the sake and service of which chiefly these treasures were collected: and the poems entitled, "Comus," "L'Allegro," "Il Penseroso," and "Lycidas," all written within this period, would have transmitted his fame to the latest posterity, if he had never performed any thing else.

Upon the death of his mother, of whom he has spoken very respectfully, he obtained leave to travel abroad: and having procured some recommendations, as well as proper advice for his conduct, from his neighbour Sir Henry Wotton, then provost of Eton-College, he set out in the spring of the year 1638, accompanied with one servant, who attended him through his travels. He arrived in France, and passing a few days at Paris, where he had  
procured



procured an introduction to the celebrated Hugo Grotius, by means of the English ambassador there, he took the direct road to Nice. There he embarked for Genoa, and passed from thence through Lephorn and Pisa to Florence; in which city he spent two months, and distinguished himself so much by his talent in poetry, that he was treated with singular respect and kindness by persons of the first rank both for quality and learning. From Florence he passed through Sienna to Rome, where he stayed likewise two months, and was honoured with the acquaintance of several learned men. His next remove was to Naples, whence his design was to pass into Sicily and Greece: but, hearing of the commotions then beginning in England, his literary curiosity gave way to his religious zeal, which rose to such a fanatical height, that he returned all in a heat to Rome, and was with difficulty restrained from defending Protestantism openly. He stayed here two months, and as long at Florence, making only a short excursion to Lucca; then crossing the Apennine, he passed by the way of Bologna and Ferrara to Venice; where staying only one month, he went through Verona, Milan, and along the Alps, down Lemman-Lake to Geneva. After spending some time in this city, he returned through France, and arrived in England after fifteen months absence.

His father, having left Horton, resided with a younger son at Reading in Berkshire; but our poet thought it expedient to continue in London, and hired a lodging in St. Bride's church-yard, Fleet-Street, where he employed himself in educating his sister's two sons, Edward and John Phillips: and being solicited by several friends the same favour for their children, he took a handsome garden-house in Aldersgate-Street fit for the purpose. Here he formed the plan of his academical institution, afterwards set forth in his "Treatise of Education." But though thus employed in the education of children, and at the same time projecting the plan of some great poem, for he was not yet determined as to the kind, from which he expected to reap immortal fame; yet in 1641, that wrath, which he had been treasuring up for some years against the prelates, found vent in the publication of five pieces. In 1643, he married a daughter of Richard Powell, Esq. of Foresthill in Oxfordshire, a gentleman of good estate and reputation, but a firm royalist: who had not cohabited with her husband much above a month, when, under a pretence of visiting her friends, she deserted him. Milton sent repeated messages and letters to her, but she took no notice of them, nor entertained the least thought of returning; upon which he became so incensed, that he made a resolution never to receive her any more, and wrote four pieces in defence of that resolution. In the mean time, he did not suffer this incident to affect his care and assiduity in the academy; and in 1644, at the request of his friend Mr. Samuel Hartlib, to whom it

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is addressed, he published his small piece "Upon Education;" and also another piece, entitled, "Arcopagitica, or a Speech for the Liberty of unlicensed Printing." His father being come to live with him upon the surrender of Reading, in April 1643, and his academy increasing, he hired a larger house in Barbican; but before his removal thither, visiting a relation in the neighbourhood, he was surprised with the entrance of his wife, who submitting herself, implored pardon and reconciliation on her knees. He took her again to his bosom, and received her, as soon as he was settled at his new house in Barbican, about July 1645. This same year he published his "Juvenile Poems," both Latin and English; the songs of which were set to music by Mr. Henry Lawes.

Upon the death of his father, which happened about 1647, his wife's friends took their leave of him: for it may be said, much to his honour, that he had sheltered them under his roof, from the time of his reunion with her; nor did they leave him, till Mr. Powell's affairs were accommodated by Milton's interest with the victorious party. The same year he removed to a smaller house in Holborn, and kept close to his studies; pleased to observe the public affairs daily tending to the great end of his wishes, till all was completed in the deduction of kingly government by the death of the king. But after this blow was struck, the noise that was raised against it by the Puritans, making him apprehensive of a miscarriage in the design of settling a commonwealth, he employed his pen in defence of his principles, and soon after entered upon his "History of England," a work planned likewise in the same republican spirit. He was, however, prevented in going on with this, by being taken into the service of the commonwealth, and by being made Latin secretary to the council of state, who resolved neither to write to others abroad, nor to receive any answers, except in the Latin tongue, which was common to them all; and the famous "Lazarus Bezae, or the Portraiture of his Sacred Majesty in his Solitudes and Sufferings," coming out about this time (1649) our author, by the command of his masters, wrote and published his "Eikonoclastes," the same year. In 1651, he published his celebrated piece, entitled, "Pro populo Anglicano defensio, contra Claudii Salmasii defensionem regium;" which performance spread his fame over all Europe. While he was writing this piece, he lost his eye-sight, which had been decaying for several years: nevertheless he persisted in defending the cause he had undertaken, with as much spirit and resolution as before. In 1652, he lost his wife, who died soon after the delivery of her fourth child; but he soon married a second, going on in the mean time as usual with the business of his pen.

Being now at ease from state-adversaries and public contests, he had leisure again to prosecute his own studies and private designs; particularly his "History of Britain," and his new "Thesaurus

linguæ Latinæ," according to the method of Robert Stephens. Upon the dissolution of the parliament by the army, after Richard Cromwell had been obliged to resign the protectorship, Milton wrote a "Letter," in which he lays down the model of a commonwealth; not such as he thought the best, but what might be the most readily settled at that time, to prevent the restoration of kingly government and domestic disorders, till a more favourable season and better dispositions for erecting a perfect democracy. However, perceiving the king's restoration unavoidable, he began to cast about for his own safety. He was removed from the office of Latin secretary to the parliament just before; and it is manifest, that he acquitted himself well in the execution of it. He now withdrew to a friend's house in Bartholomew-Close; and by this means, although his "Iconoclastes," and "Pro populo Anglicano defensio," were both burnt by the hangman, yet he escaped the particular prosecution at first intended against him. His friends, Andrew Marvell particularly, then member for Hull, acted vigorously in his behalf, and made a considerable party for him in the House of Commons; and a just esteem for his admirable parts and learning having procured him many favourers, even among those who detested his principles, he was included in the general amnesty. As soon as the storm was quite blown over, he quitted his hiding-place, and took a house in Holborn, near Red-Lion-Fields; for, ever since the year 1652, he had lived in Petty-France, Westminster, in a house which opened into St. James's-Park. He soon removed to Jewen-Street, near Aldersgate; from whence, marrying a third wife, he not long after removed to a house in the Artillery-Walk leading to Bunhill-Fields.

Though his circumstances were much reduced by considerable losses at the Restoration, yet his principles not suffering him to seek or to accept any public employment at court (for it is said that Charles II. would have continued him Latin secretary) he sat down to his studies, and applied himself diligently to finish his grand poem. In this pursuit he had a person to read to him; and Mr. Thomas Ellwood, afterwards an eminent writer among the Quakers, attended him for this purpose, and went every day, in the afternoon, except Sunday, to read to him some book in Latin. In 1665, he retired with his family from the plague to a small house, which was hired for him at St. Giles's Chalfont in Buckinghamshire: and there Mr. Ellwood visiting him, had "Paradise Lost," then finished, put into his hands by Milton, who desired, that he would read it over, and give him his judgment. Upon returning it, he modestly and freely did so: and after some further discourse about it, Mr. Ellwood told him, that he had said much of Paradise lost; but what had he to say of Paradise found? From this hint he began his "Paradise Regained," and finished it not long after his return to London, which was as soon as the sickness was over in



1666. "Paradise Lost," was published in 1667; in 1670, "Paradise Regained," a poem in four books, to which was added, "Samson Agonistes, a Dramatic Poem." Also at this time he published his "History of Britain," which he had been so long about. His last works were "Epistolarum familiarium liber i. & Prolusiones quædam oratoriæ in Collegio Christi habitæ:" and "A Declaration of the Poles concerning the Election of their King John III. translated by him from the Dutch." He died this year at his house at Bunhill, in the beginning of November, and was interred near his father in the chancel of St. Giles, Cripplegate: but no monument being found there afterwards, a decent one was erected in 1737, in Westminster-Abbey, by Mr. Benson. Though his death was occasioned by the gout, yet it was so easy, that the persons in the room did not perceive the time of his expiring. He left some pieces in manuscript. His three wives were all maidens when he married them; but he had no children except by the first. His three daughters survived him, and the two younger used to read to him: they read to him in eight languages with readiness and accuracy, though they understood nothing but English; for their father often used to say in their hearing, "one tongue was enough for a woman."

MIMNERMUS, an ancient Greek poet, was born at Colophon, according to Strabo; though Smyrna and Astypale put in their claim for the honour. Suidas has placed him in the 37th olympiad, which is somewhat earlier than the seven wise men: whereas it should seem, by "Laertius's Life of Solon," that he was their contemporary: for there we find the poet wishing in a distich to live only fourscore years without pain and care, corrected by Solon, who advised him to wish for no more than sixty. Strabo informs us, in the book just cited, that Mimnermus was a piper, as well as a writer of elegies, for that was the strain he followed: and Nanno, the lady that passes for his mistress, is recorded to have got her livelihood by the same profession. There are but few fragments of him remaining, yet enough to shew him an accomplished master in his way.

MIRABEAU (GABRIEL HONORE RIQUETTI DE), was born at Paris, in the year 1749. The count, his father, a man of illustrious birth and uncommon attainments, who had distinguished himself in the republic of letters, by a celebrated work, entitled, "The Friend of Mankind." After having occupied several high offices under government, retired to his family chateau, a venerable and majestic building, which he inherited from one of his ancestors, who enjoyed the confidence of Henry IV. and was in the carriage with that monarch, when he was assassinated by Ravillac. This, his eldest son, at an early age, displayed talents not unworthy

worthy of his future reputation ; but they were neither cultivated, nor ripened, by the fostering hand of a father. Driven to extremities by the severities of this parent for some youthful indiscretions, before he was twenty years of age he fled from the persecutions of his family, and took refuge in Holland. Oppressed and pursued by the vengeance of his own father, Mirabeau became the avowed enemy to tyranny, and even wrote and printed a book against despotism, both social and parental ; and, before he could be properly termed a man, he had actually, and unknown to himself, become a patriot.

On his return to his native country, he was seized and immured in a state prison ; but the walls of a dungeon could not repress the fervid vigour of his mind, nor damp the activity of his genius ; for amid the gloom and melancholy, naturally attendant on a close and rigorous confinement, he composed his eloquent declamation against *Lettres-de-Cachet*. This work, published soon after he had procured his liberty, and circulated in France, and indeed, throughout Europe, by the industry of the officers of the police, whose interest and whose duty it was to have suppressed it, excited a fermentation among the people, that shook the very foundations of absolute monarchy, and, at length, deprived the kings and ministers of France of this odious engine of oppression !

The death of his father at length relieved him from his calamities ; but, on this occasion, he did not acquire any property, but what he was strictly entitled to by law : for such was the rancour of the deceased count, that he was continually devising means, even on his death-bed, for disinheriting that son of his property, whom he had formerly deprived of his liberty, and against whom he had procured more than thirty *lettres-de-cachet*, in the course of his life ! Immediately after this event, the young count de Mirabeau determined to travel ; and he accordingly visited Germany, Switzerland, Flanders, and England.

The unruly passions of his youth, however, held out but a faint prospect of his future greatness ; for the ardour of his temperament was such, that he indulged, both in France and foreign countries, in scenes of dissipation, that seemed to obliterate the native dignity of his mind, and efface the purity of his moral character. Resolving however to reform, he solicited the ministry for an appointment ; and M. de Calonne, who had raised himself from being the intendant of Metz to the post of comptroller-general of the finances, perceived his abilities, and thought that they might be subservient to his own designs. Frederick the Great, laden alike with honours and with years, was, at that time, verging towards the grave ; and it was the interest of France to be minutely acquainted with the progress of an incurable disorder, with which he was afflicted ; to discover the genius, the capacity, and the inclinations of the prince royal, and the sentiments of those ministers and generals who sur-

rounded him. Although an ambassador from Versailles resided at the court of Berlin, yet it was thought necessary to find some person of rank and abilities, who, without being invested with any public character, might visit the capital of Prussia, in a situation less liable to suspicion. Mirabeau was solicited for this purpose; and, notwithstanding he did not receive his stipulated appointments with regularity, and that he was often left destitute of any resources but those suggested by his own abilities, yet he fulfilled the object of his mission with uncommon success, and disclosed the situation, the views, and the characters of the court of Berlin, in a work that attracted the notice of all Europe. At this period of his life, his ambition aspired no higher than to fill some inferior diplomatic office; nay, so bounded were his hopes and his wishes, that he earnestly solicited to be appointed consul, either to the city of Dantzic or Hamburg. But happily for the interests of France, M. de Calonne either did not justly appreciate his abilities, or possessed such an envious and ungrateful disposition that he did not dare to reward them. At that period, the minister of the finances did not dream that a day of retribution would come, when he himself might be forced to solicit that protection which he then refused.

Disgusted, disappointed, and vowing eternal enmity against the ministry, Mirabeau arrived in Paris, where propelled, by the impulse of patriotism, and burning with a desire to distinguish himself and rescue his country from oppression, he pronounced a speech before the states of Provence, by which, while he obtained the palm of eloquence, he inspired the assembly with an attachment to liberty, and a regard to their own and the rights of their fellow-citizens, that attracted the gratitude and the applause of all that heard him. This memorable oration secured him a seat in the national assembly, where, having thrown off the trammels of the passions, that had before fettered the exertions of his mind, he, at the age of thirty-nine, distinguished himself as the most able advocate that had ever appeared, in modern times, on the side of the people.

Within the last two years, his domestic affairs seemed to assume a more favourable appearance than formerly: he was enabled, about six months before his death, to purchase the monastery of Argenteuil, celebrated as the retreat of Heloise after the catastrophe of the unfortunate Abelard, until she was expelled from that asylum by the brutal violence of the abbot of St. Denis. When the library of M. de Buffon, the famous naturalist, was sold for the benefit of his family, he became the purchaser of that also; and he seems to have resolved, after having achieved and secured the liberties of his country, that the remainder of his life should be dedicated to the pleasures of friendship, the quiet of contemplation, and the pursuits of literature and science.

But while thus planning schemes for futurity, he was suddenly seized in his study, with a malady, which evinced, from the beginning,



ning, symptoms of the most fatal tendency. Immediately, on the report of his illness, all Paris flocked to his gates, to learn news of his health. His distemper, which was a rheumatic gout, brought on by excessive mental and bodily labour in the service of the public, increased every day; and so anxious were the multitude for the preservation of his life, that not content with the accounts published every three hours, they incessantly surrounded his house, and testified their anguish, or their joy, as the symptoms became more or less favourable. While struggling with the pangs of death, he requested the key of his bureau; and a messenger having gone to his secretary's apartment for that purpose, found him weltering in his blood, in consequence of several stabs, which he had given himself with a penknife. This circumstance, which excited the surprise of every one, until it was discovered that he was the natural son of M. de Mirabeau, and had committed this rash action from excess of grief, was carefully concealed from the expiring patient, who continued to the last, to talk of public affairs, and, when no longer able to converse, made signs to the attendants for pen and ink, and actually expressed his sentiments in writing on the very threshold of eternity. He died April 2, 1791. His works consist of eighteen pamphlets, or essays.

MIRANDULA (JOHN PICUS, Earl of), a prodigy of parts and learning, was the youngest child of John Francis Picus, earl of Mirandula and Concordia, and born Feb. 24, 1463. His father dying early, he was left to his mother, who took all imaginable care of his education; and the progress he made in letters was so extremely rapid, that it was matter of astonishment to see even a boy one of the first poets and orators of his age. At fourteen years of age, being designed for the church, he was sent to Bologna, to study canon law; and though he was soon disgusted with a study so little suited to his fine parts and fertile fancy, yet he acquired a knowledge of it sufficient to enable him to abridge the "Decretals," and to comprise, in a short compass, the essentials in such a manner, as to merit the applause of the most learned canonists. Leaving Bologna, he spent seven years in visiting the most famous universities of France and Italy, and in conversing with the most eminent men in every science and profession; and applied himself, in the mean time, to almost every thing which could exercise the wit and attention of man.

After this, replete with knowledge of every kind, he returned and went to Rome, where, in 1486, he published, to the astonishment of the universe, nine hundred propositions in logic, mathematics, physics, divinity, cabalistic learning, and magic, drawn not only from Greek and Latin, but even from Jewish and Arabian writers. He published them in all the schools of Italy, and engaged to maintain them openly: and, to encourage the learned to  
attack

attack them, he promised, in an advertisement subjoined to them, that "if any philosopher or divine would come to Rome to dispute with him, upon any or all of them, he would defray the expences of his journey from the remotest corners of Italy." Envy was instantly roused; and if she could not extinguish the glory of Picus, which already was spread far and near, was determined at least that it should not blaze higher. In short, the propositions were charged with heresy, and Picus could not obtain permission to dispute upon them. Pope Innocent VIII. appointed commissaries to examine them, and thirteen were picked out to support the charge. Picus published an "Apology," in which he explained the propositions excepted against in a good sense, and submitted himself to the judgment of the holy see: yet the pope still forbade the reading of his theses; and, when Picus retired from Rome, he caused him to be cited some time after, upon a false information that he had not obeyed his orders. While things were in this state, Alexander VI. ascended the papal throne, and granted him a brief of absolution, June 18, 1493.

In 1491, that is, at the age of twenty-eight, Picus bid adieu to profane literature, and applied himself to the study of the Holy Scriptures. He undertook to combat the Jews and Mahometans, and to confound judicial astrology, which then prevailed mightily: and in this manner he spent the few remaining years of his life. He died at Florence, Nov. 17, 1494. The same year, he sold his patrimony at Mirandula, for a small price, to his nephew John Francis Picus, and distributed part of it to the poor, and with the other part purchased some lands at Ferrara, to support himself and a few domestics. He had cultivated poetry much in his youth, and had composed five books of amorous poems in Latin, and a great number of verses in Italian; but all these he burned at the same time. He was interred in the cemetery of St. Mark, in the habit of a Jacobin, having taken a resolution, just before his death, to enter into that order. Short as his life was, he composed a great number of works, which have often been printed separately and together.

MIRANDULA (JOHN FRANCIS PICUS, Prince of,) was the son of Galeoti Picus, the eldest brother of John Picus, just recorded, and born about 1469. He cultivated learning and the sciences, after the example of his uncle; but he had dominions and a principality to superintend, which involved him in great troubles, and at last cost him his life. Upon the death of his father in 1499, he succeeded, as eldest son, to his estates; but was scarce in possession, when his brothers Lewis and Frederic combined against him; and, by the assistance of the emperor Maximilian I. and Hercules I. duke of Ferrara, succeeded. John Francis, driven from his principality in 1502, was forced to seek refuge in different countries

for nine years ; till at length Pope Julius II. invading and becoming master of Mirandula, put to flight Frances Trivulce, the widow of Lewis, and re-established John Francis in 1511. But he could not maintain his post long ; for the pope's troops being beaten by the French at Ravenna, April 11, 1512, John James Trivulce, general of the French army, forced away John Francis again, and set up Frances Trivulce, who was his natural daughter. John Francis became a refugee a second time, and so continued for two years ; when, the French being driven out of Italy, he was restored again in 1515. He lived from that time in the quiet possession of his dominions, till October 1533 ; and then Galeoti Picus, his nephew, i. e. the son of his brother Lewis, entered his castle by night with forty armed men, and assassinated him, with his eldest son Albert Picus. He died embracing the crucifix, and imploring pardon of God for his sins. He seems to have been a more voluminous writer than his uncle.

MIRÆUS (AUBERTUS), a learned German, was born at Brussels in 1573 ; and was first almoner and librarian of Albert, archduke of Austria. He was an ecclesiastic, wrote a collection of charters and diplomas, relating to the Low-Countries, &c. and laboured all his life for the good of the church and of his country. He died in 1640.

MISSION (FRANCIS MAXIMILIAN), a distinguished person, whose pleadings before the parliament of Paris in favour of the Reformers bear genuine marks of eloquence and ability, retired into England after the repeal of the edict of Nants, where he became a strenuous assertor of the Protestant religion. In 1687 and 1688, he was on his travels in Italy, in quality of governor to an English nobleman. An account of the country, and of the occurrences of the time in which he remained in it, was published at the Hague, in 3 vols. 12mo. under the title of, "A New Voyage to Italy." He published, after his arrival in England, "The Sacred Theatre at Cevennes, &c. printed at London in 1707. He also left behind him, "The Observations and Remarks of a Traveller," in 12mo. published at the Hague, by Vanderburen. He died at London, Jan. 16, 1721.

MITCHELL (JOSEPH), was the son of a stone-cutter in North-Britain, and was born about the year 1684. Mr. Cibber tells us that he received an university education while he remained in that kingdom, but does not specify to which of the seminaries of academical literature he stood indebted for that advantage. He quitted his own country, however, and repaired to the metropolis of its neighbour nation, with a view of improving his fortune. Here he got into favour with the earl of Stair and Sir Robert Walpole ; on the



the latter of whom he was for great part of his life almost entirely dependent. In short, he received so many obligations from that open-handed statesman, and, from a sense of gratitude which seems to have been strongly Mr. Mitchell's characteristic, was so zealous in his interest, that he was even distinguished by the title of "Sir Robert Walpole's poet." Notwithstanding this valuable patronage, however, his natural dissipation of temper, his fondness for pleasure, and eagerness in the gratification of every irregular appetite, threw him into perpetual distresses, and all those uneasy situations which are the natural consequences of extravagance. His genius was of the third or fourth rate, yet he lived in good correspondence with most of the eminent wits of his time; particularly with Aaron Hill, whose estimable character rendered it an honour, and almost a stamp of merit, to be noticed by him. That gentleman, on a particular occasion, in which Mr. Mitchell had laid open the distressed situation of his circumstances to him, finding himself unable, consistently with prudence, to relieve him by an immediately pecuniary assistance (as he had indeed but too greatly injured his own fortune by acts of almost unbounded generosity); yet found means of assisting him essentially by another method, which was, by presenting him with the profits and reputation also of a very beautiful dramatic piece, in one act, entitled, "The Fatal Extravagance," a piece which seemed in its very title to convey a gentle reproof to Mr. Mitchell on the occasion of his own distresses. It was acted and printed in Mr. Mitchell's name, and the emoluments arising from it amounted to a very considerable sum. Mr. Mitchell was ingenuous enough, however, to undeceive the world with regard to its true author, and on every occasion acknowledged the obligations he lay under to Mr. Hill. "The Highland Fair, a Ballad Opera, in 1731," 8vo. is really Mr. Mitchell's, and does not want merit in its way. This author died Feb. 6, 1738. His poems were printed in two volumes, 8vo. in 1729.

MODREVIUS (ANDREAS FRICIUS), secretary to Sigismund Augustus, king of Poland, was very eminent for his learning and writings. He was early inclined to Lutheranism; and, although he was very cautious, yet he fell under the suspicion of the Roman-Catholics, and discovered himself so far, that they considered him as an apostate. It appears by a preface, or dedication, of Modrevius, that Pius V. had ordered him to be punished. He wrote several works. His five books, "De emendanda republica," were much esteemed, and gained him a place among the most rational political writers.

MOINE (STEPHEN LE), a very learned French minister of the Protestant religion, was born at Caen in 1624. He became extremely skilled in the Greek, Latin, and Oriental tongues, and  
professed

professed divinity with high reputation at Leyden, in which city he died in 1689. Several dissertations of his are printed together, and entitled, "*Varia sacra*," in 2 vols. 4to. besides which, he wrote other works.

MOINE (FRANCIS LE), an excellent French painter, was born at Paris in 1688, and trained up under Galloche, professor of the academy of painting, of which he himself became afterwards professor. Le Moine painted the grand saloon, which is at the entrance into the apartments of Versailles, and which represents the apotheosis of Hercules. The king, to shew how well pleased he was with it, made him his first painter in 1736, and some time after added a pension of 3000 livres to the 600 he had before. A fit of lunacy seized this painter the year after, during which he run himself through with his sword, and died June 4, 1737, aged 49.

MOLESWORTH (ROBERT), viscount Molesworth of Swords in Ireland, an eminent statesman and polite writer, was descended from a family, anciently seated in the counties of Northampton and Bedford in England; but his father having served in the civil wars in Ireland, settled afterwards in Dublin, where he became an eminent merchant, and died in 1656, leaving his wife big with this only child, who raised himself and his family to the honours they now enjoy. He was born in Dec. at Dublin, and bred in the college there; and engaged early in a marriage with a sister of Richard, earl of Bellamont, who brought him a daughter in 1677. When the prince of Orange entered England in 1688, he distinguished himself by an early and zealous appearance for his country's liberty and religion; which rendered him so obnoxious to king James, that he was attainted, and his estate sequestered by that king's parliament, May 2, 1689. But when king William was settled on the throne, he called this sufferer, for whom he had a particular esteem, into his privy-council; and, in 1692, sent him envoy extraordinary to the court of Denmark. Here he resided above three years, till, some particulars in his conduct disobliging his Danish majesty, he was forbid the court. Pretending business in Flanders, he retired thither without any audience of leave, and came from thence home: where he was no sooner arrived, than he drew up "*An Account of Denmark*;" in which he represented the government of that country to be arbitrary and tyrannical. This piece was greatly resented by prince George of Denmark, consort to the princess, afterwards queen Anne; and Scheel, the Danish envoy, first presented a memorial to king William, complaining of it, and then furnished materials for an answer, which was executed by Dr. William King. It was however, well received by the public, and translated into several languages.

He served his country in the House of Commons in both kingdoms, being chosen for the borough of Swordes in Ireland, and for those of Bodmyn, St. Michael, and East-Retford in England; his conduct in the senate being always firm and steady to the principles he embraced. He was a member of the privy-council to queen Anne, till the latter end of her reign; when, party running high, he was removed from the board, Jan. 1713. But as he constantly asserted, and strenuously maintained the House of Hanover's right of succession to the throne, George I. on the forming of his privy-council in Ireland, made him a member thereof, Oct. 9. 1714, and the next month a commissioner of trade and plantations. His majesty also advanced him to the peerage of Ireland in 1716, by the title of baron of Philipstown, and viscount Moleworth of Swordes. His lordship was fellow of the Royal-Society; and continued to serve his country with indefatigable industry, till the two last years of his life: when perceiving himself worn out with constant application to public affairs, he passed these in a studious and learned retirement. His death happened on May 22, 1725, at his seat at Breckenstown, in the county of Dublin. He had by his wife seven sons and four daughters; one of whom, named Mary, was a very extraordinary woman.

Besides his "History of Denmark," he wrote an "Address to the House of Commons," for the encouragement of agriculture; and translated "Franco-Gallia," a Latin treatise of the civilian Hottoman, giving an account of the free state of France, and other parts of Europe, before the loss of their liberties. He is likewise reputed the author of several other excellent pieces.

MOLIERE, a famous French comedian, whose true and original name was John Baptist Pacquelin, was born at Paris about 1620. He was both son and grandson to valets-de-chambres, tapestry-makers to Lewis XIII. and was designed for the same business, with a view of succeeding his father in that place. But the grandfather being very fond of the boy, and at the same time a great lover of plays, used to take him often with him to the hôtel de Bourgogne; which presently roused up Moliere's natural genius and taste for dramatic representations, and created in him such a disgust to the trade of tapestry-making, that at last his father consented to let him go, and study under the Jesuits, at the college of Clermont. He finished his studies there in five years time, in which he contracted an intimate friendship with Chapelle, Bernier, and Cyrano. Chapelle, with whom Bernier was an associate in his studies, had the famous Gassendi for his tutor, who willingly admitted Moliere to his lectures, as he afterwards also admitted Cyrano. It was here that Moliere deeply drank of that sound philosophy, and stored himself with those great principles of knowledge, which served as a foundation to all his comic productions.

When



When Lewis XIII. went to Narbonne, in 1641, his studies were interrupted: for his father, who was grown infirm, not being able to attend the court, Moliere was obliged to go there to supply his place. However, upon his return to Paris, when his father was dead, his passion for the stage, which had induced him first to study, revived more strongly than ever; and if it be true, as some have said, that he studied the law, and was admitted an advocate, he soon yielded to the influence of his stars, which had destined him to be the restorer of comedy in France.

The taste for theatrical performances was almost universal in France, after cardinal de Richelieu had granted a peculiar protection to dramatic poets. Many little societies made it a diversion to act plays in their own houses; in one of which, known by the name of "The Illustrious Theatre," Moliere entered himself; and it was then, for some reason or other, that he changed his name of Pacquelin for that of Moliere, which he retained ever after. La Bejart, an actress of Campagne, waiting, as well as he, for a favourable time to display her talent, Moliere was particularly kind to her; and as their interests became mutual, they formed a company together, and went to Lyons in 1653, where Moliere produced his first play, called "Etourdi, or the Blunderer." This drew almost all the spectators from the other company of comedians, which were settled in that town; some of which company joined with Moliere, and followed him into Languedoc, where he offered his services to the prince of Conti, who gladly accepted them. About the latter-end of 1657, Moliere departed with his company for Grenoble, and continued there during the carnival of 1658. After this he went and settled at Rouen, where he staid all the summer; and having made some journies to Paris privately, he had the good luck to please the king's brother, who, granting him his protection, and making his company his own, introduced him in that quality to the king and queen-mother. That company began to appear before their majesties and the whole court, Oct. 1658, upon a stage erected on purpose, in the hall of the guards of the Old-Louvre; and were so well approved, that his majesty gave orders for their settlement at Paris. The hall of the Petit-Bourbon was granted them, to act by turns with the Italian players. In 1663, Moliere obtained a pension of a thousand livres; and, in 1665, his company was altogether in his majesty's service. He continued all the remaining part of his life to give new plays, which were very much and very justly applauded. His last comedy was "The Hypochondriac;" which was acted for the fourth time Feb. 17, 1673. Upon this very day Moliere died; and there was something in the manner of his death very extraordinary. The chief person represented therein, is a sick man, who, upon a certain occasion, pretends to be dead. Moliere represented that person, and consequently was obliged, in one of his scenes, to act the part of a dead

man. It has been said, by many, that he expired in that part of the play : at any rate he died soon after, in his 53d year : the king was so extremely affected with the loss of him, that, as a new mark of his favour, he prevailed with the archbishop of Paris not to deny his being interred in consecrated ground. His wife was the daughter of Mrs. La Bejart above mentioned, and was born when her mother was with him at Languedoc. Moliere married her some time after he had settled his company at Paris ; notwithstanding which, some have suspected that he was her father. Be that as it will, he was extremely jealous of her ; and it is agreed on all hands, that he had reason to be so.

MOLINÆUS (CAROLUS), or CHARLES DU MOULIN, a famous lawyer, noble by birth, was born at Paris in 1500. He was a very learned man, and composed several works ; which were collected into three volumes in folio. He died at Paris in 1566, a Roman-Catholic, as it is said, though a Protestant before.

MOLINÆUS (PETER), or PETER DU MOULIN, a celebrated French Protestant minister, and of the same family with Charles du Moulin, was born at Vexin in 1568. He first imbibed the rudiments of literature at Sedan ; and, when he arrived at twenty years of age, was sent to finish his education in England, where he became a member of Christ-College in Cambridge. After four years stay in England, he went to Holland among the retinue of the duke of Wittemburg, and had the ill luck to be shipwrecked in his passage, when he lost all his books and baggage. This gave occasion to his writing an elegant poem entitled, "Votiva Tabula," which did him great credit, and procured him many friends. The French ambassador countenanced him greatly (for Henry IV. at that time sent Protestant ambassadors into Protestant countries) and recommended him to the queen-mother ; by whose interest he obtained the professorship of philosophy at Leyden, then vacant. This he held for five or six years, and had several disciples, who afterwards became famous. He read lectures upon Aristotle, and disciplined his scholars in the art of disputing ; of which he made himself so great a master, that he was always the scourge and terror of the Papists. He taught Greek also in the divinity schools, in which he was extremely well skilled, as appears from his book entitled, "Novitas Papismi," where he exposes cardinal Perron's ignorance of that language.

In 1599, he went to Paris, to be minister at Charenton, and chaplain to Catharine of Bourbon, the king's sister, who was then married to Henry of Lorraine, duke of Bar. This lady continued a determined Protestant in spite of all attempts to convert her. The pope applied to Henry IV. about the conversion of his sister, and Henry set his divines upon her ; but du Moulin preserved her  
found

found and orthodox in the faith against all their artifices. After the death of Henry, which happened in 1610, du Moulin published a book, in which he charged the murder of that monarch upon Cotton, and the whole order of Jesuits. It had been said, that Ravillac was excited to that desperate act by some notions, which he had picked up in the writings of the Jesuits, of Mariana in particular, touching the persons and authority of kings: upon which account father Cotton published an "Apologetical Piece," to shew that the doctrine of the Jesuits was exactly conformable to the decrees of the council of Trent. This was answered by du Moulin in a book entitled, "Anticotton, or A Refutation of Father Cotton." In 1615, James I. who had long correspondence with du Moulin by letters, sent to invite him into England; which invitation his church at Paris would not suffer him to accept of, till he had given a solemn promise in the face of his congregation, that he would return to them at the end of three months. The king received him with great affection; took him to Cambridge at the time of the commencement, where he was honoured with a doctor's degree; and at his departure from England, presented him with a prebend in the church of Canterbury. In 1620, when he was preparing to go to the national synod of the Gallican church, baron Herbert of Cherbury, then ambassador from Britain at the court of France, asked him to write to king James, and to urge him, if possible, to undertake the defence of his son-in-law the king of Bohemia, who then stood in need of it. Du Moulin declined the office; but the ambassador, knowing his interest with James, would not admit of any excuse. This brought him into trouble; for it was soon after decreed by an order of parliament, that he should be seized and imprisoned, for having solicited a foreign prince to take up arms for the Protestant churches. Apprised of this, he secretly betook himself to the ambassador Herbert, who suspected that his letters to the king were intercepted; and advised him to fly, as the only means of providing for his safety. He went to Sedan, where he accepted the divinity-professorship and the ministry of the church; both which he held to the time of his death, which happened March 10, 1658, in his 90th year. He was the author of many learned works.

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MOLINOS (MICHAEL). See QUIETISTS.

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MOLLOY (CHARLES, Esq.) descended from a very good family in the kingdom of Ireland, and was himself born in the city of Dublin, and received part of his education at Trinity-College there, of which he afterwards became a fellow. At his first coming to England he entered himself of the Middle-Temple, and was supposed to have had a very considerable hand in the writing of a periodical paper, called, "Fog's Journal," as also since that  
time



time to have been almost the sole author of another well-known paper, entitled, "Common Sense." Our author had large offers made him to write in defence of Sir Robert Walpole, but these he rejected: notwithstanding which, at the great change in the ministry in 1742, he was entirely neglected, as well as his fellow-labourer Anherst, who conducted "The Craftsman." Mr. Molloy, however, having married a lady of fortune, was in circumstances which enabled him to treat the ingratitude of his patriotic friends with the contempt it deserved. He died July 16, 1767. He wrote three dramatic pieces, 1. "Perplexed Couple, 1715." 2. "The Coquet, 1718." 3. "Half Pay Officers, 1720." None of which met with any very extraordinary success. The "Coquet," was lately revived by Mr. Colman, jun under the title of "Wives in Plenty;" but by no means approved of.

MOLSA (FRANCIS MARIA), an eminent poet of the 16th century, was born at Modena. He gained prodigious reputation by his Latin and Italian poetry; and if he had behaved with the least prudence, might easily have raised himself to considerable preferments and fortunes in the world; but he managed so ill, that it was not possible to serve him. He died in 1544, of the venereal disease. His age cannot be ascertained; but it appears that he was not old.

MOLSA (TARQUINIA), daughter of Camillo Molsa, knight of the order of St. James of Spain, and grand-daughter of Francis Maria Molsa, was one of the most accomplished ladies that ever appeared in the world; wit, learning, beauty, and virtue, all uniting in her in a most extraordinary degree. Her father observing, while she was yet very young, the goodness and excellence of her genius, procured her the best masters in every branch of literature and science. She was taught Latin, Greek, Hebrew, mathematics, poetry, logic, philosophy, music, &c. &c. She not only wrote a great number of easy and elegant verses, in the Tuscan tongue; but likewise several letters, and other pieces, which are in high esteem with the polite and learned in Italy. Besides her original works, she translated several things from Greek and Latin in a manner which shews her to have understood those languages as well as her own.

This lady was in high repute at the court of Alphonfus II. duke of Ferrara, a prince of great judgment, and a passionate lover of every thing that was elegant; and we are told, that he stood ravished with admiration, upon finding so many more accomplishments than he had been taught to expect in her. But the most authentic testimony and declaration of her high merit and character, was that which she received from the city of Rome; which, by a decree of the senate, in which all her excellencies and qualifications are set forth, honoured her with the title of Singular, and bestowed the

rights

rights of a Roman citizen upon her, and the whole family of Molfa. The decree was passed at the capitol, Dec. 8, 1600, when Curtio Martolo, and Angelo Fosco, were chancellors of the senate and people of Rome.

Molfa was married; but, losing her husband without having any children, would never consent to be married again, although she was very young.

MOLYNEUX (WILLIAM, Esq.) an excellent mathematician and astronomer, was born, April 17, 1656, at Dublin, where his father, a gentleman of good family and fortune, lived. Being of a tender constitution, he was educated under a private tutor at home, till he was near fifteen, and then placed in the university of Dublin, under the care of Dr. Paulser, afterwards archbishop of Cashell. He distinguished himself here by the probity of his manners, as well as by the strength of his parts; and having made a remarkable progress in academical learning, and particularly in the new philosophy, as it was then called, he proceeded at the regular time to his bachelor of arts degree. After four years spent in this university, he left it; and being sent to London, was admitted into the Middle-Temple, in June 1675. He staid there three years, and applied himself to the study of the laws of his country, as much as was necessary for one who was not designed for the profession of the law; but the bent of his genius, as well as inclination, lying strongly to philosophy and mathematics, he spent the greatest part of his time in these inquiries, which, from the extraordinary advances newly made therein by the Royal-Society, were then chiefly in vogue.

Thus accomplished, he returned to Ireland in June 1678, and shortly after married Lucy, daughter of Sir William Denewile, the king's attorney-general. Being master of an easy fortune, he continued to indulge himself in prosecuting such branches of natural and experimental philosophy as were most agreeable to his fancy; wherein astronomy having the greatest share, he began, about 1681, a literary correspondence with Flamstead, the king's astronomer, which he kept up for several years. In 1682, he formed a design of erecting a philosophical society at Dublin, in imitation of the Royal-Society at London; and, by the countenance and encouragement of Sir William Petty, who accepted the office of president, they began a weekly meeting that year, when our author was appointed their first secretary. The reputation of his parts and learning, which by means of this society became more known, recommended him, in 1684, to the notice and favour of the duke of Ormond, then lord lieutenant of Ireland; by whose influence chiefly he was appointed that year, jointly with Sir William Robinson, surveyor-general of his majesty's buildings and works, and chief engineer. In 1685, he was chosen fellow of the Royal-Society at London;

London; and that year, for the sake of improving himself in the art of engineering, he procured an appointment from the Irish government, to view the most considerable fortresses in Flanders. Accordingly, he travelled through that country and Holland, and some part of Germany and France; carrying with him letters of recommendation, whereby he was introduced to the most eminent astronomers in the several places through which he passed.

Soon after his return from abroad, he printed at Dublin, in 1686, his "*Sciothericum Telescopium*," containing a description of the structure and use of a telescopic dial invented by him: another edition of which was published at London in 1700, 4to.

In 1688, the philosophic society at Dublin was broke up and dispersed by the confusion of the times. Mr. Molyneux had distinguished himself as a member of it from the beginning, by presenting to it several discourses upon curious subjects; some of which were transmitted to the Royal-Society at London, and afterwards printed in the "*Philosophical Transactions*." In 1689, among great numbers of other Protestants, he withdrew from the disturbances in Ireland; and, after a short stay in London, fixed himself with his family at Chester. In this retirement, he employed himself in putting together the materials he had some time before prepared for his "*Dioptrics*," in which he was much assisted by Flamsteed; and in August 1690, went to London to put it to the press, where the sheets were revised by Halley, who, at our author's request, gave leave for printing, in the appendix, his celebrated theorem for finding the foci of optic glasses. Accordingly, the book came out in 1692, in 4to. under the title of "*Dioptrica nova*, &c."

Before he left Chester, he lost his lady, who died soon after she had brought him a son. Illness had deprived her of her eye-sight twelve years before, being soon after she was married. As soon as the public tranquillity was settled in his native country, he returned home; and, upon the convening of a new parliament in 1692, was chosen one of the representatives for the city of Dublin. In the next parliament, in 1695, he was chosen to represent the university there, and continued to do so to the end of his life; that learned body having, before the end of the first session of the former, conferred on him the degree of doctor of laws. He was likewise nominated by the lord-lieutenant one of the commissioners for the forfeited estates, to which employment was annexed a salary of 500l. a year; but looking upon it as an invidious office, and not being a lover of money, he declined it. In 1698, he published "*The Case of Ireland stated, in Relation to its being bound by Acts of Parliament made in England*:" in which he is supposed to have delivered all, or most, that can be said upon this subject, with great clearness and strength of reasoning. He died Oct. 11, 1698. Besides the "*Sciothericum Telescopium*," and the "*Dioptrica nova*,"



nova," he published several pieces in the "Philosophical Transactions."

**MOLYNEUX (SAMUEL)**, son of the preceding, was born at Chester, in July 1689, and educated with great care by his father, according to the plan laid down by Locke upon that subject. When his father died, he fell under the management of his uncle Dr. Thomas Molyneux, an excellent scholar and physician at Dublin, and also an intimate friend of Mr. Locke; who executed his trust so well, that Mr. Molyneux became afterwards a most polite and accomplished gentleman, and was made secretary to his late majesty, when he was prince of Wales. Astronomy being his favourite study, as it had been his father's, he projected many schemes for the advancement of it, and was particularly employed, in the years 1723, 1724, and 1725, in perfecting the method of making telescopes; but being appointed a commissioner of the admiralty, he became so engaged in public affairs, that he had not leisure to pursue these inquiries any further; and gave his papers to Dr. Robert Smith, professor of astronomy at Cambridge, whom he invited to make use of his house and apparatus of instruments, in order to finish what he had left imperfect. Mr. Molyneux dying soon after, Dr. Smith lost the opportunity; yet, supplying what was wanting from Mr. Huygens and others, he published the whole in his "Complete Treatise of Optics."

**MONARDES (NICHOLAS)**, a physician of Seville in Spain, flourished in the 16th century, and deservedly acquired a great reputation by his practice, as well as by the books he published. The Spanish works of Monardes have been translated into Latin and Italian; and those upon the American drugs, which gained him the highest esteem, into English. He died probably about 1578; but at what age we know not.

**MONGAULT (NICHOLAS HUBERT)**, an ingenious and learned Frenchman, and one of the best writers of his time, was born at Paris in 1674. At sixteen, he entered into the congregation of the Fathers of the Oratory, and was afterwards sent to Mans to learn philosophy. That of Aristotle then prevailed in the schools, and was the only one which was permitted to be taught: nevertheless Mongault, with some of that original spirit which usually distinguishes men of uncommon talents from the vulgar, ventured, in a public thesis, which he read at the end of the course of lectures, to oppose the opinions of Aristotle, and to maintain those of Des Cartes. Having studied theology with the same success, he quitted the Oratory in 1699; and soon after went to Thoulouse, and lived with Colbert, archbishop of that place, who had procured him a priory in 1698. In 1710, the duke of

Orleans, regent of the kingdom, committed to him the education of his son, the duke of Chartres; which important office he discharged so well, that he acquired an universal esteem. In 1714, he had the abbey of Chartreuse given him, and that of Villeneuve in 1719. The duke de Chartres, becoming colonel-general of the French infantry, chose the abbé Mongault to fill the place of secretary-general; made him also secretary of the province of Dauphiny; and, after the death of the regent, his father raised him to other considerable employments. All this while he was as assiduous as his engagements would permit, in cultivating polite literature; and, in 1714, published at Paris, in 6 vols. 12mo. an edition of "Tully's Letters to Atticus," with an excellent French translation, and judicious comment upon them. He published also a very good translation of "Herodian," from the Greek. He died at Paris, Aug. 15, 1746, aged almost 72. He was a member of the French academy, and of the academy of inscriptions and Belles Lettres.

MONK (GEORGE), duke of Albemarle, memorable for having restored Charles II. to his crown and kingdoms, was descended from a very ancient family, and born at Potheridge in Devonshire, Dec 6, 1608. He was a younger son; and, no provision being expected from his father Sir Thomas Monk, whose fortune was reduced, he dedicated himself to arms from his youth. He entered a volunteer under Sir Richard Grenville, then lying at Plymouth, and just setting out under lord Wimbledon on the expedition against Spain. This was in 1625, when he was not quite seventeen. The year after he obtained a pair of colours, in the expedition to the Isle of Rhee; whence returning in 1628, he served the following year as ensign in the Low Countries, where he was promoted to the rank of a captain. In this station he was concerned in several sieges and battles; and having, in ten years service, made himself an absolute master of the art military, he returned to his native country, just on the breaking out of the war between Charles I. and his Scottish subjects. His reputation, supported by proper recommendations, procured him the rank of lieutenant-colonel, in which post he served in both the king's northern expeditions; and afterwards he served as colonel, when the Irish rebellion broke out. In quelling this, he did such considerable service, that the lords-justices appointed him governor of Dublin: but, the parliament intervening, that authority was vested in another. Soon after, on his signing a truce with the rebels, by the king's order, Sept. 1643, he returned with his regiment to England; but, on his arrival at Bristol, was met by orders both from Ireland and Oxford, directing the governor of that place to secure him. The governor, however, believing the suspicions conceived against him groundless, suffered him to proceed to Oxford on his bare parole; and there he so fully

fully justified himself to lord Digby, then secretary of state, that he was by that nobleman introduced to the king; but his regiment was given to colonel Warren, who had been his major. As some amends for this, the king made him major-general in the Irish brigade, then employed in the siege of Nantwich in Cheshire; to which place he arrived just soon enough to share in the unfortunate surprisal of that whole brigade by Sir Thomas Fairfax. He was sent to Hull, and thence conveyed in a short time to the Tower of London, where he remained in close confinement, till Nov. 13, 1646; and then, as the only means to be set at liberty, he took the covenant, engaged with the parliament, and agreed to accept a command under them in the Irish service. He set out for Ireland, Jan. 28, 1646-7, but returned in April on account of some impediments. Soon after he had the command in chief of all the parliament's forces in the north of Ireland conferred upon him: upon which he went again, and the following two years performed several exploits, worthy of an able and experienced foldier. Then he was called to an account for having treated with the Irish rebels; and summoned to appear before the parliament, who, after hearing him at the bar of the house, passed this vote, Aug. 10, 1649: "That they did disapprove of what major-general Monk had done, in concluding a peace with the grand and bloody Irish rebel Owen Roe O'Neal, and did abhor the having any thing to do with him therein; yet are easily persuaded, that the making the same by the said major-general was, in his judgment, most for the advantage of the English interest in that nation; and, that he shall not be further questioned for the same in time to come." This vote highly offended the major-general, though not so much as some passages in the house, reflecting on his honour and fidelity. Monk's friends endeavoured to clear his reputation; his reasons for agreeing with O'Neal were also printed; yet nothing could wipe off the stain of treating with bloody Irish rebels, till it was forgot in his future fortune.

About this time, his elder brother died without issue male; and the family estate by entail devolving upon him, he repaired it from the ruinous condition in which his father and brother had left it. He had scarce settled his private affairs, when he was called to serve against the Scots, who had proclaimed Charles II. under Oliver Cromwell; by whom he was made lieutenant-general of the artillery, and had a regiment given him. He was so extremely serviceable, and did such great things, that Cromwell left him commander in chief in Scotland, when he returned to England to pursue Charles II. In 1652, he was seized with a violent fit of illness, which obliged him to go to Bath for the recovery of his health: after which, he set out again for Scotland, was one of the commissioners for uniting that kingdom with the new-erected common-wealth; and, having successfully concluded it, returned



to London. The Dutch war having now been carried on for some months, lieutenant-general Monk was joined with the admirals Blake and Dean in the command at sea; in which service, June 2, 1653, he contributed greatly by his courage and conduct to the defeat then given to the Dutch fleet. Monk and Dean were both on board the same ship; and, Dean being killed the first broadside, Monk threw his cloak over the body, and gave orders for continuing the fight, without suffering the enemy to know that we had lost one of our admirals. Cromwell, in the mean time, was paving his way to the supreme command, which, Dec. 16, 1653, he obtained, under the title of Protector; and in this capacity soon concluded a peace with the Dutch. Monk remonstrated warmly against the terms of this peace; and his remonstrances were well received by Oliver's own parliament. Monk also, on his return home, was treated so kindly by them, that Oliver is said to have grown jealous of him, as if he had been inclined to another interest. But, receiving satisfaction from the general on that head, he not only took him into favour; but, on the breaking out of fresh troubles in Scotland, sent him down there commander in chief. He set out in April 1654, and managed so well as to finish the war by August; when he returned from the Highlands, and fixed his abode at Dalkeith, a seat belonging to the countess of Buccleugh, within five miles of Edinburgh: and here he resided during the remaining time that he stayed in Scotland, which was five years, amusing himself with rural pleasures, and beloved by the people, though his government was more arbitrary than any they had experienced.

Upon the death of Oliver, Monk joined in an address to the new protector Richard, whose power nevertheless he foresaw would be but short-lived; it having been his opinion, that Oliver, had he lived much longer, would scarce have been able to preserve himself in his station. It is not our business to relate all the steps which led to the restoration of Charles II. but only to give a general idea of the man who was the instrument of it: we shall only say therefore, that upon the deposition of Richard Cromwell, and the anarchy that ensued, general Monk furnished a hand to the heart of the nation, and restored the king; and in this did the greatest service that ever was performed by a subject to his sovereign.

He was immediately loaded with pensions and honours; was made knight of the garter, one of the privy-council, master of the horse, a gentleman of the bed-chamber, first lord commissioner of the treasury; and soon after created a peer, being made baron Monk of Potheridge, Beauchamp, and Tees, earl of Torrington, and duke of Albermarle, with a grant of 7000*l.* per annum estate of inheritance, besides other pensions.

The many hardships and fatigues he had undergone in a military life began to shake his constitution somewhat early; so that about  
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his 60th year he was attacked with a dropfy : which being too much neglected, perhaps on account of his having been hitherto remarkably healthy, gained ground upon him pretty fast, and put a period to his life, Jan. 3, 1669-70, when he was entering his 62d year. He was interred in Henry the VIIth's chapel in Westminster, after his corpse had lain in state many weeks at Somerset-House.

This extraordinary man was an author : a light in which he is by no means generally known, and yet in which he did not want merit. After his death was published, by authority, a treatise in his own profession, which he composed while a prisoner in the Tower, called, "Observations upon military and political Affairs, &c. Lond. 1671," a small folio. There are also some speeches of his, and "Letters relating to the Restoration, Lond. 1714-15."

MONK (the honourable Mrs.) was the daughter of the lord Moleworth, a nobleman of Ireland, and wife of George Monk, Esq. By the force of natural genius, she acquired a perfect knowledge of the Latin, Italian, and Spanish tongues ; and by constant reading of the finest authors in those languages, became a great mistress in the art of poetry. She wrote many poems for her own diversion, yet with such accuracy, that they were deemed worthy of publication ; and soon after her death, which happened about 1715, they were printed with the following title, "Miranda : Poems and Translations upon several Occasions, 1716," 8vo.

MONNOYE (BERNARD DE LA), was born in Dijon, the capital of Burgundy, June 15, 1641. He was a man of fine parts and great learning. He was admirably formed for poetry ; and, in 1671, had a fair opportunity of displaying his talents in that way. It was on occasion of the prize of poetry, founded by the members of the French academy ; the subject of which at this time was, on "The suppressing of duelling by Lewis XIV." This prize, which was just before founded, making the candidates more eager on that account, and inspiring the greatest emulation, all the French, who had any genius for poetry, strove for the palm on this occasion ; but la Monnoye gained it from them all, and was therefore the first who won the prize founded by the French academy ; by which he gained a reputation, that increased ever after. In 1673, he was a candidate for the new prize, but his poem came too late. He won the prize in 1675. It was said, that he discontinued to write for these prizes at the solicitation of the academy ; a circumstance which, if true, would reflect higher honour on him than a thousand prizes. He wrote many other pieces, all in a most exquisite taste ; and was no less skilful in Latin poetry than in the French. But poetry was not la Monnoye's only province : to a perfect skill of which, he joined a very accurate

accurate and extensive knowledge of the languages. He had great skill in criticism; and no man applied himself with greater assiduity to the study of history, ancient and modern. It was but just, that the French academy should admit into their list as one of their members, a person on whom they had so often bestowed their laurels. He might, doubtless, have obtained that honour sooner, had he sued for it: but, as he did not care to do this, he was not elected till 1713, to fill the seat vacant by the death of abbé Reignier des Marias. He married Claude Henriot, whom he survived, after living many years with her in the strictest amity. He died at Paris, Oct. 15, 1728. He always lived in a very decent manner; but having laid out great sums in purchasing books, and the bank-bills failing, he was forced at length, in order to support his family, to propose the selling of his library. This the duke de Villeroy hearing, was pleased to settle an annual pension of 600 livres upon him: for which he expressed his gratitude, in a poem addressed to that nobleman. It is said, however, that the duke did it only upon condition, that himself should inherit the library after the death of la Monnoye; who accordingly enjoyed the use of it, in the same manner as he had always done, so long as he lived.

MONRO (ALEXANDER), was descended from the family of Monro of Milton. His father John, youngest son of Sir Alexander Monro of Bearcrofts, served for some years as a surgeon in the army of king William in Flanders; but, for several successive years, obtaining leave of absence in the winter, he resided, during that season, with his wife in London, where the subject of these memoirs was born on the 8th of September 1697. About three years after, he quitted the army, and went to settle as a surgeon at Edinburgh. He shewed an early inclination to the study of physic; and the father, after giving him the best education that Edinburgh then afforded, sent him successively, for further improvement, to London, Paris, and Leyden. On his return to Edinburgh in 1719, Messrs. Drummond and Macgill, who were then conjunct nominal professors and demonstrators of anatomy to the surgeons company, having resigned in his favour, his father prevailed on him to read some public lectures in anatomy, and to illustrate them by shewing the curious anatomical preparations which he had made and sent home when abroad.

Also, by the persuasion of his father, he read some lectures on chirurgical subjects; which, however, he never would publish, having written them in a hurry, and before he had much experience; but he inserted, from time to time, the improvements which he thought might be made in surgery, in some volumes of Medical Essays and Observations, published chiefly under his inspection.

Although Dr. Monro was elected professor of anatomy in 1721,



at Edinburgh, he was not admitted into the university till 1725; from which time he regularly gave a course of lectures, every winter, on anatomy and surgery, for near forty years: and so great was his reputation, that students flocked to him from all parts of his Majesty's dominions.

In 1759, our professor relinquished entirely the anatomical theatre to his son Dr. Alexander, who had returned from abroad, and had assisted him in the course of lectures the preceding year. But he still endeavoured to be useful to mankind, by reading clinical lectures at the hospital.

Few men were members of more societies than Dr. Monro; still fewer so assiduous in their attendance of those which in any respect contributed to promote public utility. He was a manager of many public charities; and not only a member of different medical societies, but likewise of several others instituted to promote literature, arts, sciences, and manufactures in Scotland, and was one of their most useful members. He was in high estimation both at home and abroad, and was elected fellow of the Royal Society of London, and honorary member of the Royal Academy of Surgery at Paris.

In the year 1725, he married Isabella, second daughter of Sir Donald Macdonald, baronet, by whom he had eight children, four of whom died young. Dr. Monro died July 10, 1767. His "Osteology," is the first of his works. It has been translated into several languages. There were six volumes of "Medical Essays and Observations," published by a society in Edinburgh, which are universally esteemed. To that society he was appointed secretary; but, after the publication of the first volume, to which he had largely contributed, the members growing remiss in their attendance, he became the sole collector and publisher of the work. His account of the success of inoculation in Scotland may be considered as his last publication: it demonstrates his extensive correspondence and indefatigable industry, and has had great influence in promoting that salutary practice. A collection of all his works properly arranged, and illustrated by copper-plates, was published at Edinburgh, in a splendid quarto, by Dr. Alexander Monro, his son, and successor in the anatomical chair: to this is prefixed the life of the author, by his son Dr. Donald Monro.

MONSEY (MESSENGER), was born in the year 1693, at a village in Norfolk, of which his father (who forfeited his preferment at the revolution on account of the oaths then imposed) was rector. He received a good education, superintended by his father, and at a proper time was sent to Cambridge, and was entered of Pembroke-College, where he took the degree of bachelor of arts in 1714. As no other degree was conferred on him at the university, it is probable he left it early. It is said, that he afterwards studied

studied physic some time under Sir Benjamin Wrench, at Norwich, from whence he removed to Bury, and practised there as a physician.

By one of those lucky incidents which chance alone could bring about, he had the good fortune to be introduced to the notice of the late earl of Godolphin, who took him under his protection, patronised him, and provided for him.

Our doctor, after he had resided some years with lord Godolphin, appears to have been providentially attentive to a future and permanent provision for himself. The earl was fond of bowling, and sometimes in fine weather ordered his carriage to drive him and the doctor to Chelsea. In some of these rambles the state of Chelsea-College became the subject of their conversation. On these occasions the doctor suggested his wish to succeed the physician of that charity when the post should become vacant. The earl observed he had but little interest at court. He promised, however, to exert himself with his friend Henry Pelham, and when the opportunity offered he found himself successful. Dr. Monsey had the appointment.

On the death of the earl, Chelsea-College became the constant residence of Dr. Monsey, and from this period the even tenor of his life was interrupted with little variety. Some disputes with Ranby the surgeon, at one time occupied his attention, and some abuses in the college at other times attracted his notice. His professional attendance was often called for, and he engaged in completing the classical education of the marquis of Carmarthen.

Some papers of his are in the world, and several of his poetical pieces were dispersed among his friends. Garrick and he were awhile on good terms; but mutual sarcasms put an end to their friendship. As the doctor advanced in years his eye-sight failed him. He died Dec. 25, 1788. He had been married early in life. He left a daughter (wife of a Mr. Alexander) who had several children.

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MONSON (Sir WILLIAM), a brave English admiral, was the third son of Sir John Monson, of South Carlton in Lincolnshire, and born in 1569. For about two years he was student in Baliol-College, Oxford: but, being of an active and martial disposition, he soon grew weary of a contemplative life, and applied himself to the sea-service, wherein he arrived at great perfection. In the beginning of queen Elizabeth's war with Spain, he became a soldier, and seems to have been led to this profession by the wildness of youth: for he entered himself a private man at sixteen, without the knowledge of his parents. The first voyage he engaged in was in 1585: in 1587, he went out commander of a vessel: in 1588, he served in one of the queen's ships, but had not the command of it. In 1589, he was vice-admiral to the earl of Cumberland, in his expedition to the Azores islands, and at the taking of Fayal; but

but, in their return suffered such hardships, and contracted such a violent illness from them, as kept him at home the whole year 1590. Next year, he served a second time under the earl of Cumberland; and the commission was, as all the former were, to act against the Spaniards. They took several of their ships; and captain Monson, being sent to convoy one of them to England, was surrounded and taken by six Spanish galleys, after a long and bloody fight. What was worse, they detained him as an hostage for the performance of certain covenants, and carried him to Portugal, where he was kept prisoner two years at Cascais and Lisbon. Not discouraged with this ill luck, he entered a third time into the earl's service, in 1593; and he behaved himself in this, as in all other expeditions, like an undaunted soldier and able seaman. In 1594, he was created master of arts at Oxford; in 1595, he was married; in 1596, he served in the expedition to Cadiz, under Walter Devereux, earl of Essex, to whom he did great service by his wise and moderate counsel, and was deservedly knighted. He was employed in several other expeditions, and was highly honoured and esteemed during Elizabeth's reign. Military men were not king James's favourites: therefore, after the death of the queen, who was both gracious and bountiful to Sir William, he never received either recompence or preferment, more than his ordinary entertainment or pay, according to the services he was employed in. However, in 1604, he was appointed admiral of the Narrow-Seas, in which station he continued till 1616.

Notwithstanding his long and faithful services, he had the misfortune to fall into disgrace; and, through the resentment of some powerful courtiers, was imprisoned in the Tower in 1616: but, after having been examined by the chief-justice Coke and secretary Winwood, he was discharged. He wrote a vindication of his conduct, entitled, "Concerning the Insolences of the Dutch, and a Justification of Sir William Monson;" and directed it to the lord-chancellor Ellesmere, and Sir Francis Bacon, attorney-general and counsellor. He had also the misfortune to bring upon himself a general and popular odium, in retaking the lady Arbella Stuart, after her escape out of England in June 1611, though it was acting agreeably to his orders and duty. Monson spent the latter part of his days in peace and privacy, at his seat at Kinnerley in Surrey, where he digested and finished his "Naval Tracts." He died there, Feb. 1642-3, in his 73d year, and left a numerous posterity.

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MONTAGUE (*Dr. RICHARD*), a learned English bishop, was son of Laurence Montague, minister of Dorney in Buckinghamshire, and born about 1577. He was educated at Eton-School; and, in 1594, removed to King's-College in Cambridge, of which he became in due time fellow. He was from the first distinguished



for his uncommon parts and learning; and he gave a public specimen of them in 1610, by publishing "Gregory Nazianzen's two Invektives against Julian." He was afterwards appointed chaplain to James I. and, in 1616, installed dean of Hereford; which, it seems, he exchanged the year after for the archdeaconry of Hereford. He was also canon of Windsor; and, for eight years together, read the theological lecture in the chapel there. He had been already possessed of two or three livings successively, besides a prebend in the church of Wells, for he was strangely moved from place to place; and he was at last rector of Petworth in Sussex. In 1624, he was brought into great trouble. Some Popish priests and Jesuits were executing their mission at Stanford-Rivers in Essex, of which he was then rector; upon which, to secure his flock against their attempts, he left some propositions at the place of their meeting, to which he subjoined, that, if any of those missionaries could give a satisfactory answer to the queries he had put, he would immediately become their proselyte. Instead of returning any answer, a small pamphlet was left at last for him, entitled, "A New Gag for the Old Gospel." To this he replied, in "An Answer to the late Gigger of the Protestants, in 1624," which gave great offence to the Calvinists, and drew upon him enemies from a quarter he did not expect: and their indignation against him ran so high, that Ward and Yates, two lecturers at Ipswich, collected out of his book some points, which they conceived to favour of Popery and Arminianism, in order to have them presented to the next parliament. Montague, having procured a copy of the information against him, applied to the king for protection, who gave him leave to appeal to himself, and to make his defence in print. Upon this, he wrote his book entitled, "Appello Cæsarem, &c." which, having the approbation of Dr. White, dean of Carlisle, whom king James ordered to read it over, and give his sense of it, was published in 1625, 4to. but addressed to Charles I. James dying before the book was printed off. But Montague's troubles were not yet over: for, in the first place, his appeal, although to a king, was confidently attacked by several writers; and in the next place, which was much worse, he was by the first parliament of Charles I. in June 1625, ordered to appear before the House of Commons. Being brought to the bar, in July, the speaker told him, "It was the pleasure of the house, that the censure of his book should be postponed for some time, but that in the interim he should be committed to the custody of the serjeant at arm;" and he was afterwards obliged to give 2000*l.* security for his appearance. Articles were exhibited against him; but it does not appear that this impeachment was laid before the House of Lords: so that we may conclude, the Commons proceeded against him no further.

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This prosecution from the parliament seems to have recommended him more strongly to the court: for, in 1628, he was advanced to the bishopric of Chichester, and in 1638, translated thence to Norwich; at which last place he died, in 1641. He was the author of several learned works, relating to the doctrines and discipline of the church.

MONTAGUE (CHARLES), earl of Halifax, a distinguished wit and statesman, was the fourth son of the hon. George Montague, of Harton, in Northamptonshire, Esq. where he was born April 16, 1661. He was educated at Westminster-School, and removed thence, in 1682, to Trinity-College, in Cambridge. In 1684, he wrote "A Poem on the Death of Charles II." in which he displayed his genius to such advantage, that the earl of Dorset invited him to London, and brought him acquainted with some of the choicest wits. Here he soon increased his reputation by new productions in the way of poetry; and particularly by a piece, which he wrote in conjunction with Prior, and published in 1687, in 4to. under the title of "The Hind and Panther, transferred to the Story of the Country and City Mouse:" in which the laureat champion Dryden was well cudgelled with his own weapon. In 1688, he signed, with many others, the invitation to the prince of Orange to come over to England: and, upon the abdication of James II. was chosen one of the members of the convention, where he voted for declaring the throne vacant. About this time he married the countess dowager of Manchester, and went to London with a design to enter into holy orders, but was diverted from pursuing it. Not long after, the earl of Dorset introduced him to king William in the most engaging manner, who immediately ordered him a pension of 500*l.* a year out of the privy-purse, till an opportunity of promoting him should offer.

In March 1691, he displayed his abilities in the debates upon the bill, for regulating trials in cases of high treason; which was the first opening of his talents as a speaker in the house. This year, he was made one of the commissioners of the treasury; in 1694, second commissioner and chancellor of the exchequer, and under-treasurer. In 1695, he entered into the design of recoinning all the current money of the nation; which, though great difficulties attended it, he undertook and completed in the compass of two years. In 1696, he projected the scheme for a general fund, which was the first stone laid towards erecting the sinking fund, as was afterwards done by Sir Robert Walpole. The same year, he found out a method to raise the sinking credit of the bank of England; and, in 1697, he provided against the mischiefs from the scarcity of money, by raising for the service of the government above two millions in exchequer notes: on which occasion he was sometimes called the British Machiavel. In 1698, he was appointed first commissioner

of the treasury, and one of the lords-justices of England during the king's absence in Holland; in 1699, auditor of the exchequer; and, in 1700 a peer, by the title of baron of Halifax. In 1701, he was attacked by the House of Commons, who impeached him of high crimes and misdemeanors in six several articles, which, however, were dismissed by the House of Lords; and he continued in king William's favour till the death of that prince. In 1702, he was attacked again, but with no better success. In 1706, he was one of the commissioners for the union with Scotland; and, upon passing the bill for the naturalization of the house of Hanover, was made choice of to carry that act thither. In 1709, he gave his vote against Dr. Sacheverell; and, the year after, published "Seasonable Inquiries concerning a New Parliament." During the rest of this reign he strenuously opposed the terms of the peace of Utrecht, and struggled upon all occasions to support the honour and interest of the duke of Marlborough. He appeared also warm for securing the Hanover succession, which he conceived to be in danger; and, in 1714, projected a scheme for procuring a writ to call the electoral prince of Hanover, as duke of Cambridge, to the House of Peers. In consequence of this conduct, upon the decease of the queen, he found himself appointed one of the regency, during her successor's absence from his kingdoms; and, as soon as George I. had taken possession of the throne, he was created earl of Halifax, installed knight of the garter, and a second time appointed first commissioner of the treasury. But he enjoyed these accumulated honours a very short time: for, while he appeared to be in a very vigorous state of health, he was suddenly taken ill May 15, and died the 19th, 1715.

MONTAGUE (EDWARD), earl of Sandwich, an illustrious Englishman, who shone from the age of nineteen, and united the qualifications of general, admiral, and statesman: and yet there were strange inconsistencies in his character. He acted early against Charles I. he persuaded Cromwell, whom it is said he admired, to take the crown; and he was zealous for restoring Charles II. All this is imputed to a fond and unaccountable passion, which he had for royalty. His advising the Dutch war, as it might have been fatal to his country and to the liberty of Europe, so it proved so to him in 1672: for his vice-admiral, Sir Joseph Jordan, thinking the duke of York's life better worth preserving, abandoned him to the Dutch fireships. He published several letters, and was the author of a singular translation called, "The Art of Metals."

MONTAIGNE (MICHAEL DE), a French gentleman and celebrated writer, was born at Perigord of an ancient and noble family, in 1533. His father educated him with great care, and made him learn Latin, as other children learn their mother-tongue.

He



He was above six years old, before he understood any more of French, than he did of Arabic; but he had learned to speak as pure Latin as his masters. He was taught Greek by way of recreation; and because some think, that the brains of children may be hurt by being roused too suddenly out of sleep, his father caused him to be awakened every morning by the sound of a musical instrument. About his sixth year, he was sent to the college of Guyenne, then the most flourishing in France, where he was provided with the best tutors. At thirty-three, he married. He obtained the collar of the order of St. Michael, which, when young, he coveted above all other things; it being at that time the utmost mark of honour among the French noblesse, and very rare. He was counsellor in the parliament of Bourdeaux for a while; and messieurs de Bourdeaux elected him mayor of their city, when he was at Rome, and expected no such thing. He died in 1592, and was buried at Bourdeaux, having, like his ancestors, passed over his life and death in the Catholic religion. His "Essays" were first published in 1580; they were wrote purely, to give a picture of himself, and to represent his own humours and inclinations, excellencies and infirmities, to the public.

MONTANUS, an ancient heresiarch among the Christians, who founded a new sect in the 2d century of the church, which were called Montanists. They had also the name of Phrygians and Cataphrygians, because Montanus was either born, or at least became first known, at Ardaba, a village of Mysia, which was situated upon the borders of Phrygia. Here he set up for a prophet, although it seems he had but lately embraced Christianity: but it is said, that he had an immoderate desire to obtain a first place in the church, and that he pitched upon this as the most likely means of raising himself. In this assumed character, he affected to appear inspired with the Holy Spirit, and to be seized and agitated with divine furies and ecstasies; and under these disguises he uttered prophecies, in which he laid down doctrines, and established rites and ceremonies, entirely new. This wild behaviour was attended with its natural consequences and effects upon the multitude; some affirming him to be a true prophet; others, that he was actually possessed with an evil spirit. Montanus associated to himself Pricilla and Maximilla, two rich and wealthy ladies, who acted the part of prophetesses; and by the power of whose gold, he first seduced many churches, and then corrupted them with his abominable errors. He seems to have made Pepuza, a town in Phrygia, the place of his first residence; and he artfully called it Jerusalem, because he knew the charm there was in that name, and what a powerful temptation it would be in drawing from all parts the weaker and more credulous Christians to him.

Montanus;

Montanus, together with his coadjutors Maximilla, is said by ancient writers to have hanged himself.

**MONTANUS (BENEDICT ARIAS)**, a most learned Spaniard, was born at Frexenal de la Sierra, in the diocese of Badajoz, about 1528. He calls himself a Sevilian, perhaps because he was educated and maintained by some persons of fashion in that city; for though his parents were noble, yet they were so poor, that they had not wherewithal to give him a learned education. He made a great progress in all branches of literature, and afterwards went to Alcalá, where he not only made himself perfect in the Greek and Latin languages, but learned also the Hebrew, Arabic, Syriac, and Chaldee. Then he travelled into France, Germany, England, Italy, and the Low Countries, where he picked up the living languages. He was afterwards received as clerk of the order of St. James, and was ordained priest. He went with the bishop of Segovia to the council of Trent. At his return to Spain, he shut himself up in the mountains of Andalusia, where he chose an agreeable place near Aracena, and gave himself up wholly to study: but, his merit and writings having soon made him known, Philip II. of Spain employed him in publishing a new "Polyglott Bible," after the Complutensian edition, which was printed by the care of cardinal Ximenes. Arias Montanus, being a master of Hebrew and the Oriental languages, was a very proper person to execute that design. This Bible was printed at Antwerp, whither Montanus went in 1571: who, prodigious as his labour was, did not however escape envy, on account of the glory that accompanied it. Among other things, he was accused of resting too much upon the explications of the Rabbins; and this accusation had such weight, that he was obliged to take a journey to Rome, to justify himself. On his return to Spain, king Philip offered him a bishopric for his reward; but he refused it, and spent the rest of his days at Seville, where he died in 1598, or thereabouts.

**MONTANUS (JOHN BAPTIST)**, an Italian physician of so much reputation, that he was regarded by his countrymen as a second Galen. He was born of a good family at Verona in 1488, and sent to Padua by his father to study the civil law. But his bent lay towards physic; which, however, though he made a vast progress, and excelled in it, so displeased and alienated his father, that he entirely withdrew from him all support, and left him to shift for himself as he could. He therefore travelled abroad, and practised physic in several cities with success. He was also a great orator and poet, as well as physician. He lived some time at Rome with cardinal Hyppolitus; then he removed to Venice; whence, having in a short time procured a competency, he retired to Padua. Here he grew so respected and venerable, that, within two years after

his arrival, he was preferred by the senate to the professor's chair; and he was so attached to his situation, and to the republic which was always kind to him, that, though tempted with vast offers from the emperor Charles V. Francis I. of France, and Cosmo duke of Tuscany, he never could be seduced to stir. He was greatly afflicted with the stone in his latter days, and died in 1551. He was the author of many medical and poetical works; part of which were published by himself, and part by his pupil John Crato after his death.

MONTESPAN (*MADAM DE*), a French lady, was wife of the marquis of Montespan, and one of the mistresses of Louis XIV. Her maiden name was Athenais de Mortimar. The wit and beauty of this lady gained an ascendant over the monarch, in 1669: not however without the highest indignation on the part of the marquis of Montespan, who was so far from thinking himself honoured with his wife's preferment, that, not content with reproaching her, he even ventured to strike her; and this too in the very palace, where her cries raised such an alarm, that her apartment was filled in an instant with persons of the first quality, among whom was the queen. The king, incensed at this behaviour, forbade the marquis to appear at court. He afterwards banished him to his own estates; and was now obliged to declare almost publicly a passion, which he had hitherto been desirous of concealing. M. de Montespan found in the Pyrenean mountains few friends, but many creditors; his resentment at length subsided, and he condescended to receive benefits, or rather recompences, from the court; a hundred thousand crowns purchased his wife, his silence, and his honour. However, the king could not help secretly condemning himself for this passion for a married woman.

Madam de Montespan, no longer troubled with a husband, and depending upon her charms, as well as upon her fruitfulness, for the preservation of the king's affections, began to shew her power, and to reign with ostentation. She accompanied the king to Flanders in 1670, when the ruin of the Dutch was concerted in the midst of pleasure; and had so far overcome every principle of virtue, every nicer sense of shame, and regard to decency, that she shewed herself to the world without a blush, in the character of mistress to the king. Being once refused absolution by a curate of the village, till she had renounced her wicked habits, she went to complain to the king of the insult she had received, and demand justice upon the confessor. The king, naturally religious, was not sure that his authority extended so far, as to judge of what passed in the holy sacraments; and therefore consulted Bossuet, preceptor to the dauphin and bishop of Condom, and the duke de Montausier his governor. The minister and the bishop both supported the curate, and tried, upon this occasion, to detach the king from madam de Montespan. The strife was doubtful for some time; but the



the mistress at length prevailed. In Feb. 1675, she retired from court; and though she soon returned thither, and made innumerable attempts to reinstate herself in Lewis's affections, yet she was not able to do it, that monarch being now altogether attached to madam de Maintenon. While madam de Maintenon was increasing, and madam de Montespan declining, in the favour of the king, these two rivals saw each other every day; sometimes with a secret bitterness, at other times with a transient confidence, which the necessity of speaking, and weariness of constraint, introduced into their conversations. They agreed each of them to write "Memoirs of all that passed at Court;" but the work was not carried to any great length. Madam de Montespan used to divert herself, in the last years of her life, with reading some passages out of these "Memoirs" to her friends. In the mean time devotion, which mingled itself in all these intrigues, confirmed madam de Maintenon in favour, and removed madam de Montespan. The king reproached himself with this passion for a married woman, and felt the force of this scruple the more, as he no longer felt the passion of love. This perplexing situation lasted till 1685, when mademoiselle de Nantes, the king's daughter by madam de Montespan, was married to the grandson of the great Condé. The king afterwards married two more children he had by her, mademoiselle de Blois to the duke de Chartres, who had been regent of France; and the duke de Maine to Louisa Benedicta of Bourbon, granddaughter of the great Condé, a princess celebrated for her wit, and her taste in the fine arts.

After the marriage of her daughter, madam de Montespan appeared no more at court, but lived with great dignity at Paris. She had a great revenue, though but for her life. She died at Bourbon, in 1717; and in her will, ordered, that her bowels should be carried to the community of St. Joseph. The great heat of the weather made the smell of them so offensive, that the person who was employed to carry them was not able to pursue his journey; but, turning back, delivered them to the capuchins at Bourbon. The warden of the monastery, almost stifled with the smell of these bowels, threw them to the dogs: which, when it was known at court, one of her old friends said, laughing, "And had she any bowels then?"

MONTESQUIEU (CHARLES DE SECONDAT, Baron of), an illustrious Frenchman, late president à mortier of the parliament of Bourdeaux, member of the French Academy, of the Royal Academy of Sciences and Belles Lettres of Prussia, and of the Royal-Society of London, was descended of an ancient and noble family of Guyenne, and born at the castle of La Brede near Bourdeaux, Jan. 18, 1689. The greatest care was taken of his education; and, at the age of twenty, he had actually prepared materials

rials for his "Spirit of Laws," by a well-digested extract from those immense volumes, which compose the body of the civil law; and which he had studied, not barely as a civilian, but as a philosopher. He became a counsellor of the parliament of Bourdeaux, Feb. 24, 1714; and was received president à mortier, July 13, 1716, in the room of an uncle, who left him his fortune and his office. He was admitted April 3, 1716, into the academy of Bourdeaux, which was then only in its infancy.

Montesquieu, not at all eager to shew himself to the public, was thirty-two years of age before he published his "Persian Letters." After this, a place in the French academy becoming vacant by the death of Monsieur de Sacy, Montesquieu, by the advice of his friends, and supported also by the voice of the public, offered himself for it. Upon this, the minister wrote a letter to the academy, informing them, that his majesty would never agree to the election of the author of the "Persian Letters;" that he had not read the book; but that persons in whom he placed confidence, had informed him of their poisonous and dangerous tendency. Montesquieu, thinking it prudent to strike at the root of this rising humour against him, waited on the minister, and declared to him, that, for particular reasons, he had not owned the "Persian Letters," but that he would be still further from disowning a work, for which he believed he had no reason to blush; and that he ought to be judged after a reading, and not upon an information. At last, the minister did what he ought to have begun with; he read the book, loved the author, and learned to place his confidence better. He was received into the academy, Jan. 24, 1728; and his discourse upon that occasion, which was reckoned a very fine one, is printed among his works.

Previous to this, he had given up his civil employments, and devoted himself entirely to his genius and taste: he was no longer a magistrate, but only a man of letters. Thus quite at liberty, he resolved to travel, and went first to Vienna, where he often saw prince Eugene; in whom he thought he could discover some remains of affection for his native country. He left Vienna to visit Hungary; and, passing from thence through Venice, went to Rome. After having travelled over Italy, he came to Switzerland, and carefully examined those vast countries which are watered by the Rhine. He stopped afterwards some time in the United Provinces; and at last went to England, where he stayed three years, and contracted intimate friendships with the greatest men then alive. After his return, he retired for two years to his estate at la Brede, where he finished his work, "On the Causes of the Grandeur and Declension of the Romans," which appeared in 1734. When his "Spirit of Laws" appeared, it was attacked by the same adversaries who had before attacked the "Persian Letters." A multitude of anonymous pamphlets now came out, in which the

author was accused of propagating irreligion, of Spinozism, and Deism, of having followed the system of Naturalism laid down in "Pope's Essay on Man," &c. Montesquieu did not think these reproaches to be neglected, lest he should seem to be conscious of having deserved them: and therefore drew up "A Defence of the Spirit of Laws;" which work, on account of that moderation, truth, and delicacy of ridicule, which all along run through it, ought to be regarded as a model in its way.

This great man was peaceably enjoying that fulness of esteem, which his great merits had procured him, when he fell sick at Paris, in 1755. He died Feb. 10, aged 66. He had married in 1715, Jane de Lartigue, daughter of Peter de Lartigue, lieutenant-colonel of the regiment of Molevrier; and by her had one son and two daughters.

**MONTFAUCON (BERNARD DE)**, was born at Roquetaillade, in the diocese of Alet, of an ancient and noble family, Jan. 17, 1655. After having gone through his first studies in his father's house, he resolved to be a soldier, and served in the army some time; but the death of his parents mortified him so with regard to the world, that he commenced a Benedictine monk in 1675. He applied himself intensely to study, and was soon distinguished by his uncommon parts and learning. Though his life was long, healthy, retired, and laborious, yet he produced works sufficient to have employed it. The greatest and most elaborate of which is, his "*Antiquité expliquée*," written in Latin and French. He died at the abbey of St. Germain, Dec. 21, 1741, aged eighty-seven years. He had been made, in 1719, an honorary member of the Academy of Inscriptions and Belles Lettres at Paris.

**MONTGAILLARD (BERNARD DE)**, known by the name of the Petit Feuillant at the time of the league, was born in 1553. He commenced feuillant, or mendicant friar in 1579, and began to preach immediately, though he had not studied divinity. He preached at Rieux, Rhodes, and Thoulouse, with great success. He went to France at the time that Henry III. drew the feuillants thither, and charmed the French court so with his sermons, that the king and queen-mother appointed him to preach upon several particular occasions. Here he acquired the reputation of the most eminent preacher which had been known in the memory of man: so great were his talents for the pulpit, especially in moving the passions, and subduing the heart. He condemned himself to so austere a way of life among the feuillants, that the pope commanded him to quit that order, lest he should shorten his days by it. He behaved himself furiously in supporting the interest of the league; and bore a considerable part in the horrible crimes of that villanous combination. Not deeming it sufficient to breathe sedition



tion from the pulpit, he suborned an assassin to murder Henry IV. The sieur de Rougemont, having heard that that prince was in the suburbs of Paris, went thither : but, upon an information which the king received of his design, he was taken and carried to the Concergerie de Tours.

Montgaillard died of a dropsy in 1628. He was at that time abbé of Orval. He had, it seems, always wished to be interred under a gutter ; and it was only to avoid the appearance of affectation, that he consented at last to have his body buried at the foot of the stairs, which descend from the great dormitory into the church.

MONTMAUR (PETER DE), professor of Greek in the royal college at Paris, in the reign of Lewis XIII. He was a man that made a great noise in his day ; yet there are hardly any memorials of him which we can depend upon as true, because they are delivered to us chiefly by his enemies. He was reckoned the greatest parasite of his times, and rendered himself so odious to his contemporary wits, that they attacked him with all the keenness of the most abusive satire. However, among many ingenuous and satirical fictions, these may be taken as certain facts relating to him, viz. that he was a native of Limosin ; that he studied polite literature under the Jesuits of Bourdeaux ; that he was persuaded to put on the Jesuit's habit ; that they sent him to Rome, where he taught grammar for three years with great reputation ; that then he had leave to quit that employment, because his health was in a declining condition ; that he opened a druggist's shop at Avignon, where he acquired a great deal of money ; and that he afterwards came to Paris, where, not finding encouragement at the bar, he applied himself to poetry, in hopes of sharing in the favours which cardinal Richelieu conferred upon good poets. He cultivated the most puerile species of the art, such as anagrams, and other pieces of low wit in the same way, which afterwards took their name from him. He died in 1648.

MONTPENSIER (ANNE MARIE LOUISE D'ORLEANS), a French princess nearly related to the crown, as being the daughter of Gaston, was born at Paris in 1627. In the war of the Frondé, she took the side of the prince of Condé ; and had the boldness to order the cannon of the Bastile to be fired upon the troops of Lewis XIV. This violent action, the king, her cousin, never forgave ; and cardinal Mazarine, who knew what a passion she had to be married to a crowned head, said upon the occasion, that " the Bastile cannon had killed her husband." The court opposed all offered alliances that were agreeable to her, and presented to her others she could not accept. After having languished under celibacy forty-three years, this princess, destined to sovereigns, took it into

her head to make the fortune of a private gentleman. She obtained in 1669, leave to marry the count de Lauzun, a general of dragoons, to whom with her hand she gave every thing she had, having reserved nothing to herself. Meanwhile, the duke of Montpensier, the queen, the prince of Condé, represented to the king the injury which such an alliance would do the royal family; and the king forbade what he had permitted. The unhappy pair were now reduced to transact the nuptial operations in secret. Lauzun, imputing this to Madame de Montespan, abused her; and by that means got thrown into prison, where he continued ten years: and, when he got out, was so far from enjoying himself, that he seemed to have married discord in a noble wife. This lady spent her last years in devotion, and died in 1693, little regretted and almost forgotten. She wrote "The Memoirs of her Life."

MOORE (PHILIP), rector of Kirkbride, and chaplain of Douglas; a gentleman well known in the literary world by his correspondence with men of genius in several parts of it, and by them eminently distinguished as the divine and the scholar. He served as chaplain to the right rev. Dr. Wilfon, the venerable bishop of Man, whose friend and companion he was for many years. At the request of the Society for promoting Christian Knowledge, he undertook the revision of the translation into Marks of the Holy Scriptures, the Book of Common Prayer, Bishop Wilfon on the Sacrament, and other religious pieces, printed for the use of the diocese of Man; and during the execution of the first of these works, he was honoured with the advice of the two greatest Hebrews of the age, the then bishop of London and Dr. Kennicott. He died Jan. 22, 1783. His remains were interred with great solemnity in Kirk-Braddon-Church.

MOORE (EDWARD), an author who was eminent for some novels and dramatic writings. He died in 1757.

MOORE (FRANCIS), a very extraordinary man, who without the assistance of erudition or patronage, raised himself by his natural abilities into very eminent notice. He invented several curious engines in different branches; and by his ingenious suggestions very much improved the mechanic arts and manufactures of England. He died in 1787.

MORANT (PHILIP), M. A. and F. S. A. a learned and indefatigable antiquary and biographer, son of Stephen Morant, was born at St. Saviour's in the Isle of Jersey, Oct. 6, 1700; and, after finishing his education at Abingdon-School, was entered Dec. 16, 1717, at Pembroke-College, Oxford, where he took the degree of B. A. June 10, 1721, and continued till Midsummer 1722; when

he was preferred to the office of preacher of the English church at Amsterdam, but never went to take possession. He took the degree of M. A. in 1724, and was presented to the rectory of Shellow-Bowells, April 20, 1733; to the vicarage of Bromfield, Jan. 17, 1733-4; to the rectory of Chicknal-Smeley, Sept. 19, 1735; to that of St. Mary's, Colchester, March 9, 1737; to that of Wickham-Bishop's, Jan. 21, 1742-3; and to that of Aidham, Sept. 14, 1745. All these benefices are in the county of Essex. In 1748, he published his "History of Colchester," of which only 200 copies were printed. In 1751, Mr. Morant was elected F. S. A. In February 1768, he was appointed by the lords sub-committees of the House of Peers to succeed Mr. Blyke in preparing for the press a copy of the rolls of parliament; a service, to which he diligently attended till his death, which happened Nov. 25, 1770. His writings are very numerous, and were well received. He prepared the rolls of parliament as far as the 16th of Henry IV. After his death the work devolved on Thomas Astley, Esq. F. R. and A. S. S. who had married his only daughter.

MORATA (OLYMPIA FULVIA), a learned Italian lady, was born at Ferrara, in 1526. Her father taught the Belles Lettres in several cities of Italy; and his reputation as a teacher advanced him to be preceptor to the young princes of Ferrara, sons of Alphonus I. The uncommon parts and turn for literature which he discovered in his daughter, induced him to cultivate them; and she soon made a progress, which astonished all around her. The princess of Ferrara was at that time studying polite literature; for her furtherance in which, it was judged expedient, that she should have a companion in the same pursuit, in order to excite in her a noble emulation. Morata, being deemed a very proper person for the purpose, was called to court; but her father dying, and her mother being an invalid, she was obliged to return home, in order to take upon her the administration of the family affairs, and the education of three sisters and a brother; both which she executed with general applause. In the mean time, a young German, named Grunthler, who had studied physic, and taken his doctor's degree at Ferrara, fell in love with her, and married her. Upon this she went with her husband to Germany, and took her little brother along with her, whom she carefully instructed in the Latin and Greek languages. They arrived at Augiburg in 1548; and, after a short stay there, went to Schweinfurt in Franconia, which was the birth-place of Grunthler. They had not been long there, before Schweinfurt was besieged and burnt: but they escaped with their lives, and fled in the utmost distress to Hammelburg. They were not suffered to continue long there, and were driven to the last shift, when luckily the elector Palatine invited Grunthler to be professor of physic at Heidelberg. Morata died in 1555, in the Protestant religion,



religion, which she embraced upon her coming to Germany. Her husband and brother did not long survive her.

She composed several works, a great part of which were burnt with the town of Schweinfurt; the remainder were collected and published by Cælius Secundus Curio. They consist of orations, dialogues, letters, and translations.

MORAVIANS, or, to call them by their proper name, HERRNHUTERS, are a mysterious sect of Christians, which have arisen in this century, and made a considerable progress in several countries, under the direction and management of Nicholas Lewis, count of Zinzendorf: on which account they are called Zinzendorians by the king of Prussia, in his "Memoirs of the House of Brandenburg." From the narrative which count Zinzendorf has given of himself, we learn, that from the tenth year of his age he formed a design of gathering together a little society of Believers, amongst whom he might live, and who should entirely employ themselves in exercises of devotion under him. When he became of age, which was in 1721, his thoughts were wholly bent upon executing his project; and being joined by some persons who were in his way of thinking, he settled at Bertholdsdorf in Upper Lusatia, an estate which he had purchased. He gave the curacy of that village, then vacant, to a minister of his own complexion; and Bertholdsdorf soon became talked of for a new sort of piety.

The fame of this was carried to Moravia, by one Christian David, a carpenter, who had been before in that country, and had endeavoured to propagate a distaste to the superstitions of the Romish church, and to create among several people an inclination to Protestantism. This fellow engaged two or three of the proselytes he had made, to leave that country, and to come with their families to Bertholdsdorf, where they were gladly received by the count. They were directed to build a house in a wood, about half a league from that village, which was soon finished: so that, on St. Martin's-Day, in 1722, these people held their first meeting there. A great many people from Moravia, and elsewhere, flocked to this new settlement, and established themselves under the protection of count Zinzendorf, who also himself fixed his residence here. In a few years it became a considerable village, having an orphan-house, and other public buildings. Thirty-four houses were built there in 1728; and, in 1732, the number of inhabitants amounted to six hundred. An adjacent hill, called the Huth-Berg, gave occasion to these colonists to call their dwelling-place Huth des Herrn, and afterwards Herrnhuth, which may be interpreted, "The Guard or Protection of the Lord;" and from this the whole sect has taken its name. The count Zinzendorf died on May 9, 1760, at Herrnhuth in Silesia, in his sixtieth year.

MORDAUNT

MORDAUNT (CHARLES), earl of Peterborough, son of John lord Mordaunt, of Ryegate, was born about 1658; and, in 1675, succeeded his father in honours and estate. In his youth he served under the admirals Torrington and Narborough in the Mediterranean, during the war with the state of Algiers; and, in 1680, embarked for Africa with the earl of Plymouth, and distinguished himself at Tangier, when it was besieged by the Moors. In the reign of James II. he was one of those lords who distinguished themselves by their zeal against the repeal of the test act; and, disliking the measures and designs of the court, obtained leave to go over into Holland, to accept the command of a Dutch squadron in the West-Indies. On his arrival, he pressed the prince of Orange to undertake an expedition into England, representing the matter as extremely easy; but, his scheme appearing too romantic to the prince to build upon, his highness at that time evaded it.

In 1688, he accompanied his highness in his expedition into England; and, upon his advancement to the throne, was sworn of the privy-council, made one of the lords of the bed-chamber, and, in order to attend at the coronation as an earl, advanced to the dignity of earl of Monmouth, April 9, 1689, having the day before been constituted first commissioner of the treasury. He had likewise the command of the royal regiment of horse, which the city of London had raised for the public service, and of which his majesty was colonel: but, in Nov. 1690, he was removed from his post in the treasury. In June 1697, upon the death of his uncle Henry, earl of Peterborough, he succeeded to that title; and, upon the accession of queen Anne, was designed for the West-Indies, being invested with the commission of captain-general and governor of Jamaica, and command of the army and fleet for that expedition. In March 1705, he was sworn of the privy-council; and the same year declared general and commander in chief of the forces sent to Spain, and joint-admiral of the fleet with Sir Cloudsley Shovell, of which, the year following, he had the sole command, Sir Cloudsley remaining in the British seas. For the great and wonderful services he now rendered the state, his lordship was declared general in Spain by Charles III. afterwards emperor of Germany; and, the war being looked upon as likely to be concluded, he received her majesty's commission to be ambassador extraordinary, with power and instructions for treating and adjusting all matters of state and traffic between the two kingdoms. In 1710 and 1711, he was employed in embassies to Vienna, Turin, and several of the courts in Italy. On his return to England, he was made colonel of the royal regiment of horse-guards; and being general of the marines, lord-lieutenant of the county of Northampton, was, in 1713, installed at Windsor a knight of the garter. Soon after which he was sent ambassador extraordinary to the king of Sicily, and to negotiate affairs with other Italian princes; and, in March 1713-14, was

was made governor of the island of Minorca. In the reign of George I. he was general of all the marine forces in Great-Britain, in which post he was likewise continued by his successor. He died in his passage to Lisbon, whither he was going for the recovery of his health, Oct. 25, 1735, aged 77.

MORE (Sir THOMAS), chancellor of England in the reign of Henry VIII. and a very extraordinary person, was born in London, in 1480. He was the son of Sir John More, knt. who was one of the judges of the King's-Bench, and a man of rare abilities and integrity. He was educated in London, at a free-school, called St. Anthony's, where bishop Whitgift, and other eminent men, had been brought up, and made a progress in grammar-learning, suitable to his uncommon parts and application. He was afterwards placed in the family of cardinal Morton, bishop of Canterbury, and chancellor of England: a method of education much practised in those times; although the being taken in was a favour, not usually granted to any but noblemen's sons, and is, therefore, a strong testimony of Sir John More's worth and merit.

In 1497, he was sent to Canterbury-College, now part of Christ-Church, in Oxford; where he heard the lectures of Linacer and Grocyn, upon the Latin and Greek tongues: and it was not long before he gave specimens of a masterly skill in both, by "Epigrams and Translations," which are printed in his works. After two years spent at Oxford, where he also made a suitable progress in the academical studies, as rhetoric, logic, and philosophy, he was removed to New-Inn, London, in order to apply to the law; and soon after to Lincoln's-Inn, where he continued his studies till he became a barrister. It is remarkable, that this great and illustrious man, when he was about twenty years of age, began to practise a monkish discipline upon himself; wearing a sharp shirt of hair next to his skin, which he never after left entirely off, not even when he was lord-chancellor.

At the age of twenty-one, he was a Burgess in parliament, and distinguished himself remarkably in 1503, by opposing a subsidy demanded by Henry VII. with such strength of argument, that it was actually refused by the parliament. The king repented the matter so highly, that he would not be satisfied, till he had some way revenged it: and since the son, who had nothing, could lose nothing, he devised a causeless quarrel against the father; and sending him to the Tower, kept him there, till he had forced a fine of 100l. from him, for his pretended offence.

As soon as he had put on the bar-gown, he read a public lecture in the church of St. Lawrence, Old-Jewry, upon St. Austin's treatise, "*De civitate Dei*." He did this so incomparably well, that every body of note went to hear him. He was then appointed law-reader at Furnival's-Inn, which place he held above three years;



and afterwards took lodgings near the Charter-House, and went through all the spiritual exercises of that society, but without engaging in a vow: for though he once felt a strong inclination to take the order of the Franciscans, as well as the priesthood, he had good reasons for declining both. One was, the difficulty he found, after all the discipline he used, to preserve his chastity: for which reason, following the advice of Dr. Collet, dean of St. Paul's, whom he had long ago chosen for his ghostly father, he engaged in a marriage with Jane, daughter of John Colt, Esq. of New-Hall, in Essex; and settling his wife and family at Bucklersbury, he attended the business of his profession at his chambers in Lincoln's-Inn, where he continued till he was called to the bench, and had read there twice. In the mean time he was appointed, in 1508, judge of the sheriff's court in the city of London; made a justice of the peace; and became so eminent in the practice of the law, that there was scarce a cause of importance tried at the bar, in which he was not concerned.

Meanwhile, he found leisure to exercise his talents in polite literature; and, in the height of this hurry of business, wrote his "Utopia." At this time he began the "History of Richard III." but it was never perfected, and is esteemed none of his best pieces: it is, however, inserted in Kennet's "Complete History of England." Before he entered into the service of Henry VIII. he had been twice employed, with his majesty's consent, at the suit of the English merchants, as their agent in some considerable disputes between them and the merchants of the Steel-Yard; and, about 1516, he went to Flanders with Tonsall, bishop of Durham, and Dr. Knight, commissioners for renewing the treaty of alliance between Henry VIII. and Charles V. then only archduke of Austria. Sir Thomas's parts, learning, ability in the law, and dexterity in the management of business, were now become so well known to Henry VIII. that he ordered cardinal Wolsey to engage him in the service of the court. With this view the cardinal offered him a pension, which Sir Thomas then refused, as not thinking it equivalent to his present advantages: but the king soon after insisted upon his entering into his service, and, for want of a better vacancy, obliged him, for the present, to accept the place of Master of the Requests. Within a month after he was knighted, and appointed one of the privy-council. In 1520, he was made treasurer of the Exchequer; and soon after this bought a house by the river-side at Chelsea, where he settled with his family, having buried his first wife, and married a second. In 1523, he was chosen speaker of the House of Commons; and, soon after, shewed great intrepidity in frustrating a motion for an oppressive subsidy, promoted by cardinal Wolsey. In 1527, he was joined, with several other officers of state, to cardinal Wolsey, in an embassy to France; and, in July 1529, he set out with Tonsall, on another

to Cambray. Before he went on this last embassy, the king founded him upon the subject of his divorce from Catharine of Arragon, as he did again after his return; but did not receive either time an answer agreeable to his inclinations. Yet his majesty's fixed resolution in that point did not hinder him, upon the disgrace of cardinal Wolfey, from intrusting the great seal with Sir Thomas, which was delivered to him, Oct. 25, 1530. This favour was the more extraordinary, as he was the first layman who enjoyed it: but the truth is, it was apparently conferred with a view of engaging him to approve the intended divorce. Accordingly, he entered upon it with just apprehensions of the danger to which it would expose him on that account; and, after he had executed all the duties of it for near three years, with a most exemplary diligence, a true magnanimity of spirit, and a most incorrupted integrity, he resigned it May 16, 1533. Anne Boleyn's coronation being fixed for May 31, 1533, all fair means were used to win him over; and, when these proved ineffectual, recourse was had to threats and terrors. In the ensuing parliament, a bill was brought into the House of Lords, attainting him, as well as his friend bishop Fisher and some others, of misprision of treason, for countenancing and encouraging Elizabeth Barton, the famous nun of Kent, in her treasonable practices; but, upon examination, his innocence in that matter so clearly appeared, that his enemies were obliged to strike his name out of the bill. Several other accusations were brought against him with the same ill success, till the act of supremacy was passed in 1534, when the oath enjoined by that act being tendered to him about a month after, he refused to take it. Hereupon he was first taken into the custody of the abbot of Westminster; and, upon a second refusal four days after, committed prisoner to the Tower of London. After he had lain fifteen months in prison, he was arraigned, tried, and found guilty, for denying the king's supremacy; and accordingly condemned to be hanged, drawn, and quartered, and his head to be stuck on a pole upon London-Bridge. But this sentence, on account of the high office he had borne, was, all but the last particular, changed by the king into beheading; which was executed July 5, 1535, on Tower-Hill. He was the author of many and various works. His English ones were collected and published by the order of queen Mary in 1557; his Latin, at Basil, in 1563, and at Louvain in 1566. He had a son and three daughters by his first wife, but none by his second.

MORE (Dr. HENRY), was the second son of Alexander More, Esq. and born at Grantham in Lincolnshire, Oct. 12, 1614. His parents, being great Calvinists, took especial care to breed up their son in Calvinistic principles; and with this design kept him under a private master of their own persuasion, under whose direction he continued till he was fourteen years of age. Then, at the instigation

tion of his uncle, who discerned in him very uncommon talents, he was sent to Eton-School, in order to be perfected in the Greek and Latin tongues; carrying with him a strict charge not to recede from the principles in which he had been so carefully trained: notwithstanding which he discarded them before he left Eton. In 1631, he was admitted of Christ's-College in Cambridge, and, at his own earnest solicitations, under a tutor that was no Calvinist. Here he plunged himself immediately over head and ears in philosophy, and applied himself to the works of Aristotle, Cardan, Julius Scaliger, and other eminent philosophers: all which he read over, and made himself master of, before he took his bachelor of arts degree, which was in 1635. In 1640, he composed his "Psycho Zoia, or Life of the Soul;" which, with an addition of other poems, he republished in 1647, 8vo. under the title of "Philosophical Poems," and dedicated to his father. The preceding year he had taken his master of arts degree; and, being chosen fellow of his college, became tutor to several persons of great quality. In 1675, he accepted a prebend in the church of Gloucester, being collated to it by lady Conway's brother, lord Finch, who was then chancellor of England, and afterwards earl of Nottingham; but soon resigned it to Dr. Edward Fowler, afterwards bishop of Gloucester, on whom it was conferred at his request. He withstood all the courtship that was made to him, to accept of several considerable promotions in Ireland; and a very good bishopric having been procured for him in England, his friends got him as far as Whitehall, in order to kiss his majesty's hand for it: but as soon as he understood the business, which had hitherto been concealed from him, he could not be prevailed on to stir a step further. He was proposed as a candidate to the Royal-Society by Dr. Wilkins and Dr. Cudworth, the 4th of June 1661, and elected fellow soon after. His writings were in prodigious vogue. He died Sept. 1, 1687, in his 73d year; and was buried in the chapel of his college.

MORE (ALEXANDER), was the son of a Scotsman, who was principal of the college at Castrres in Languedoc, and born there in 1616. When he was about twenty, he was sent to Geneva to study divinity; and finding, upon his arrival, that the chair of the Greek professor was vacant, he became a candidate for it, and gained it against many competitors, as old again as himself. He succeeded Spanheim, who was called away to Leyden, in the functions of divinity professor and minister of Geneva. Salmatius procured him the divinity-professor's place at Middleburg, together with the parish church; which occasioned him to depart from Geneva in 1649. The gentlemen of Amsterdam, at his arrival in Holland, offered him the professorship of history, which was become vacant by the death of Vossius; but not being able to detach him from his engagements to the city of Middleburg, they gave it to David



Blondel : nevertheless, upon a second offer, he accepted it about three years after. In 1654, he left his professorship of history for some time to take a journey into Italy. During his stay there, he wrote a beautiful poem upon the defeat of the Turkish fleet by the Venetians. By this poem he gained a chain of gold, which the republic of Venice made him a present of. He returned to his charge ; and after some storms, which he bore from the Walloon synods, went into France, to be ordained minister of the church of Paris : but his character being a very ambiguous one, both in regard to faith and morals, he met with several troubles and vexations. He was accused at this time before provincial synods : all accusations however were eluded or found void, for he was received minister of the church of Paris. He died at Paris, in the duchess of Rohan's house, in September 1670, and had never been married. He published some works.

MORE, or SMYTH (JAMES, Esq.) was the son of Arthur More, Esq. one of the lords commissioners of trade in the reign of queen Anne ; and his mother was the daughter of Mr. Smyth, who left this his grandson an handsome estate, upon which account he obtained an act of parliament to change his name from More to Smyth ; and, besides this estate at the death of his grandfather, he had his place of pay-matter to the band of gentlemen pensioners with his younger brother Arthur More, Esq. He was bred at Worcester-College, Oxford ; and, while he was there, wrote a comedy, called "The Rival Modes." This play was condemned in the acting, but he printed it in 1727. Being of a gay disposition, he insinuated himself into the favour of the duke of Wharton ; and being also, like him, destitute of prudence, he joined with that nobleman in writing a paper called "The Inquisitor ;" which breathed so much the spirit of Jacobinism, that the publisher thought proper to sacrifice his profit to his safety, and discontinue it. By using too much freedom with Pope, he occasioned that poet to stigmatize him in his Dunciad. This gentleman died in 1734, at Whitter, near Illeworth in Middlesex, for which county he was a justice of peace.

MOREL, the name of several celebrated printers to the kings of France, who, like the Stephens's, were also very learned men. WILLIAM MOREL died at Paris in 1564. FREDERIC MOREL, who was also interpreter in the Greek and Latin tongues, as well as printer to the king, died in 1583. He left a son of his own name, who became more famous than his father. He died in 1630, aged 73. His sons and grandsons trod in his steps : they distinguished themselves in literature, and maintained also the reputation which he had acquired by printing.

MOREL

MOREL (ANDREAS), an eminent antiquary, was born at Bern in Switzerland, it does not appear in what year. He had so strong a passion for the study of Medals, that he was firmly persuaded of its being natural to him. He travelled through several countries, and made large collections. He was exhorted by Ezekiel Spanheim, and others of his learned acquaintance, to think of communicating his collections to the public; and, in 1683, he published at Paris, in 8vo. "*Specimen universæ rei nummarie antiquæ.*" Soon after this essay appeared, Louis XIV. gave him a place in his cabinet of antiques; which, though it brought him great honour and some profit for the present, yet cost him very dear in the end: for, whether he spoke too freely of Mr. de Louvois, on account of his salary, which it seems was not very well paid, or for some private reason of which we are ignorant, he was, by order of that minister, committed to the Bastille, where he lay for three years. He was released at the death of Louvois, which happened in 1691, but not till the canton of Bern solicited in his favour. He then returned to Switzerland, and resumed his grand design; and afterwards, in 1694, went to Arnstadt in Germany, upon an invitation from the count of Schwartzburg, with whom he lived in quality of his antiquary. He died of an apoplexy at Arnstadt, April 10, 1703. He published other works besides his "*Specimen.*"

MORERI (LEWIS), was born at Bargemont, a small village in Provence, in 1643. He went through all parts of classical learning at Draguignan, under the fathers of the Christian doctrine; studied rhetoric in the college of Jesuits at Aix, where he also performed his course of philosophy; and thence removed to Lyons, where he studied divinity. When he was but eighteen, he composed a small allegorical work, entitled, "*Le pais d'amour*;" and, in 1666, a collection of French poems, which he called "*Doux plaisirs de la poesie*:" to which works he only put the first letters of his name. He applied himself diligently to the Italian and Spanish languages; and this latter enabled him to translate Rodriguez's book upon Christian Perfection. After he had taken orders, he preached at Lyons for five years with great success; and here formed the plan of his "*Historical Dictionary*," the first edition of which appeared at Lyons in 1674. While he was engaged in the 2d edition of his "*Dictionary*," his friends recommended him to M. de Pomponne, secretary of state, who invited him to his house, in 1678. M. de Pomponne having resigned his post in 1679, Moreri took the opportunity of retiring to his own house, in order to complete his work. He did not, however, live to do it; for, his health declining more and more every day, he died July 10, 1680, aged 37. He may be said to have sacrificed both his fortune and life for the public, when he undertook so laborious a work, which was the cause of his sickness and immature death.

MORES (EDWARD-ROWE), descended from an ancient family, was born Jan. 13, 1730, at Tunstall in Kent, where his father was rector for near 30 years. He was educated at Merchant-Taylors-School; and admitted a commoner of Queen's-College, Oxford, June 24, 1746. Before he was twenty, Mr. Mores published at Oxford in 4to. in 1748, "*Nomina & Insignia gentilitia Nobilium Equitumque sub Edwardo primo rege militantium.*" He had also printed, except notes and preface, a new edition in 8vo. of Dionysius Halicarnassensis "*de claris Rhetoribus,*" with vignettes engraved by Green. In 1752, he printed in half a 4to. sheet, some corrections made by Junius in his own copy of his edition of "Cadmon's Saxon paraphrase of Genesis, and other parts of the Old Testament, Amsteld. 1653;" and, in 1754, he engraved 15 of the drawings from the MS. in the Bodleian-Library. At this time he was elected F. S. A. and two years after was one of a committee for examining the manuscript-books of that society, with a view to selecting from thence papers proper for publication. Being intended for orders by his father, he took the degrees of B. A. May 12, 1750, and M. A. Jan. 15, 1753; before which time he had formed considerable collections relative to the Antiquities, &c. of Oxford, and particularly to those of his own college, whose archives he arranged, and made large extracts from, with a view to its history. The Equitable Society for assurance on lives and survivorship by annuities of 100*l.* increasing to the survivors, in six classes of ages from 1 to 10—10 to 20—20 to 30—30 to 40—40 to 50—50 to the extremity of life, owes its existence to Mr. Mores.

Mr. Mores was a most indefatigable collector, and possessed great application in the early part of his life, but in the latter part gave himself up to habits of negligence and dissipation, which brought him to his end by a mortification, in the 40th year of his age, at his house at Low-Layton, Nov. 28. 1778. He married Susannah, daughter of Mr. Bridgman, an eminent grocer in Whitechapel, who was before his father-in-law by having married the widow of his father. By this lady, who died in 1767, he had one son and one daughter. Mr. Mores' only sister was married in 1756 to Mr. John Warburton, son of the late antiquary and Somerset-Herald, John Warburton, Esq.

MORGUES (MATTHEW DE), was born at Vellai in Languedoc, in 1562, of no inconsiderable family. He turned Jesuit at first, and had several pupils at Avignon in the Jesuits-College there; but afterwards gave the Jesuits the slip, and quitted their order. He preached at Paris with great success, and in 1613, was made preacher to queen Margaret. He was nominated to the bishopric of Toulon by Lewis XIII. but could never obtain his bulls from Rome. Upon the imprisonment of Mary de Medicis, he retired



tired from court to his father's house, where Richelieu took measures to seize him. It was believed, that this prelate, who had been a domestic of the cardinal, would have caused him to be strangled or imprisoned without noise. He was apprised of this design the night before; upon which he left his father's house, and retired into the most uncultivated parts of France, where he lay concealed for six weeks under all the inconveniences his health could be exposed to.

Mean while the queen-mother, coming from Compeigne, and being desirous to publish an apology for herself, sent in quest of Morgues Sieur de St. Germain, and ordered him to write an answer to a pamphlet entitled, "*La Defense du Roi & de ses Ministres*;" whose author had taken great freedoms with that princess's honour. In 1631, he published an answer to the queen's satisfaction; and afterwards wrote several pieces against the creatures of Richelieu. He died in 1670, in his 88th year, and left behind him a "*History of Lewis the Just*," of which Guy Patin has more than once made honourable mention.

**MORHOF (DANIEL GEORGE)**, a very learned German, was born of a good family at Wismar, a town in the duchy of Mecklenburg, Feb. 6, 1639. At sixteen, he was sent to Stettin, where he studied philosophy under John Micraelius, Hebrew under Joachim Fabricius, and civil law under John Shuman; without neglecting in the mean time Latin and Greek literature, which he had been taught at home. Two years after, he removed to Rostock, in order to continue the study of the law; and, by some verses which he published at this place, was chosen professor of poetry in 1660. The same year he made a journey into Holland and England, resided some time at the university of Oxford, and then returned to his employment at Rostock. He did not long continue in it; for, in 1665, the duke of Holstein, having founded an university at Kiel, engaged him to accept in it the professorship of poetry and eloquence. In 1670, he made a second journey into Holland and England, contracting the acquaintance and friendship of learned men, in every place as he passed along. He married at Kiel in 1671; two years after was made professor of history; and, in 1680, librarian of the university. He pursued his studies hard, and composed a great number of works; but, his constitution being weak and unable to bear this, an ill habit of body came upon him early in life; which being increased instead of cured, by drinking Pyrmont waters, carried him off in 1691.

**MORIN (JOHN BAPTIST)**, physician and regius professor of mathematics at Paris, was born at Villedanche in Beaujolois, in 1583. After studying philosophy at Aix in Provence, and physic at Avignon, of which he commenced doctor in 1613, he went to Paris,

Paris, and lived with Claude Dormi, bishop of Boulogne; who sent him to examine the nature of metals in the mines of Hungary, and thereby gave occasion to his "*Mundi sublunaris Anatomia*," which was his first production, and published in 1619. Upon his return to his patron the bishop, who kept one Davison, an astrologer, in his house, he took a fancy to judicial astrology, because of the uncertainty which he found in physic. After the death of the bishop, he lived with the abbé de la Bretonniere, in quality of his physician, for four years; and, in 1621, was taken into the family of the duke of Luxemburg, where he lived eight years more. In 1630, he was chosen professor royal of mathematics, upon the death of Sinclair; and his friends would have had him to have married his widow. But Morin had regulated his conduct by the stars ever since 1617; and, as he did not find that they encouraged him to marry, he resolved to live single.

Morin had, by virtue of his profession, access to the great, even to cardinal Richelieu; and, under the administration of cardinal Mazarine, he obtained a pension of 2000 livres, which was always very punctually paid him. His friends pretend, that his horoscopes have frequently foretold the truth. He died at Paris, Nov. 6, 1656. He wrote a great number of books, whose titles it would be tedious, as well as useless, to enumerate.

MORIN (JOHN), a most learned person, was born at Blois, of Protestant parents, in 1591. He was instructed in the Belles Lettres at Rochelle, and afterwards went to Leyden; where he made himself very skilful in the Greek, Latin, and Oriental tongues, and applied himself to philosophy, law, mathematics, and divinity. Returning to France, he went to settle at Paris, where he gained an acquaintance with cardinal du Perron, and was converted by him to the Catholic religion. Some time after he entered into the congregation of the oratory, lately established, and began to make himself known by his learning and his works. He was invited to Rome by cardinal Barberini, by order of the pope, who received him very graciously, and intended to make use of him in the re-union of the Greek to the Roman church, which was then in agitation. After having continued nine years at Rome, he was recalled, by order of cardinal Richelieu, to France; where he spent the remainder of his life in learned labours, and died of an apoplexy at Paris, in 1659.

MORIN (SIMON), a celebrated fanatic of the 17th century, was born at Richemont, near Aumale; and had been clerk to Mr. Charron, general paymaster of the army. He was very ignorant and illiterate; and therefore it is no wonder, if, meddling in spiritual matters, he fell into great errors. He was not content with broaching his whimsies in conversation, but wrote them in a book,

which he caused to be privately printed in 1647, under the title of "*Penfées de Morin dédiées au Roi.*" He was in prison at Paris, at the time when Gassendi's friends were writing against the astrologer John Baptitt Morin, whom they upbraided (but, as he replied, falsely) with being the brother of this fanatic. This was about 1650, after which Simon Morin was set at liberty as a visionary, and suffered to continue so till 1661; when Des Marets de St. Sorlin, who, though a fanatic and visionary himself, had conceived a violent aversion to him, discovered his whole scheme, and had him taken up. Des Marets both impeached him and became his accuser; upon which, Morin was brought to a trial, and condemned to be burnt alive. This sentence was executed on him at Paris, March 14, 1663. Morin gave out that he would rise again the third day; which made many of the mob gather together at the place where he was burnt. He died with remarkable resolution.

MORINUS (STEPHANUS), a learned French Protestant, was the son of a merchant, and born at Caen Jan. 1, 1625. Losing his father at three years of age, he fell under the care of his mother, who designed him for trade: but, his inclination carrying him vehemently to books, he was suffered to pursue it. He went through the classics and philosophy at Caen; and then removed to Sedan, to study theology under Peter du Moulin, who conceived a great friendship for him. He afterwards continued his theological studies under Andrew Rivet, and joined to them that of the Oriental tongues, in which he made a great proficiency under Golius. Returning to his country in 1649, he became a minister of two churches in the neighbourhood of Caen; and in 1652 married. In 1664, he was chosen minister of Caen; and his merits soon connected him in friendship with several learned men, which were then in that city. The revocation of the edict of Nantz, in 1685, obliging him to quit Caen, he retired with his wife and three children into Holland. He went at first to Leyden, but soon after was called to Amsterdam, to be professor of the Oriental tongues in the university there; to which employment was joined, two years after, that of minister in ordinary. He died, after a long indisposition both of body and mind, May 5, 1700. He was the author of several works.

HENRY MORIN, his son, who died at Caen in 1728, aged 73, was a member of the Academy of Inscriptions and Belles Lettres at Paris; and there are several dissertations of his in the memoirs of this academy.

MORISON (ROBERT), physician and professor of botany at Oxford, was born at Aberdeen in 1620; and educated in that university, where he took a master of arts degree in 1638. The civil wars obliged him to leave his country; and he went and fixed



at Paris, where he applied himself with great eagerness to botany and also to anatomy. He took the degree of doctor in physic at Angus, in 1648; and his reputation as a great botanist being very well known, he was introduced to the duke of Orleans, who, in 1650, gave him the direction of the royal gardens at Blois. He exercised this office till the death of that prince, and afterwards went over to England in 1660. Charles II. to whom the duke of Orleans had presented him at Blois the same year, sent for him to London, and gave him the title of his physician, and that of professor royal of botany, with a pension of 200*l.* per ann. Afterwards he was chosen fellow of the college of physicians. While he was in the service of the duke of Orleans, he was persuaded to write the "History of Plants," the duke promising, at the same time, to bear the charges of it, and to leave him the whole profit. That prince's death hindered the execution of this design: but, when Morison came to enjoy a pension under the king of Great-Britain, he began to be more in earnest than ever about this great attempt. He had published, in 1669, his "*Prælidium Botanicum*," which procured him so much reputation, that the university of Oxford chose him for their botanical professor. He did not however, live to finish it, but died at London in 1683, aged 63. He was buried in the church of St. Martin in the Fields.

MORLEY (Dr. GEORGE), a learned English bishop, was son of Francis Morley, Esq. by a sister of Sir John Denham, and born in Cheapside, London, 1597. He lost his parents when very young, and also his patrimony, by his father's being engaged for other people's debts. However, at fourteen, he was elected a king's scholar at Westminster-School, and became a student of Christ-Church, Oxford, in 1615; where he took the first degree in arts in 1618, and the second in 1621. Then he went to be chaplain to Robert earl of Carnarvon and his lady, with whom he lived till 1640, without having, or seeking, any preferment in the church. After that, he was presented to the rectory of Hartfield in Suffex, which he exchanged for the rectory of Mildenhall in Wiltshire: but before this exchange, Charles I. to whom he was chaplain in ordinary, had given him a canonry of Christ-Church, Oxford, in 1641. This is said to be the only preferment he ever desired; and he gave the first year's profit of it to his majesty, towards the charge of the war, then begun. In 1648 he was deprived of all his preferments, and imprisoned for some little time. He was one of the divines, who assisted the king at the treaty of Newport in the Isle of Wight. March 1648-9, he prepared the brave lord Caple for death, and accompanied him to the scaffold on Tower-Hill.

In 1650, Morley withdrew to the Hague; and, after a short stay there, went and lived with his friend Dr. John Earle, at Ant-

werp, in the house of Sir Charles Cotterel. After they had thus continued about a year together, Sir Charles being invited to be steward to the queen of Bohemia, and Dr. Earle to attend upon James, duke of York, in France, Morley then removed into the family of the lady Frances Hyde, wife of Sir Edward Hyde, in the same city of Antwerp.

When all things were preparing for the king's restoration, Morley was sent over by chancellor Hyde, two months before, to help to pave the way for that great event: and, upon the king's return he was not only restored to his canonry, but also promoted to the deanery of Christ-Church. He was installed, July 1660; and nominated to the bishopric of Worcester, Oct. following. Some time after, he was made dean of his Majesty's royal chapel; and in 1662, translated to the bishopric of Winchester. He died in Oct. 1684. He was the author of some small pieces.

MORNAY (PHILIP DE), lord of Plessis Marly, an illustrious French Protestant, privy-counsellor of Henry IV. and governor of Saumur, was born at Buhi in Vexin, 1549. His father died when he was not more than ten years of age; and his mother, making open profession of the Protestant religion in 1561, set up a lecture in her own house, which perfectly confirmed him in it. His literary education was carried on with the utmost care and circumspection; and the progress he made therein displayed his uncommon parts and application.

In 1567 he was obliged to retire from Paris, where he was pursuing his studies, on account of the commotions which were breaking out again; and soon after took up arms, and served a campaign or two. But, having the misfortune to break one of his arms, he quitted the profession of a soldier, and began to entertain thoughts of travelling into foreign countries; not only to be out of the way, till the civil wars should be at an end, but for the sake of some baths, which he hoped would restore to him the free use of his arm. He arrived with great difficulty at Geneva in 1568, where he made but a short stay on account of the plague, which was there; from this he proceeded to Heidelberg in Germany. Here he entered upon the study of the civil law. In 1569, he went to Francfort, where he was affectionately received by the celebrated Languet, who gave him instructions for his future travels, and recommendatory letters to several great men. He stayed some time afterwards at Padua, for the sake of perfecting himself further in the knowledge of the civil law, and then proceeded to Venice. From Venice, in 1571, he went to Rome, where he came into perils about his religion; but having the good luck to escape, from Rome he returned to Venice, from Venice to Vienna; and thence, after taking a round through Hungary, Bohemia, Misnia, Saxony, Hesse, Franconia, to Francfort, where he arrived in Sept. 1551.

In 1572, he went into Flanders, to survey the situation, the strength, the fortifications, and garrisons of that country, and afterwards passed over to England, where he was graciously received by queen Elizabeth. In 1575, he married, and published the same year a treatise "Concerning Life and Death." In 1576 he was wounded and made a prisoner; but, gaining his liberty, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciously, gave him one of the first places in his council, and upon all occasions paid great deference to his judgment. Du Plessis on his part did the king great services. He went into England to solicit the assistance of Elizabeth for him in 1577, into Flanders in 1578, and to the Diet of Augsburg in 1579. In 1578, he published a treatise "Concerning the Church;" in which he explained his motives for leaving the Popish, and embracing the Protestant religion: and, in 1579 began his book "Upon the Truth of the Christian Religion." This was succeeded by several other works.

In 1621, when Lewis XIII. made war upon the Protestants, he took away the government of Saumur from Du Plessis; he now retired to his barony of La Forest in Poictou, where he died in 1623.

MORTON (THOMAS), a learned English bishop, of the same family with cardinal John Morton, in the reign of Henry VII. by whose contrivance and management the houses of York and Lancaster were united, was born at York in 1564. He was sent to St. John's-College, Cambridge, in 1582; of which he was chosen fellow in 1592. In about 1599, he was made chaplain to the earl of Huntingdon, lord president of the north, and was chosen by him for his dexterity and acuteness in disputing with the Romish recusants. In 1602, when the plague raged in that city, he behaved with the greatest charity and resolution. The year following, the lord Eure being appointed ambassador extraordinary to the emperor of Germany, and king of Denmark, Morton attended him as chaplain; and made great advantages of his travels, by collecting books and visiting the universities of Germany. In 1606, he was made chaplain in ordinary to James I. and preferred to the deanery of Gloucester in 1607. In 1609, he was removed to the deanery of Winchester; and the same year Dr. Sutcliff, dean of Exeter, founding a college at Chelsea for divines to be employed in defending the Protestant religion against the Papists, he was appointed one of the fellows. In 1615, he was advanced to the see of Chester; and, in 1618, to that of Litchfield and Coventry. In 1632, he was translated to the bishopric of Durham, which he held with great reputation, till the opening of the long parliament: when he met with great insults from the common people, and was once in extreme hazard of his life at Westminster. He was committed



mitted to the custody of the usher of the black rod; and, April 1645, was brought before the commons, for christening a child in the old way, and signing it with the sign of the cross, contrary to the directory; and, because he refused to deliver up the seal of the county palatine of Durham he was committed to the Tower. Here he continued six months, and then returned to his lodgings at Durham-House; the parliament, upon the dissolution of the bishoprics, having voted him 800*l.* per annum. At last he was obliged to quit Durham-House, by the soldiers who came to garrison it, a little before the death of Charles I. and then went to Exeter-House in the Strand, at the invitation of the earl of Rutland, where he continued but a short time. After several removals, he took up his abode with Sir Henry Yelverton, at Ealton Manduit in Northamptonshire, where he died, Sept. 22, 1659, in his 95th year.

MOSCHUS and BION (for they have usually been joined together) were two Grecian poets of antiquity, and contemporaries of Theocritus. We understand from Moschus, that Bion was of Smyrna; that he was a pastoral poet; and that he unhappily perished by poison. Some affirm Moschus to have been the scholar of Aristarchus, in the reign of Ptolemy Philometor; while others suppose him to have been the scholar of Bion, and probably his successor in governing the poetic school.

MOSHEIM (JOHN LAURENCE), an illustrious German divine, was born in 1695, of a noble family. The German universities loaded him with literary honours: the king of Denmark invited him to settle at Copenhagen: the duke of Brunswick called him thence to Helmstadt, where he filled the academical chair of divinity; was honoured with the character of ecclesiastical counsellor to the court; and presided over the seminaries of learning in the duchy of Wolfenbuttel and the principality of Blackenburg. Having been made chancellor to the university of Gottingen, he died in 1775. His Latin translation of "Cudworth's Intellectual System," enriched with large annotations, discovered a profound acquaintance with ancient learning and philosophy, and his "Ecclesiastical History, from the Birth of Christ to the Beginning of the present Century," is unquestionably the best that is extant.

MOSS (Dr. ROBERT), an English divine, and dean of Ely, was eldest son of Mr. Robert Moss, a gentleman in good circumstances, and born at Gillingham in Norfolk, in 1666. He was brought up at Norwich-School, and admitted bazar at Benet-College, Cambridge, in 1682; B. A. and fellow, 1685; B. D. 1690; acquired great reputation both as a disputant and preacher; was a candidate for the place of public orator, which he lost by a few votes; preacher

preacher to the society of Gray's-Inn, London, 1698; assistant preacher to Dr. Wake, at St. James's, Westminster, 1669. He was sworn chaplain, in three succeeding reigns, to king William, queen Anne, and George I. and being one of the chaplains in waiting, when queen Anne visited the university of Cambridge, April 5, 1705, he was then created D. D. In 1708, he was invited by the parishioners of St. Lawrence, Jewry, on the resignation of dean Stanhope, to accept of their Tuesday lecture, which he held till 1727, and then resigned it, on account of his growing infirmities. In 1712, on the death of Dr. Roderick, he was nominated by the queen to the deanery of Ely, which was the highest, but not the last promotion he obtained in the church; for, in 1714, he was collated by Robinson, bishop of London, to Gliston, a small rectory on the eastern side of Hertfordshire. The gout deprived him of the use of his limbs, for some of the last years of his life; and he died, March 26, 1729, in his 63d year; and was buried in the presbytery of his own cathedral, under a plain stone, with a simple inscription. He wrote some Latin and English poems, &c.

MOTHE LE VAYER (FRANCIS DE LA), counsellor of state, and preceptor to the duke of Anjou, only brother to Lewis XIV. was born at Paris in the year 1588. He was very well educated by a learned father, whose merits and employment rendered him of consequence; and he became so eminently learned himself, and distinguished by his writings, that he was considered as one of the best members of the French academy, into which he was admitted in the year 1639. He was loved and considered by the two cardinals Richelieu and Mazarine, who governed France successively. Splendid titles and honourable posts were bestowed upon him. He was a man of a very regular conduct, and a true philosopher in his manners; yet was suspected of having no religion. As great a philosopher as he was, and as little stress as he affected to lay upon the goods of this life, he was extremely afflicted at the loss of his only son, who was about thirty-five years of age: and his grief disordered him so much, that in three months after he married again, although he was above seventy-five years old.

He lived a long time after his second marriage, and died in the year 1672. His works, collected into a body by his son, were dedicated to cardinal Mazarine in 1653: but the best and completest collection of them was that of Paris, 1669, dedicated to Lewis XIV. and consisting of fifteen volumes in 12mo.

MOTHERBY (Dr. GEORGE), was born in 1731. This gentleman became a very eminent physician, and acquired much reputation from "A new Medical Dictionary" which he published. He died in 1793. \*

MOTTE (ANTOINE HOUDART DE LA), an ingenious Frenchman, greatly distinguished by his writings in verse and prose, and by the literary contests he had with several eminent persons, was born at Paris in 1672. His taste lay towards the theatre; and he often amused himself, when he was young, with acting plays. At twenty, he produced a comedy of three acts, called "*Lex originaux*;" the ill success of which so disgusted him with the world, that he retired to the abbey of La Trappe, with a resolution to spend his life in devotion. The fervour of this abating, he returned to Paris, and his former studies, in which he continued to the end of his life. He wrote a great number of things with very different success; and no man was ever more criticised, and yet more praised, than he. His "*Discours sur Homere*" is a master-piece of elegance, and one of his best pieces in prose; yet his manner there of treating the ancients was thought so very exceptionable, that madam Dacier was provoked to write a volume against him, to which La Motte replied.

He became blind in the latter years of his life, and died in 1731. He was of the French academy. He wrote a great deal in epic poetry, tragedy, comedy, lyric, pastoral, and fables; besides a vast variety of discourses, critical and academical, in prose.

MOTTEUX (PETER ANTHONY), was born in 1660, at Rouen in Normandy, where also he received his education. On the revocation of the edict of Nantz; he came over to England. He lived at first with his godfather and relation Paul Dominique, Esq. but afterwards grew a considerable trader himself, kept a large East-India warehouse in Leadenhall-Street, and had a very genteel place in the General-Post-Office relating to the foreign letters, being master of several languages. During his residence in this kingdom, he acquired so perfect a mastery of the English language, that he not only was qualified to oblige the world with a very good translation of "*Don Quixote*," but also wrote several "*Songs*," "*Prologues*," "*Epilogues*," &c. and what was still more extraordinary, became a very eminent dramatic writer in a language to which he was not a native. The respective titles of his numerous pieces of that kind, may be seen in the *Biographia Dramatica*. This gentleman was found dead in a disorderly house in the parish of St. Clement-Danes, Feb. 19, 1718, being his birth-day, not without suspicion of having been murdered. His body was interred in his own parish church, St. Andrew Underhaft, in the city of London.

MOTTEVILLE (FRANCES BERTAND, DAME DE), a celebrated French lady, was born in Normandy about 1615. She was the daughter of a gentleman who belonged to the court; and her wit and amiable manners recommended her to Anne of Austria, who



who kept her constantly near her. Cardinal Richelieu, who was always jealous of the favourites of this princess, having disgraced her, she retired with her mother to Normandy; where she married Nicholas Langlois, lord of Motteville, an old man, who died in about two years. After the death of Richelieu, Anne of Austria, having been declared regent, recalled her to court. Here gratitude put her upon writing the history of this princess, which has been printed several times. She died at Paris in 1689, aged 75.

MOTTLEY (JOHN, Esq.) was born in 1692. He received the first rudiments of his education at St. Martin's library-school, founded by archbishop Tenison; but was soon called forth into business, being placed in the Excise-Office at 16 years of age under the comptroller, lord viscount Howe, whose brother and sister were both related by marriage to his mother. This place he kept till 1720, when, in consequence of an unhappy contract he had made, probably in pursuit of some of the bubbles of that infatuated year, he was obliged to resign it. Soon after the accession of George I. Mr. Mottley had been promised by the lord Halifax, at that time first lord of the treasury, the place of one of the commissioners of the Wine-Licence-Office; but when the day came that his name should have been inserted in the patent, a more powerful interest, to his great surprise, had stepped in between him and the preferment of which he had so positive a promise. This, however, was not the only disappointment of that kind which this gentleman met with, for, at the period above mentioned, when he parted with his place in the Excise, he had one in the Exchequer absolutely given to him by Sir Robert Walpole, to whom he lay under many other obligations. But in this case as well as the preceding one, at the very time that he imagined himself the surest, he was doomed to find his hopes frustrated; for that minister, no longer than three days afterwards recollecting that he had made a prior promise of it to another, Mr. Mottley was obliged to relinquish his claim to him, who had, in honour, an earlier right to it. Mr. Guise, our author's grandfather by the mother's side, had settled an estate on him after the death of his mother, she being to receive the income of it during her life-time; but that lady, living above her circumstances, soon became considerably involved in debt; upon which Mr. Mottley, in order to free her from her incumbrances, consented to the sale of the estate, although she was no more than tenant for life. This step was taken at the very time that he lost his place in the Excise, which might perhaps be one motive for his joining in the sale, and when he was almost 28 years of age. In the same year, finding his fortune in some measure impaired, and his prospects over-clouded, he applied to his pen, which had hitherto been only his amusement, for the means of immediate support, and wrote his first play, which met with tolerable success. From that time

time he depended chiefly on his literary abilities for the amendment of his fortune, and wrote five dramatic pieces; some of which met with tolerable success. He had also a hand in the composition of that many-fathered piece, "The Devil to pay," and the farce of "Penelope." He published a "Life of the great Czar Peter," by subscription, in which he met with the sanction of some of the royal family, and great numbers of the nobility and gentry. Mr. Mottley died Oct. 30, 1750.

MOUNTFORT (WILLIAM), who was far from a contemptible writer, was in much greater eminence as an actor. He was born in 1659, in Staffordshire. It is supposed that he went on the stage when young: at any rate he appeared on it after the fall of Jefferies, and was greatly admired: but great as were his excellencies, he did not, in all probability, reach that summit of perfection which he might have arrived at, had he not been untimely cut off, by the hands of a base assassin, in the 33d year of his age. His death happened in Norfolk-Street in the Strand. His body was buried in the church-yard of St. Clement-Danes. He left six dramatic pieces behind him.

MOYLE (WALTER, Esq.), a very ingenious and learned English writer, was son of Sir Walter Moyle, and born in Cornwall in 1672. After he had made a considerable progress in school learning, he was sent to the university of Oxford; and thence removed to the Temple, where he applied himself chiefly to such parts of the law, as led him into the knowledge of our constitution and government. He came into the world with a firm zeal for the Protestant settlement, and a great contempt of those who imagined, that the liberty of our constitution and the Reformation could subsist under a Popish king; nor did he ever vary from these sentiments.

In 1697, he joined with Mr. Trenchard in writing a pamphlet, entitled, "An Argument shewing, that a Standing Army is inconsistent with a free Government, and absolutely destructive to the Constitution of the English Monarchy." The same year, at the request of Dr. Davenant, he translated Xenophon's "Discourse upon improving the Revenue of the State of Athens."

He was for some time a member of parliament, where he always acted a very honourable and disinterested part; but he had made so great advances in letters, and was so bent upon his studies, that he never had any relish for that station. He died June 9, 1721, aged 49.

MULGRAVE (LORD)—See PHIPPS.

MULLER (GERARD FREDERICK), a native of Germany, was  
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born in 1705, at Herforden, in the circle of Westphalia. He came into Russia during the reign of Catharine I. and was, not long afterwards, admitted into the Imperial Academy of Sciences. In 1731, soon after the accession of the empress Anne, he commenced, at the expence of the crown, his travels over European Russia, and into the extreme parts of Siberia. He was absent several years upon this expedition, and did not return to Petersburg until the reign of Elizabeth. The present empress, an able judge and rewarder of merit, conferred upon him a very ample salary, and appointed him counsellor of state, and keeper of the archives at Moscow, where he resided about sixteen years. He collected, during his travels, the most ample materials for the history and geography of that extensive empire, which was scarcely known to the Russians themselves, before his valuable researches were given to the world in various publications. His principal work is a "Collection of Russian Histories," in nine volumes 8vo. printed at different intervals, at the press of the Imperial Academy of Sciences.

He spoke and wrote the German, Russian, French, and Latin tongues with surprising fluency; and read the English, Dutch, Swedish, Danish, and Greek with great facility. He died in the latter-end of 1783. The empress, who, in consideration of his great merit, had honoured him with the order of Saint Vladimir, has, in respect to his memory, conferred a pension on his widow, and ennobled his son.

MUNDAY (ANTHONY), is celebrated by Meres amongst the comic poets as the best plotter; but none of his dramatic pieces are come down to the present times. He was first a stage-player, then an apprentice: having left his master, he went to Italy, and arriving at Rome, made a short stay there. After this he was servant to the earl of Oxford, and a messenger of the queen's bed-chamber. He appears to have been a writer through a very long period, there being works existing published by him, which are dated in 1580 and 1621, and probably both earlier and later than those years. In 1582, he detected the treasonable practices of Edmund Campion, and his confederates, of which he published an account, which brought down upon him the vengeance of his opponents.

MUNSTER (SEBASTIAN), an eminent German divine, was born at Inghelheim in 1489; and, at fourteen, sent to Heidelberg to study. Two years after, he entered the convent of the Cordeliers, where he laboured assiduously; yet did not content himself with the studies relating to his profession, but applied himself also to mathematics and cosmography. He was the first who published a "Chaldee Grammar and Lexicon;" and gave the world,  
a short



a short time after, a "Talmudic Dictionary." He went afterwards to Basil, and succeeded Pelicanus, of whom he had learned Hebrew, in the professorship of that language. He was one of the first who attached himself to Luther; but not with that zeal, which distinguished the early reformers. He published a great number of works, of which the principal and most excellent is a Latin version from the Hebrew of all the books of the Old Testament, with learned notes, printed at Basil in 1534 and 1546. He died of the plague at Basil in 1552, aged 63.

MURATORI (LEWIS ANTHONY), an Italian writer, was born at Vignole in the territory of Bologna, 1672. Happily endowed, and as happily educated, he was invited, at the age of twenty-two, by Charles Borromæus to Milan, to take care of the college and library there; and six years after, in 1700, to Modena; where he was made librarian to the duke, and keeper of the archives of the Duchy. In this situation he spent his life, highly honoured by all the learned of his own and other countries, and admitted into numerous academies. Amidst these distinctions he suffered, as all distinguished men must do, from calumny. He was accused of Heresy, and even Atheism; and it was given out, that Benedict XIV. had discovered certain passages in his writings, which ought to be submitted to the inquisitors of Spain. Muratori, however, who seems to have been a very good Christian, as well as a very learned man, justified himself to the pope; and the pope was so satisfied, that he wrote him a letter of consolation, which does honour to them both. Muratori died in 1750, aged seventy-seven; and left such monuments of universal knowledge and intense application behind him, as the life and strength of one man should scarcely seem equal to.

MURETUS (MARC ANTHONY), a very ingenious and learned critic, was descended from a good family, and born at Muret, a village near Limoges in France, April 12, 1526. We know not who were his masters, nor what the place of his education; but it was probably Limoges. Having come to Agen to see his father, he passed on from thence to Auch, where he began to teach in the archiepiscopal college, and to read lectures upon Cicero and Terence. After some stay in this place, he went to Villeneuve; where he was employed by a rich merchant in the education of his children, and at the same time taught the Latin authors in a public school. Two years after his settling here, he went to Agen, to pay a visit to Scaliger; who had the highest esteem and affection for him, and who ever kept up a most intimate correspondence with him. He removed from Villeneuve to Paris, from Paris to Poitiers, from Poitiers to Bourdeaux in 1547, and from Bourdeaux to Paris again in 1550. The year after being accused

of sodomy, he was thrown into prison. Shame, and the fear of punishment, affected him so, that he resolved to starve himself to death; but he was deterred from this by his friends, who laboured to procure his release, and after much pains effected it. He could not continue any longer at Paris, and therefore withdrew to Thou-louse, where he read lectures in civil law. But here the friendship he conceived for one of his pupils Memmius Premiot, a native of Dijon, exposed him to fresh suspicions; and the accusation brought against him at Paris was here renewed. Muretus now fled from France into Italy. He spent several years at Padua and Venice, and taught the youth in those cities. Some say, that he was guilty of the same abomination at Venice, with which he had been charged in France; but others declare, that he was only suspected, and that he justified himself in some letters which he wrote to Lambin.

Muretus was thirty-four, when the cardinal Hippolite d'Est called him to Rome, at the recommendation of the cardinal Francis de Tournon, and took him into his service: and from that time, whether he led a more regular life, or whether envy ceased to persecute him, nothing amiss was further said of him, but all the world was edified with his conduct as well as his writings. In 1562, he attended his patron, who was going to France in quality of legate à latere; but did not return with him to Rome, being prevailed on to read public lectures at Paris upon Aristotle's "Ethics;" which he did with singular applause to 1567. After that, he taught the civil law for four years, with great exactness and elegance. He spent the remainder of his life, in teaching the Belles Lettres, and explaining the Latin authors. In 1576, he entered into orders, and was ordained priest: he devoted himself with zeal to all the exercises of piety. He died at Paris, June 4, 1585, aged 59. He was made a citizen of Rome (which title he has placed at the head of some of his pieces) probably by pope Gregory XIII. who esteemed him very highly, and conferred many favours on him. His works have been collected, and printed in several volumes 8vo. at Verona. They consist of orations, poems, epistles, various readings, and translations of Greek authors, Aristotle in particular.

MURRAY (WILLIAM), earl of Mansfield, fourth son of David, earl of Stormont, was born on the 2d day of March 1725, at Perth in the Kingdom of Scotland. His residence there was but of short duration, being brought to London at the age of three years, which will account for his having contracted none of the peculiarities of the dialect of his country. At the age of fourteen he was admitted of Westminster-School as king's scholar. During the time of his being at school, he gave early proofs of his uncommon abilities, not so much in his poetry, as in his other exercises;

exercises; and particularly in his declamations, which were sure tokens and prognostics of that eloquence which grew up to such maturity and perfection at the bar and in both houses of parliament. At the election in May 1723, he stood first on the list of those gentlemen who were sent to Oxford, and was entered of Christ's-Church June 18 in that year. In the year 1727, he had taken the degree of B. A. and on the death of king George I. was amongst those of the university who composed Latin verses on that event. On the 26th day of June 1730, he took the degree of M. A. and probably soon afterwards left the university. Before he devoted himself to business, he made the tour of Europe, and on his return became a member of the Society of Lincoln's-Inn, and was in due time called to the bar. The fortune of lord Mansfield at this period, we believe, was rather slender; but he soon supplied any deficiency in that respect by his application and abilities. In both houses Mr. Murray was employed as an advocate, and so much to the satisfaction of his clients, that afterwards, in Sept. 1743, he was presented with the freedom of Edinburgh in a gold box. On the 20th of Nov. 1738, he married lady Elizabeth Finch, daughter of the earl of Winchelsea; and, in the month of November 1742, was appointed solicitor-general, in the place of Sir John Strange, who resigned. He likewise was chosen to represent the town of Boroughbridge in parliament, for which place he was also returned in 1747 and 1754. In the month of March 1746-7, he was appointed one of the managers for the impeachment of lord Lovat by the House of Commons, and it fell to his lot to observe on the evidence previous to the lords giving their judgment; which task he executed with much candour, moderation, and propriety. On the advancement of Sir Dudley Rider to the chief-justiceship of the King's-Bench in 1754, Mr. Murray succeeded him as attorney general; and on his death, Nov. 1756, again became his successor as chief-justice, into which office he was sworn on the 8th of November 1756, and took his seat on the bench on the 11th of the same month. He was called Serjeant, and sworn chief-justice before the lord-chancellor Hardwicke, at his house in Great-Ormond-Street, in the presence of the three judges, and most of the officers of the court of King's-Bench. The motto on his rings was "Serrate Domum." Immediately afterwards the great seal was put to a patent, which had before passed all the proper offices, creating him baron of Mansfield, to him, and the heirs male of his body. As soon as lord Mansfield was established in the King's-Bench, he began to make improvements in the practice of that court. In 1757, he was offered, but refused, the office of lord-high-chancellor; and, in Nov. 1758, he was elected a governor of the Charter-House; in the room of the duke of Marlborough, then lately deceased. In January 1770, lord Mansfield again was offered the great seal, which was given to Mr. Charles Yorke; and, in

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Hilary-Term 1771, he a third time declined the same offer, and the seal was intrusted to lord Bathurst. In Oct. 19, 1776, his lordship was made an earl of Great-Britain, by the title of earl of Mansfield. In the riots of 1780, his lordship suffered irreparable loss in his property, and narrowly escaped with his life: for his pecuniary loss, however, he afterwards declined the indemnification offered by the state. In June 1788, he resigned the office of chief-justice of the King's-Bench, and died March 20, 1793, in his 89th year. His remains were interred between those of the late earl of Chatham and lord Robert Manners in Westminster-Abbey.

MUSÆUS, an ancient Greek poet, who lived before Homer; but of whom we have nothing now remaining, except the titles of some poems, recorded by ancient authors. There goes, indeed, under his name, an admired piece upon "The Loves of Hero and Leander:" but some ascribe it, with probability, to Musæus, a learned grammarian, who lived in the fifth century.

MUSCHENBROLCK (PLTER DE), a very distinguished natural philosopher, lawyer, and mathematician, was born at Utrecht, a little before 1700. He was first professor of these in his own university, and afterwards invited to the chair at Leyden, where he died full of reputation and honours in 1761. He was a member of several academies; particularly that of Sciences at Paris. He was author of several works in Latin.

MUSCULUS (WOLFANGUS), a celebrated German divine and reformer, whose life was chequered with many extraordinary particulars. He was the son of a cooper, and born at Dieuze upon Lorraine, in 1497. His father, seeing him inclined to books, designed him for a scholar; but, not having wherewithal to educate him in that way, Musculus was obliged to provide for his own subsistence, which accordingly he did, by singing from door to door. He sang one day at vespers, in a convent of Benedictines, so happily, that they offered him the habit of the order, which he accepted, being then fifteen. He applied himself to study, and became a very good preacher. He embraced Luther's principles, and strenuously supported them up in all occasions: and this made so strong an impression upon many of his brother friars, that most of the Benedictines of that convent forsook the order. In the mean time, he raised himself many enemies, and found himself exposed to many difficulties and dangers: upon which he made an open profession of Lutheranism. He fled to Straßburg in 1527, and the same year married Margaret Barth, whom he had betrothed before he left the monastery. As he had nothing to subsist on, he sent his wife to service in a clergyman's family, and bound himself apprentice to a weaver, who dismissed him in two months, for disquieting too much

with

with an Anabaptist minister, that had lodgings in the house. He then resolved to earn his bread, by working at the fortifications of Strasburg; but, the evening before he was to begin this drudgery, he was informed that the magistrates had appointed him to preach every Sunday, in the village of Dorlisheim. He did so; but lodged the rest of the week at Strasburg with Martin Bucer, from whom he gained a livelihood by transcribing. Some months after, he was obliged to reside at Dorlisheim, where he suffered the rigours of poverty with great constancy. His only moveable was the little bed he brought from the convent; which however was occupied by his wife, who was ready to lye-in, while he lay on the ground upon a little straw. He served the church of this village a whole year, without receiving one farthing of stipend, through the oppression of the abbé who gathered the tithes and revenues of it; and must have perished through want, if the magistrates of Strasburg had not assigned him a sum out of the public treasury. He was called back to Strasburg, to have the function of minister-deacon in the principal church conferred upon him: and, after he had acquitted himself in this character for about two years, he was called to Augsbourg, where he began to preach in 1531. Here he had terrible conflicts to sustain with the Papists; yet by degrees prevailed upon the magistrates to banish Popery entirely. Musculus served the church of Augsbourg till 1538; when Charles V. having entered the city, and re-established the Papists in the church of Notre-Dame, he found it necessary for his own safety to decamp. He retired to Switzerland, his wife and children following soon after; and was invited by the magistrates of Bern, in 1540, to the professorship of divinity. He cheerfully accepted this invitation, and acquitted himself in this capacity with all imaginable pains: and, to shew his gratitude to the city of Bern, he never would accept of any employment, though several were offered him, elsewhere. He died at Bern, Aug. 30, 1563. He was employed in some very important ecclesiastical concerns. He was a considerable master of the Greek and Hebrew languages; although he was at the least thirty-two when he began to study the latter, and forty when he first applied to the former. He published several books, and began with translations from the Greek into Latin.

MUSCULUS (*ANDREW*), a Lutheran author, professor of divinity at Francfort upon the Oder, and superintendent-general of the churches of the March of Brandenburg, was born at Schneburg in Misnia, and died in 1580. He published a great number of books; and, as he was persuaded that some great revolutions would soon happen in Germany, and even that the end of the world was approaching, he wrote upon these subjects with the assurance of a man who pretends to have the key to the oracles of the Old and New Testament.

MUSGRAVE (Dr. WILLIAM), an English physician and antiquary, was descended from an ancient family in Westmoreland, but born at Charlton-Mulgrave in Somersetshire, in 1657. Being educated, as is supposed, at Wykeham's-School near Winchester, he became, in 1675, a probationer-fellow of New-College in Oxford. He took the degree of bachelor of laws in 1682, but afterwards entered upon the physic line. He distinguished himself greatly by his knowledge in his profession, and in natural philosophy; and was elected fellow of the Royal-Society. He was made secretary to it in 1681, in which quality he continued and published the "Philosophical Transactions," from No. 167, to No. 178, inclusive; and several curious observations, which occurred to him in the course of his profession, he caused to be inserted, at different times, in that collection. He took his degrees in physic in 1685 and 1689; and was afterwards admitted fellow of the college of physicians in London. In 1691, he went and settled in the city of Exeter, where he exercised his profession a long time with great reputation and success. He died Dec. 23, 1721. He composed several curious works.

MUSURUS (MARCUS), a native of Candia, and one of those learned men who appeared in Italy towards the beginning of the 16th century. He taught Greek in the university of Padua with great reputation. He was an admirable Latin scholar, which had been rarely observed in any other Greek transplanted into the West; and he studied philosophy with great eagerness. Some say, that the desire of advancing himself carried him to Rome, to make his court to Leo X. and he did not do this in vain: for he obtained of that pope the archbishopric of Molvania, in the Morea. He was but just invested with it in 1517, when he died of a dropsy. He published nothing of his own but a few Greek verses, and some prefaces in prose. The public is obliged to him for the first editions of "Aristophanes" and "Athenæus." It is supposed that Leo X. had favoured him with an invitation to Rome: but it is certain he filled a professor's chair at Rome.

## N.

NÆVIUS (CNÆIUS), of Campania, an ancient Latin poet, was bred a soldier; but quitted the profession of arms, in order to apply himself with more leisure to poetry. Accordingly he prosecuted that art with great diligence, and composed a history in verse, besides a great number of comedies. But his first performance being brought upon the stage at Rome, so highly incensed



incensed Metellus by the satirical strokes in it, that this nobleman, who was then very powerful, procured him to be banished from the city. In this condition, he retired to Utica in Africa, where he died, anno U. C. 551.

NANI (JOHN BAPTIST), a noble Venetian, and proctor of St. Mark, was the son of John Nani, once possessed of the same post, and born Aug. 30, 1616. He studied polite learning under Peter Renzoli, of Arezzo, a secular priest; and went through his course of philosophy among the Dominicans of St. Paul and St. John at Venice. His brother, Augustine Nani, being made commandant of Vicenza, he followed him to that city, and continued his studies there. Upon his return to his own country, in 1637, he was one of the thirty who are drawn every year by lot, to assist at the election of magistrates. His father, who was a person of good abilities, formed this son for business himself; and in that view carried him to Rome, where he went ambassador from the republic of Venice to Urban VIII. He was admitted into the college of senators in 1641, and not long after went ambassador to France: which character he sustained at Paris for the space of five years, with great reputation. In 1648, Nani returned home, having obtained from France considerable succours both of men and money, for carrying on the war against the Turks in Candia. His merit raised him soon after to be a member of the grand council to the republic; in which he was appointed superintendant of the marine and the finances. In 1654, he was sent ambassador to the Imperial court of Germany; did the republic considerable services; and made a second journey to that court, upon the election of the emperor Leopold. While he was here, he received orders to go again to France, in 1660. The Venetian senate were greatly satisfied with his conduct, and appointed him proctor of St. Mark. Not long after, in 1663, the great council nominated him captain-general of the marine: but, the air of the sea not at all agreeing with his constitution, it was resolved not to expose a life so valuable, and even necessary to the republic, to such imminent danger: whereupon the nomination was withdrawn. He continued, however, to serve his country upon many considerable occasions, and was appointed by the senate to write the "History of Venice;" an employ, which is given only to the principal nobility of that republic. He published the first part; and the second was in the press, when he died Nov. 5, 1678, in his 63d year. Besides this, he composed other pieces.

NANTUEIL (ROBERT), the celebrated designer and engraver to Lewis the Fourteenth's cabinet, was born in 1630, at Rheims, where his father kept a petty shop, suitable to his fortune, which was small: however, he resolved to give his son a liberal education.

Accordingly, Robert was put to the grammar-school at a proper age ; and, as soon as he had made the necessary progress in classical learning, went through a course of philosophy. He had from his childhood a strong inclination and turn to drawing ; and he applied himself to it with such success, that being to maintain, according to custom, his philosophical thesis, at the end of two years, he drew and engraved it himself. Having engaged in matrimony while a young man, he was not able, with all his fine talents, to maintain his family at Rheims. In this exigence, he resolved to seek for a better situation. He left his wife, and repaired to Paris, where, having in a short time acquired a considerable sum, he returned to Rheims, acquainted his wife with his success, and shewing her the money, she was easily persuaded to sell what they had at Rheims, and remove to Paris, where his merit soon became known to every body. He died at Paris, Dec. 18, 1678, aged 48.

NARES (JAMES), doctor of music, joint organist and composer of his majesty's chapel-royal at St. James's, and late master of the children of the said chapel-royal, which last place he had resigned about two years, was the composer of divers anthems, which manifest the strength of his genius, and, together with his other works, will perpetuate his name, and rank him with the first in his profession. The doctor died Feb. 10, 1783, and left two sons and two daughters. His remains were interred the 14th, in the church of St. Margaret, Westminster.

NASH (RICHARD, Esq.) was born at Swansea in Glamorgan-shire, Oct. 18, 1674. His father was a gentleman, whose principal income arose from a partnership in a glass-house : his mother was niece to colonel Poyer, who was killed by Oliver Cromwell, for defending Pembroke-Castle against the rebels. He was educated at Carmarthen-School, and thence sent to Jesus-College, Oxford, in order to prepare him for the study of the law. His father had strained his little income to give his son such an education ; but, from the boy's natural vivacity, he hoped a recompence from his future preferment. In college, however, he soon shewed, that, though much might be expected from his genius, nothing could be hoped from his industry. Our hero went through all the mazes and adventures of a college intrigue, before he was seventeen : he offered marriage, the offer was accepted ; but the affair coming to the knowledge of his tutors, the business was prevented, and he was sent home from college, with proper instructions to his father.

The army seemed the most likely profession, in which to display this inclination for gallantry : he therefore purchased a pair of colours, commenced a professed admirer of the sex, and dressed to the very edge of his finances. He soon became disgusted with the life of a soldier, quitted the army, entered his name as a student in  
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the Temple-Books, and here went to the very summit of second-rate luxury. When king William was upon the throne, Nash was a member of the Middle-Temple. It had been long customary for the inns of court to entertain our monarchs upon their accession to the crown, or any remarkable occasion, with a revel and pageant. This ceremony, which has been at length totally discontinued, was last exhibited in honour of king William; and Nash was chosen to conduct the whole with proper decorum. He was then but a very young man; but we see at how early an age he was thought proper to guide the amusements of his country, and be the *Arbiter Elegantiarum* of his time. In conducting this entertainment, he had an opportunity of exhibiting all his abilities; and king William was so well satisfied with his performance, that he made him an offer of knighthood. This, however, he thought proper to refuse. But though Nash acquired no riches by his late office, yet he gained many friends; or, what is more easily obtained, many acquaintances, who often answer the end as well. He was entirely indebted to chance for his support. He had generosity for the wretched in the highest degree, at a time when his creditors complained of his justice. When he was to give in his accounts to the masters of the temple, among other articles, he charged, "For making one man happy, 10l." Being questioned about the meaning of so strange an item, he frankly declared, that, happening to over-hear a poor man declare to his wife and a large family of children, that 10l. would make him happy, he could not avoid trying the experiment. About 1704, he was made master of the ceremonies at Bath, on account of his great wit and vivacity. His finery he supported by gaming, and hitherto enjoyed a fluctuating fortune; but these seminaries of vice being suppressed by the legislature in 1745, all Nash's future hopes of succeeding by the tables were blown up.

Before gaming was suppressed, and in the meridian of his life and fortune, his benefactions were generally found to equal his other expences. But of all the instances of Nash's bounty, none does him more real honour, than the pains he took in establishing an hospital at Bath; in which benefaction, doctor Oliver had a great share. This was one of those well-guided charities, dictated by reason, and supported by prudence, chiefly by the means of Dr. Oliver and Mr. Nash; but not without the assistance of Mr. Allen, who gave them the stones for building, and other benefactions: this hospital was erected, and it is at present fitted up for the reception of one hundred and ten patients, the cases mostly paralytic or leprous. As he grew old, he grew insolent, and seemed not aware of the pain his attempts to be a wit gave others. This poor unsuccessful gamester husbanded the waiting moments with an increased desire to continue the game, and to the last eagerly wished for one yet more happy throw. He died at his house in St. John's-



Court, Bath, Feb. 3, 1761, aged 87. After the corpse had lain four days, it was conveyed to the abbey-church in that city, with a solemnity peculiar to his character.

NAUDE (GABRIEL), was descended of a reputable family, and born at Paris, Feb. 12, 1600. His parents observing his fondness for reading, and inclination to letters, resolved to breed him in that way; and accordingly sent him to a religious community, to learn the first rudiments of grammar, and the principles of Christianity. Thence he was removed to the university, where he applied himself with great success to classical learning; and, having learned philosophy, was created master of arts very young. As soon as he had finished his course in philosophy, he remained some time at a stand what profession to choose, being advised by his friends to divinity; but his inclination being more turned to physic, he fixed at length upon that faculty. Henry de Mesmes, president à mortier, hearing his character, made him keeper of his library, and took him into his family. He quitted it in 1626, in order to go to Padua to perfect himself in his studies: but he did not continue long in that university, the death of his father, and his domestic affairs, calling him back to Paris before the expiration of the year.

In 1628, the faculty of physic appointed him to make the customary discourse on the reception of licentiates; which performance entirely answered their expectations from him, and was made public. In 1631, cardinal Bagni made him his librarian and Latin secretary, and carried him with him to Rome in the spring of that year. Naude continued in this service till the death of the cardinal, which happened July 24, 1641; and in the interim made an excursion to Padua, to take his doctor of physic's degree, in order to support, with a better grace, the quality with which he had been honoured by Lewis XIII. who had made him his physician. The ceremony of this appointment was performed March 25, 1633. After the death of his patron, he had thoughts of returning to France; but was detained in Italy by several advantageous offers made to him by persons of consideration in that country. Among these he preferred those of cardinal Barberini, and closed with his eminence. However, as soon as cardinal Richelieu sent for him to be his librarian, he immediately returned to Paris; but he happened not to be long in the service of the prime-minister, since cardinal Richelieu died in December following: however, he succeeded to the like post under Mazarine. The cardinal gave him two small benefices; a canonry of Verdun, and the priory of Artige in the Limosin. Upon the disgrace of Mazarine, his rich library which was improved by Naude, was sold, which gave him much uneasiness. At this time, Christina, queen of Sweden, who set herself to draw into her dominions all the literati of Europe, procured a proposal

posul to be made to Naude of being her library-keeper ; and as he was then out of all employ, he accepted the proposul, and went to Cop. But he soon grew out of humour with his residence in Sweden : and seeing France become more quiet than it had been, resolved to return. Accordingly, he quitted Sweden, loaded with presents from the queen, and several persons of distinction : but the fatigue of the journey threw him into a fever, which obliged him to stop at Abbeville ; and he died there July 29, 1653. He wrote a great number of books.

NAUGERIUS (ANDREAS), a noble Venetian, greatly distinguished by eloquence and learning, was born in 1482. He was sent by the republic upon an embassy to the emperor Charles I. and continued with that prince from the celebrated battle of Pavia, in 1525, when Francis I. of France was taken prisoner, to 1528. Returning to his country, he was then sent ambassador to Francis I. but died upon the road in 1529. His works were published at Padua in 1718, in 4to.

NAYLOR (JAMES), a remarkable English enthusiast, was born about 1616, in the parish of Ardesley, near Wakefield in Yorkshire, where his father was a farmer, who had some estate of his own, but gave his son no more education than to read English. James, however, had good natural parts, and had not been long come of age before he got himself a wife, and settled with her in Wakefield-Parish. Upon the breaking out of the civil wars in 1641, he entered a private soldier in the parliament army under lord Fairfax, being then a Presbyterian ; though with the times he afterwards turned Independent, and became quarter-master under general Lambert. In 1649, falling sick in Scotland, he returned home to his plough ; and, in 1651-2, was a convert of the famous George Fox to Quakerism. He soon commenced preacher among that sect, and obtained the reputation of acquitting himself well both in word and writing among the friends. On his arrival at London in 1655, he distinguished himself so much above his brethren as created uneasiness : he gained a strong party in his favour ; and the matter ran so high, that some women, his followers, openly disputed with the two principal leaders as they were preaching. In 1656, Naylor went into the West of England, and was committed to Exeter-Gaol in September this year, for his unheard-of extravagancies. Notwithstanding this check, some of his female worshippers carried their infatuation to that height, that they visited him, and kneeled before him, and kissed his feet : nor was he long detained in prison, being released in the ensuing month. Hereupon he set his face toward London, resolving, however, to take Bristol in the way, through which he was carried by his followers. Here he was apprehended by order of the magistrates, and committed

mitted to prison, with six of his associates: soon after which they were all sent to London to the parliament. So unprecedented and unparalleled a case employed the house several days: he was first examined before a committee, Dec. 5, and next day heard at the bar of the house: on the 8th he was found guilty, and nine days after sentenced to be twice whipped, set on the pillory, and committed to Bridewell. His first whipping was on Dec. 18th, in consequence of which, he was so ill that several persons of all persuasions, out of compassion, petitioned the parliament and Cromwell twice, to have the rest of his punishment quite remitted, as being a lunatic: but the plea seems to have been invalidated by some of the promotor's chaplains, who went and conferred with Naylor, and thereupon the whole sentence was put in execution: his sufferings brought him to his senses, and with them to an exemplary degree of humility. In this disposition he wrote a letter to the magistrates of Bristol, expressing his repentance for his behaviour there; and, notwithstanding his sentence, he got the use of pen, ink, and paper, during his confinement in Bridewell. He wrote several small books, wherein he retracted his past errors, and was received by the Quakers, who had disowned him in his extravagances. He was discharged from prison by the rump parliament, Sept. 8, 1659; and, about the end of Oct. 1660, set out from London, in order to return to his wife and children at Wakefield in Yorkshire. He was taken ill on the road, some miles beyond Huntingdon, being robbed by the way, and left bound; in which condition he was found in a field by a countryman towards evening, and carried to a friend's house at Holme, near King's-Ripton in Huntingdonshire; but he soon after expired, Nov. 1660.

NEANDER (MICHAEL), a German Protestant divine, celebrated for his skill in the learned languages, was born in 1523 at Sosa in Silesia; and had the first part of his education in that town, under Henry Theodore, superintendant of the diocese of Digne. He went afterwards to Wittemburg, where he heard Melancthon and other professors, under whom he made a great proficiency in the sciences; so that he was invited to teach a school at Northausen in 1549, where he instructed the youth with applause. In a few years he was promoted to be rector or school-master at Ilfeldt in Germany, which employ he sustained during the space of forty years; namely, until his death, which happened April 26, 1595, at Pfortsheim in the Black Forest, whither the academy had been transplanted from Ilfeldt. Among his works are several pieces drawn up for the use of schools.

NEEDHAM (MARCHAMONT), a satirical English writer, was born at Burford, in Oxfordshire, in Aug. 1620. He lost his father in 1621; but his mother, the next year, re-married with Christopher



pher Glynn, vicar of Burford, and master of the free-school there. This gentleman, perceiving his step-son to have very pregnant parts, took him under his own tuition; and at the age of fourteen he was sent to All-Souls-College. Here, being made one of the choristers, he continued till 1637; when taking the degree of bachelor of arts, which was inconsistent with his chorister's place, he retired to St. Mary's-Hall, till he became an usher in Merchant-Tailors-School, London. Upon the breaking out of the civil wars, he became a writer to an attorney at Gray's-Inn; where, writing a good court-hand, he obtained a comfortable subsistence. He had not been long in this employ, before he began a weekly-paper, under the title of "*Mercurius Britannicus*," on the side of the parliament; whence he became popular, and, being an active man, was called Captain Needham, of Gray's-Inn. About that time he studied physic, and, in 1645, began to practise; by which, and his political writings, he supported a genteel figure. But, for some scorn and affront put upon him, he suddenly left his party; and, obtaining the favour of a royalist, was introduced into the king's presence at Hampton-Court in 1647; and, asking pardon upon his knees, readily obtained it: so that being admitted to the king's favour, he wrote soon after another paper entitled, "*Mercurius Pragmaticus*;" which being equally witty with the former, as satirical against the Presbyterians, and full of loyalty, made him known and admired by the wits of that side. However, being narrowly sought after, he left London, and for a time lay concealed at the house of Dr. Peter Heylin, at Minster-Lovel, near Burford; till, at length being discovered, he was imprisoned in Newgate, and in danger of his life. Lenthall, the speaker of the House of Commons, who knew him and his relations well, and Bradshaw, president of the high-court of justice, treated him fairly; and not only got his pardon, but with promise of rewards and places persuaded him to change his style once more for the Independents, who then were the uppermost party. In this temper he published a third weekly paper, called "*Mercurius Politicus*," which came out every Wednesday, in two sheets 4to. commencing with the 1st of June 1649, and ending with the 6th of June 1650. This paper, which contained many discourses against monarchy, and in behalf of a free state, especially those that were published before Cromwell was made protector, was carried on without any interruption till about the middle of April 1660, when (as several times before) it was prohibited by an order of the council of state. Upon the return of Charles II. our author lay hid, till, by virtue of some money well placed, he obtained his pardon under the great seal; after which he exercised the faculty of physic among the Dissenters, which brought him in a considerable benefit till his death, which happened suddenly in 1678. Besides the "*Mer-*

ries" already mentioned, he published a great number of other things.

NEEFS (PETER) a Flemish painter, the particulars of whose life and death cannot be ascertained. He imbibed the first tincture of his art from Steenwick; but, finding he had no turn either for subjects of fancy or portrait, he attached himself to architecture, perspective, and to painting the inside of churches, with such minute nicety and steady patience, as gained him universal admiration. He had a son of his name, who was likewise a disciple of Steenwick, but was greatly inferior to his father.

NELSON (ROBERT), was born June 22, 1656, at London, being the son of Mr. John Nelson, a considerable Turkey merchant of that city, by Delicia his wife, sister of Sir Gabriel Roberts, who was likewise a Turkey merchant of the same city. His father dying when he was but two years old, he was committed to the care of his mother, and her brother Sir Gabriel, who was appointed his guardian. His first education was at St. Paul's-School, London; but after some time his mother, out of fondness, took him home to her house at Dryfield, near Cirencester, in Gloucestershire, having procured the learned Dr. George Bull, then rector of Suddington in that neighbourhood, to be his tutor. As soon as he was fit for the university, he was sent to Trinity-College in Cambridge, and admitted a fellow-commoner. In 1680, he was chosen F. R. S. and set out on his travels the same year with his school-fellow Dr. Halley. At Rome he fell into the acquaintance of lady Theophila Lucy, widow of Sir Kingsmill Lucy, of Broxburne, Herts, bart. and second daughter of George earl of Berkeley, who soon discovered a strong passion for him, which concluded in a marriage, after his arrival in England, in 1682. But it was some time before she confessed to Mr. Nelson the change of her religion; which was owing to her acquaintance with Bossuet, and conversations at Rome with cardinal Philip Howard, who was grandson of the earl of Arundel, the collector of the Arundelian marbles, &c. and had been raised to the purple by Clement X. in May, 1675. Nor was this important alteration of her religious sentiments confined to her own mind, but involved in it her daughter by her first husband, whom she drew over to her new religion; and her zeal for it prompted her even to engage in the public controversy then depending. She is the supposed authoress of a piece printed in 1686, 4to. under the title of, "A Discourse concerning a judge of controversy in matters of religion, shewing the necessity of such a judge." This misfortune touched her husband very nearly. He employed not only his own pen, but those of his friends Tillotson and Hickes, to recover her; but all proved ineffectual, and she continued in the communion of the church of Rome

Rome till her death. However, her change of religion made no change in his affections for her; and, when she relapsed into such a bad state of health, as required her to go to drink the waters at Aix, he attended her thither, in 1688: and not liking the prospect of the public affairs at home, which threatened the removal of James II. from the crown, he proceeded to make a second trip to Italy, taking his lady, together with her son and daughter by her former husband, along with him. He returned through Germany to the Hague, where he stayed some time with lord Dursley, who was married to his wife's sister. From the Hague he arrived in England, in 1691. Nelson engaged zealously in every public scheme for propagating the faith, and promoting the practice of true Christianity, both at home and abroad; several proposals for building, repairing, and endowing churches, and charity-schools particularly. Upon the death of Dr. Lloyd, the deprived bishop of Norwich, in the end of 1709, he returned to the communion of the church of England which he had left at the instigation of Mr. Kettlewell. Dr. Lloyd was the last surviving of the deprived bishops by the revolution, except Dr. Kenn, by whose advice Mr. Nelson was determined in this point. In 1713, on the death of his tutor, Dr. George Bull, bishop of St. David's, he published his life, which redounds much to his own memory. Mr. Nelson having for some time laboured under an asthma and dropsy in the breast, for the benefit of the air, he retired to his cousin's, Mrs. Wolf, daughter of Sir Gabriel Roberts, a widow, who lived at Kensington, where he expired Jan. 16, 1714-15, aged 59. He was interred in the cemetery of St. George's-Chapel, now a parochial church, in Lamb's-Conduit-Fields, where a monument is erected to his memory, with a long and elegant Latin inscription, written by bishop Smalridge. He published several works of piety.

NEMESIANUS (AURELIUS OLYMPIUS), a Latin poet, who was born at Carthage, and flourished about the year 281, under the emperor Carus, and his sons Carinus and Numerian; the last of which emperors was so fond of poetry, that he contested the glory with Nemesianus, who had written a poem upon fishing and maritime affairs. We have still remaining a poem of our author, called "Cynegeticon," and four eclogues; they were published by Paulus Manutius, in 1538; by Berthelet, in 1613; at Leyden in 1653, with the notes of Janus Vlitias.

NEMESIUS, a Greek philosopher, who embraced Christianity, and was made bishop of Emesa in Phœnicia, where he had his birth; he flourished in the beginning of the fifth century. We have a piece by him, entitled, "De Natura Hominis." This treatise was translated by Valla, and printed in 1535.



**NEMOURS** (**MARIE D'ORLEANS**), a French lady of great quality, was daughter of the duke de Longueville, and born in 1625. She is recorded here for having written some very agreeable "Memoirs of the War of the Fronde." She died in 1707.

**NEPOS** (**CORNELIUS**), a Latin historian, who flourished in the time of Julius Cæsar, and lived, according to St. Jerome, to the sixth year of Augustus. He was an Italian, and born at Hostilia, a small town in the territory of Verona, in Cisalpine Gaul. He had written the lives of the Latin captains and historians, with some other excellent works, which are lost. All that we have left of his at present is, "The Lives of the illustrious Greek and Roman Captains;" which were a long time ascribed to Æmilius Probus, who published them, as it is said, under his own name, to insinuate himself thereby into the favour of the emperor Theodosius; but, in the course of time, the fraud was discovered, although several learned persons have confounded the two authors.

**NESTOR**, a monk of the convent of Petcherski at Kiof in Russia, whose secular name is not known, was born in 1056 at Bielzier; and in his 29th year assumed a monastic habit, and took the name of Nestor. At Kiof he made a considerable proficiency in the Greek language, but seems to have formed his style and manner rather from the Byzantine historians, Cedrenus, Zonaras, and Syncellus, than from the ancient classics. The time of Nestor's death is not ascertained; but he is supposed to have lived to an advanced age, and to have died about 1115. His great work is his "Chronicle."

**NETSCHER** (**GASPARD**), an eminent painter, was born in 1636, at Prague in Bohemia. His father dying in the Polish service, in which he was an engineer, his mother was constrained, on account of the Catholic religion, which she professed, to depart suddenly from Prague with her three sons, of whom Gaspard was the youngest. At some leagues from the town she stopped at a castle, which, when least thought of, happened to be besieged; and Gaspard's two brothers were furnished to death. The mother, seeing herself threatened with the same fate, found means to escape in the night-time out of the castle, and save herself and the only child she had remaining. In this condition she was in want of every thing except courage; and putting herself in the high-road, with her son in her arms, chance conducted her to Arnheim in Guelderland, where she met with some relief to support herself, and breed up her son. A doctor of physic, who was very rich, and a person of merit, called Tulkens, took young Netscher into his patronage, and put him to school, with the view of breeding him a physician,

a physician, but Netscher's genius fairly drew him on the side of painting; inasmuch, that at school he could not forbear scrawling out designs upon the paper where he wrote his themes: and, as it was found impossible to conquer this strong bent of his inclination, it was best to give way to it. He was, therefore, put to a glazier to learn to draw, this being the only person at Arnheim who knew any thing of the art. He improved under this master so much, that he found himself above receiving any further assistance from him: whereupon he went to Deventer, to a painter, whose name was Ter Burg, an able artist, and burgomaster of the town; under whom he acquired a great command of his pencil: and, going to Holland, worked there a long time for the picture merchants, who, abusing his easiness, paid him very little for his pieces, which they sold at a good price. This hard usage disgusted him, and he took a resolution to go to Rome; and, with this design, embarked on board a vessel which was bound for Bourdeaux; but, on his arrival thither, he took lodgings in the house of a shopkeeper, with whose relation he fell in love, and married. He now returned to Holland, but having stopped at the Hague, the encouragement he met with there, made him resolve to fix in that capital village. After a while, his family growing large, he observed that the branch of portrait painting was the most profitable, and therefore applied himself wholly to it, and met with considerable success. He died at the Hague in 1684, aged forty-eight.

NEVE (TIMOTHY), M. A. was born at Wotton, in the parish of Stanton Lacy, near Ludlow in Shropshire, educated at St. John's College, Cambridge, was school-master of Spalding, and minor canon of Peterborough, where he was a joint founder of "The Gentlemen's Society," of which he was secretary. He was afterwards prebendary of Lincoln, archdeacon of Huntingdon, and rector of Alwalton in Huntingdonshire, where he died and was buried. In 1727, he communicated to the Spalding Society "An Essay on the Invention of Printing and our first Printers," and bishop Kennet's donation of books to Peterborough-Cathedral. He married, for his second wife, Christina, a daughter of the Rev. Mr. Greene, of Drinkstone near Bury, Suffolk, and sister to lady Davers of Rushbrook. His son Timothy, D. D. a native of Spalding, and member of the society, was fellow of Corpus-Christi-College, Oxford, chaplain of Merton, and rector of Middleton-Stoney in Oxfordshire.

NEWCOMB (THOMAS), M. A. son of a worthy clergyman in Herefordshire, and great grandson, by his mother's side, to the famous Spenser, was educated at Corpus-Christi-College, Oxford; and was chaplain to the second duke of Richmond, and rector of Stopham in Sussex, near his grace's seat, in 1734, when he pub-

lished a translation of "Velleius Paterculus." For some time before this he lived at Hackney, in rather distressed circumstances. So early as 1718, he was author of an excellent poem, under the title of "Bibliotheca." He also wrote several others of merit. He died at a very advanced age.

NEWTON (JOHN), an eminent English mathematician, was born at Oundle in Northamptonshire, 1622. After a proper foundation at school, he was sent to Oxford, where he was entered a commoner of St. Edmund's-Hall, in 1637. He took the degree of bachelor of arts in 1641; and the year following was created master, among several gentlemen that belonged to the king and court, then residing in the university. At which time his genius being inclined to astronomy and the mathematics, he applied himself diligently to those sciences, and made a great proficiency in them, which he found of service during the times of the usurpation. After the restoration of Charles II. he reaped the fruits of his loyalty: being created doctor of divinity at Oxford, Sept. 1661, he was made one of the king's chaplains, and rector of Ross in Herefordshire, in the place of Mr. John Toombes, ejected for non-conformity. He held this living till his death, which happened at Ross on Christmas-Day 1678. His writings are sufficient monuments of his genius and skill in the mathematics.

NEWTON (Sir ISAAC), was descended of an ancient family, which had been settled above three centuries upon the manor of Woolstrop in Lincolnshire, and born on Christmas-Day 1642. He lost his father in his infancy; so that the care of his education fell to his mother, who, being a woman of excellent sense, though she married again soon after his father's death, did not neglect her son by him. At twelve years of age she put him to the grammar-school at Grantham, in the same county; and, after some years spent there, took him home, with the view of introducing him into country business, that he might sooner be able to manage his own estate himself. But finding him stick close to his books, without any turn to business, she resolved not to cross his inclination, and sent him back to Grantham, where he stayed till he was eighteen years of age, when he removed to Trinity-College in Cambridge, in 1660. He had not been long at the university, when he turned his thoughts to the mathematics, wherein Mr. (afterwards Dr.) Isaac Barrow, then fellow of his college, was very eminent. In 1664, he took the degree of B. A. Amidst his studies, he was forced from Cambridge, in 1665, by the plague; and it was more than two years before he made any further progress in mathematics. However, he was far from passing the time idly in the country, having started here the main subject of his "Principia." Shortly after, he returned to Cambridge; and, in 1667,



was chosen fellow of his college, and took the degree of master of arts. His thoughts were now engaged upon his newly-projected reflecting telescope, of which he made a small instrument, with an object-metal spherically concave. It was but a rude essay, chiefly defective in the want of a good polish for the metal. This therefore he set himself to find out; when Dr. Barrow resigning the mathematical chair at Cambridge to him, Nov. 1669, the business of that post interrupted for a while his attention to the telescope: however, as his thoughts had been for some time chiefly employed upon optics, he made his discoveries in that science the subject of his lectures, for the three first years after he was appointed mathematical professor: he had not finished them, when he was elected a fellow of the Royal-Society, Jan. 1671-2: and, having now brought his "Theory of Light and Colours" to a great degree of perfection, he communicated it to that society first, to have their judgment upon it; and it was afterwards published in their "Transactions" of Feb. 19, 1672. This publication occasioned a dispute upon the truth of it, which gave him so much uneasiness, that he resolved to publish nothing further for a while upon the subject; and in that resolution laid up his "Optical Lectures," notwithstanding he had prepared them for the press; and the "Analysis by Infinite Series," which he designed to subjoin thereto, unhappily for the world, underwent the same fate, and for the same reason. In this temper he resumed his telescope; and observing that there was no absolute necessity for the parabolic figure of the glasses, since, if metals could be ground truly spherical, they would be able to bear as great apertures as men could give a polish to, he completed another instrument of the same kind. This answering the purpose so well, as, though only half a foot in length, to shew the planet Jupiter distinctly round, and also his four satellites, and Venus horned, he sent it to the Royal-Society, at their request, together with a description of it, with further particulars; and it was published in the "Philosophical Transactions" for March 1672. Several attempts were also made by that Society to bring it to perfection; but, for want of a proper composition of metal, and a good polish, nothing succeeded, and the invention lay dormant, till Hadley made his Newtonian telescope in 1723. At the earnest solicitations of Dr. Hadley, he finished the work, which came out in 4to. about Midsummer 1687, under the title of, "*Philosophiæ Naturalis Principia Mathematica*," containing, in the third book, the cometic astronomy, which had been lately discovered by him, and now made its first appearance in the world. This work, however, in which our author has built a new system of natural philosophy upon the most sublime geometry, did not meet at first with all the applause it deserved, and was one day to receive. The year before his "Principia" went to the press in 1686, the privileges of the university being attacked by James II. our author appeared

among

among the most hearty defenders, and was on that occasion appointed one of their delegates to the high-commission court. He was also chosen one of their members for the Convention-Parliament in 1688, in which he sat till it was dissolved. Our author's merit was well known to Charles Montague, afterwards earl of Halifax, who was bred at the same college; and, as soon as he undertook the great work of recoinage the money, he fixed his eye upon Newton for an assistant in it; and accordingly, in 1696, he was made warden of the Mint, in which employment he did very signal service to the nation. Three years after he was promoted to be master of that office, a place worth 12 or 1500*l* per annum, which he held till his death. Upon this promotion, he appointed Mr. Whiston, then master of arts, of Clare-Hall, his deputy in the mathematical professorship at Cambridge, giving him the full profits of the place, which too he procured for him in 1703. The same year our author was chosen president of the Royal-Society, in which chair he sat for twenty-five years, till the day of his death; and he had been chosen a member of the Royal-Academy of Sciences at Paris in 1699, as soon as the new regulation was made for admitting foreigners into that Society.

Ever since the first discovery of the heterogeneous mixture of light, and the production of colours arising thence, he had employed a good part of his time in bringing the experiment, upon which the theory is founded, to a degree of exactness that might satisfy himself. The truth is, this seems to have been his favourite invention; thirty years he had spent in this arduous task, before he published it in 1704. This same year, and in the same book with his optics, he published, for the first time, his method of fluxions. In 1705, the honour of knighthood was conferred upon him by queen Anne, in consideration of his great merit.

As Leibnitz was privy-counsellor of justice to the elector of Hanover, so when that prince was raised to the British throne, Sir Isaac came more under the notice of the court; and it was for the immediate satisfaction of George I. that he was prevailed with to put the last hand to the dispute about the invention of fluxions. In this court Caroline princess of Wales, afterwards queen-consort to George II. happened to have a curiosity for philosophical inquiries; no sooner, therefore, was she informed of our author's attachment to the house of Hanover, than she engaged his conversation, which presently endeared him to her. It was at this princess's solicitation, that he drew up an abstract of his chronology; a copy of which was at her request communicated, about 1718, to signior Conti, a Venetian nobleman, then in England, upon a promise to keep it secret. Notwithstanding this promise, the abbé, who while here had also affected to shew a particular friendship for Newton, though privately betraying him as much as lay in his power to Leibnitz, was no sooner got across the water into France, than he dispersed

copies of it, procured an antiquary to translate it into French, and moreover to write a confutation of it. This, being printed at Paris in 1725, was delivered as a present from the bookfeller that printed it to our author, in order to obtain, as was said, his consent to the publication; but, though he expressly denied such consent, yet the whole was published the same year. Hercupon Sir Isaac found it necessary to publish a defence of himself, which was inserted in the "Philosophical Transactions." Thus he who had so much all his life long been studious to avoid disputes, was unavoidably all his life long, in a manner, involved in disputes; which was evidently the effect of his superior merit. Nor did this last end even with his death, which happened the following year, March 20, in his 85th year. He was interred near the entrance into the choir of Westminster-Abbey, on the left hand, where a stately monument is erected to his memory with an inscription upon it, drawn up with the most consummate elegance.

NEWTON (RICHARD), D. D. was descended from a family that had long been of considerable repute, and of good fortune, which was much injured during the civil wars; his father enjoyed a moderate estate at Lavendon-Grange in Bucks (which is now in the family) and lived in a house of lord Northampton's in Yardly-Chace, where Dr. Newton was (we believe) born. He was educated at Westminster-School, and elected from that foundation to a studentship of Christ-Church, Oxford, where he was eminent as a tutor; a charge which he executed to his own, the college's, and university's honour and benefit. Here he became M. A. April 12, 1701; and B. D. March 18, 1707. He was inducted principal of Hart-Hall, by Dr. Aldrich, in 1710, where he took the degree of D. D. Dec. 7, that year. Dr. Newton was called into lord Pelham's family, to superintend the education of the late duke of Newcastle, and his brother Mr. Pelham, who ever retained (as many letters now extant shew) a most affectionate regard for him; but, being a man of too independent and liberal principles ever to solicit for any favour for himself, he never met with any return for his sedulous attention to them till a short time before his death (which happened at Lavendon-Grange, April 21, 1753) when he was promoted to a canonry of Christ-Church, which he held with his principalship of Hertford-College. He was a true friend to religion, the university, and the clergy; a man of exemplary piety, and extensive charity. No one man was called forth so often to preach, in the latter-end of queen Anne's time, and in the beginning of king George I. as Dr. Newton. Upon his death-bed, he ordered all his writings to be destroyed, which his widow being a worthy conscientious woman accordingly performed.

NEWTON (THOMAS), an English bishop, was born of respectable parents, Dec. 1, 1703, at Lichfield in Staffordshire. He  
received



received the first part of his education in the free-school there ; but at the age of thirteen was removed to Westminster, and in a year after became a king's scholar. In May 1723, he was elected to Trinity-College, Cambridge. He took the degrees in arts at the usual time, was chosen fellow of his college, and, in 1729, went into orders. Soon after, he removed to London ; became, first curate, then assistant-preacher, at St. George's, Hanover-Square ; and afterwards reader and afternoon-preacher at Grosvenor-Chapel in South-Audley-Street. During his situation here, he was taken into lord Carpenter's family, to be tutor to his son, afterwards earl of Tyrconnel.

In 1738, Dr. Pearce, then vicar of St. Martin's in the Fields, appointed him morning preacher at the chapel in Spring-Garden. In 1741, when Mr. Pulteney was created earl of Bath, Mr. Newton was appointed his first chaplain ; and, in 1744, through the said earl's interest, preferred to the rectory of St. Mary-le-Bow, in Cheap-side ; upon which he quitted the chapel in Spring-Garden. At the beginning of 1745, he took his degree of doctor of divinity ; and, the rebellion breaking out soon after, he was, in all his sermons, so strenuous for his king and country, that he received some threatening letters, which lord Bath advised him to lay before the secretary of state. In 1747, he was chosen lecturer of St. George's, Hanover-Square ; and, the same year, married the daughter of Dr. Trebeck, the rector, who lived seven years with him. In March 1751, when Frederic prince of Wales died, he preached a sermon upon the occasion, at St. George's, Hanover-Square ; which so recommended him to the princess-dowager, that he was immediately made her chaplain. In June 1754, he lost his father, aged 83, and his wife, aged 38. At this time he was engaged in writing his " Dissertations on the Prophecies." The first volume was published the following winter : the other two did not appear till three years after ; and, for the encouragement of his work, he was appointed, in the mean time, to preach " Mr. Boyle's Lecture." In 1756, he was made chaplain to the king ; and, the year after, prebendary of Westminster, and precentor of York. Sept. 5, 1761, he married a second wife ; and on the 18th of the same month, kissed the king's hand for the bishopric of Bristol ; to which was annexed a residentiaryship of St. Paul's : which residentiaryship he exchanged for the deanery in 1768. After struggling many years with illness of various kinds, he died in his deanery-house, Feb. 14, 1782, in his 79th year.

NICAISE (CLAUDE), a celebrated antiquary in the 17th century, was descended of a good family at Dijon, where his brother was proctor-general of the chamber of accounts. Being inclined to the church, he became an ecclesiastic, and was made a canon in the holy chapel at Dijon ; but devoted himself wholly to the study  
and

and knowledge of antique monuments. Having laid a proper foundation of learning at home, he resigned his canonry, and went to Rome, where he resided many years; and after his return to France, he held a correspondence with almost all the learned men in Europe. Besides some other works, he translated into French, from the Italian, a piece of Bellori, containing a description of the pictures in the Vatican, to which he added, "A Dissertation upon the Schools of Athens and Parnassus." He wrote also a small tract upon the ancient music; and died while he was labouring to present the public with the explanation of that antique inscription, "Minervæ Arpalixæ," which was found in the village of Velley, where he died in Oct. 1701, aged 78.

**NICANDER** of Colophon, a celebrated grammarian, poet, and physician, who flourished about the 160th Olympiad, and 140 years before Christ, in the reign of Attalus. He was born in the neighbourhood of the temple of Apollo at Claros, a little town in Ionia, near Colophon: the name of his father was Damachus. He was called an *Ætolian*, because he lived many years in that country, and wrote a history of it. A great number of writings are ascribed to him, of which we have remaining two only: one entitled, "Theriaca;" the other, "Alexipharmaca." This Nicander has been frequently confounded with Nicander the grammarian of Thyatira.

**NICEPHORUS** (**GREGORAS**), a Greek historian, was born about the close of the 13th century, and flourished in the 14th, under the emperors Andronicus, John Palæologus, and John Cantacuzenus. He was a great favourite of the elder Andronicus, who made him librarian of the church of Constantinople, and sent him ambassador to the prince of Servia. He accompanied this emperor in his misfortunes, and assisted at his death; after which he repaired to the court of the younger Andronicus, where he seems to have been well received; and it is certain that, by his influence over the Greeks, that church was prevailed on to refuse entering into any conference with the legates of pope John XXII. But in the dispute which arose between Barlaam and Palamos, taking the part of the former, he maintained it zealously in the council that was held at Constantinople in 1351, for which he was cast into prison, and continued there till the return of John Palæologus, who released him; after which he held a disputation with Palamos, in the presence of that emperor. He compiled a history, which in eleven books contains all that passed from 1204, when Constantinople was taken by the French, to the death of Andronicus Palæologus the younger, in 1341. Besides this work, he is the author of some others.

NICEPHORUS (CALISTUS), a Greek historian, who flourished in the 14th century, wrote an "Ecclesiastical History," in twenty-three books, eighteen of which are still extant, containing the transactions of the church from the birth of Christ to the death of the emperor Phocas in 610. Nicephorus was no more than thirty years of age, when he compiled it. Some other pieces are ascribed to our author.

NICEPHORUS (BLEMMIDAS), a priest and monk of Mount-Athos, flourished in the 13th century. He refused the patriarchate of Constantinople, being favourable to the Latin church, and more inclined to peace than any of the Greeks of his time. In this spirit he composed two treatises concerning "The Procession of the Holy Ghost." There are several other pieces of our author in the Vatican library.

NICERON (JOHN FRANCIS), was born at Paris in 1613. Having finished his academical studies with a success which raised the greatest hopes of him, he entered into the order of the Minims, and took the habit in 1632; whereupon, as is usual, he changed the name given him at his baptism, for that of Francis, the name of his paternal uncle, who was also a Minim, or Franciscan. The inclination and taste which he had for mathematics appeared early. He began to apply himself to that science in his philosophical studies, and devoted thereto all the time he could spare from his other employments, after he had completed his studies in theology. He went twice to Rome; and on his return home, was appointed teacher of theology. He was afterwards chosen to accompany father Francis de la Noue, vicar-general of the order, in his visitation of the convents throughout all France. But the eagerness of his passion for study put him upon making the best of all the moments he had to spare for books; and that wise œconomy furnished him with as much as satisfied him. Being taken sick at Aix in Provence, he died there, Sept. 22, 1646, aged 33.

NICERON (JOHN PETER), so much celebrated on account of his "Memoirs of Men illustrious in the Republic of Letters," was born at Paris, March 11, 1685. He was of an ancient and noble family, who were in very high repute about 1540. He studied with success in the Mazarine-College at Paris, and afterwards at the College Du Plessis. In a short time, resolving to forsake the world, he consulted one of his uncles, who belonged to the order of Bernabite-Jesuits. This uncle examined him; and, not dissident of his election, introduced him as a probationer to that society at Paris. He was received there in 1702, took the habit in 1703, and made his vows in 1704, at the age of 19. After he had professed himself, he was sent to Montargis, to go through a course of philosophy



lofophy and theology ; thence he went to Loches in Touraine, to teach thofe fciences. He received the priefthood at Poitiers, in 1708. As he was not arrived at the age to affume this order, a difpenfation, which his uncommon piety had merited, was obtained in his favour. The college of Montargis having recalled him, he was their profeflor of rhetoric during two years, and of philofophy during four. In 1716, his fuperiors invited him to Paris, that he might have an opportunity of following, with the more convenience, thofe ftudies for which he always had expreffed the greateft inclination. He not only underftood the ancient, but the modern languages ; a circumftance of infinite advantage in the compofition of thofe works which he has given to the public, and which he carried on with great affiduity to the time of his death, which happened after a fhort illnefs, July 8, 1738, at the age of 53.

NICETAS (DAVID), a Greek hiftorian, a native, as fome relate, of Paphlagonia, flourifhed about the end of the ninth century. He wrote the “ Life of St. Ignatius, Patriarch of Conftantinople, tranflated into Latin by Frederic Mutius, bifhop of Termoli.” This Nicetas compofed alfo feveral panegyrics, in honour of the apoftles and other faints.

NICETAS (furnamed SERRON), deacon of the church of Conftantinople, and contemporary with Theophilact in the 11th century, and afterwards bifhop of Heraclea, compofed feveral “ Funeral Orations upon the Death of Gregory Nazianzen ;” as alfo a “ Commentary,” which is inferted in Latin among the works of that father. There is afcribed to him a “ Catena upon the Book of Job,” compiled of paffages taken from feveral of the fathers. We have alfo, by the fame author, feveral “ Catenæ upon the Pfalms and Canticles, printed at Bafil in 1552.” Alfo, a “ Commentary upon the Poems of Gregory Nazianzen,” printed at Venice.

NICETAS (ARHOMINATES), a Greek hiftorian, called Coniates, being born at Chone, or Coloifus, a town in Phrygia. He flourifhed in the 13th century, and was employed in feveral confiderable affairs at the court of the emperors of Conftantinople. When that city was taken by the French, in 1204, he withdrew, together with a young girl, whom he had taken from the enemy. He afterwards married this captive, at Nice in Bithynia, where he died, in 1206. He wrote a “ Hiftory, or Annals, from the Death of Alexis Comnenus in 1118, to that of Boudouin in 1205.”

NICHOLS (WILLIAM), fon of John Nichols, of Dunnington in Bucks, born in 1664, became a batler or commoner of

Magdalen-Hall, Oxford, in 1679; removed afterwards to Wadham-College, and as a member thereof took the degree of B. A. Nov. 27, 1683; and was admitted probationer-fellow of Merton-College in Oct. 1684; M. A. June 19, 1688; and about that time taking holy orders, became chaplain to Ralph earl of Montague, and in Sept. 1691, rector of Selfey, near Chichester, in Suffex; was admitted B. D. July 2, 1692; and D. D. Nov. 29, 1695. He wrote several devout pieces, the last of which appeared in 1715. There was another William Nichols, M. A. and rector of Stockport in Cheshire, who was a student of Christ-Church, Oxford, and published a few pieces.

NICHOLLS (FRANK), was born in London, in the year 1699. His father was a barrister at law. Both his parents were of good families in Cornwall. They had two other sons and a daughter. The eldest son, William, was bred a merchant, but never pursued business. The youngest son and the daughter both died young. Frank, after receiving the first rudiments of his education at a private school in the country, was in a few years removed to Westminster, and from thence to Oxford, where he was admitted a commoner (or sojourner) of Exeter-College, under the tuition of Mr. John Haviland, on March 4, 1714. There he applied himself diligently to all the usual academical studies, but particularly to natural philosophy and polite literature, of which the fruits were most conspicuous in his subsequent lectures on physiology. After reading a few books on anatomy, in order to perfect himself in the nomenclature of the animal parts then adopted, he engaged in dissections, and then devoted himself to the study of nature, perfectly free, and unbiassed by the opinions of others. About this time he resolved to visit the continent, partly with a view of acquiring the knowledge of men, manners, and languages, but chiefly to acquaint himself with the opinions of foreign naturalists on his favourite study. At Paris, by conversing freely with the learned, he soon recommended himself to their notice and esteem. Winflow's was the only good system of physiology at that time known in France, and Morgagni's and Santorini's of Venice in Italy, which also Dr. Nicholls soon after visited. On his return to England, he repeated his physiological lectures in London, which were much frequented, not only by students from both the universities, but also by many surgeons, apothecaries, and others. Soon after, his new and successful treatment of the military fever, then very prevalent in the southern parts of England, added much to his reputation. In 1725, at a meeting of the Royal-Society, he gave his opinion on the nature of Aneurisms, in which he dissented from Dr. Friend, in his "History of Physic." At the beginning of the year 1728, he was chosen a fellow of the Royal-Society. Towards the end of the year 1729, he took the degree of M. D. at Oxford.

Oxford. At his return to London he underwent an examination by the president and censors of the College of Physicians, previous to his being admitted a candidate, which every practitioner must be a year before he can apply to be chosen a fellow. Dr. Nicholls was chosen into the college on June 26, 1732, and, two years after, being elected Gullstonian Reader of Pathology, he made the structure of the heart, and the circulation of the blood, the subject of his lectures. In 1736, at the request of the president, he again read the Gullstonian lecture. In 1739, he delivered the anniversary Harveian oration. In 1743, he married Elizabeth, youngest daughter of the celebrated Dr. Mead, by whom he had five children, two of whom died young. Two sons and a daughter survived him. In 1748, Dr. Nicholls undertook the office of Chirurgical Lecturer, but on the death of Dr. John Coningham, one of the elects of the college, Dr. Abraham Hall being chosen to succeed him, in preference to our author, who was his senior, without any apparent reason, with a just resentment, he immediately resigned the office of Chirurgical Lecturer, and never afterwards attended the meetings of the fellows, except when business of the utmost importance was in agitation. In 1753, on the death of Sir Hans Sloane, Bart. Dr. Nicholls was appointed to succeed him as one of the king's physicians, and held that office until the death of his royal master in 1760, when this most skilful physician was superseded to make way for one who, not long before, had been an army surgeon, of the lowest class. Tired at length of London, and also desirous of superintending the education of his son, he removed to Oxford, where he had spent, most agreeably, some years in his youth. But when the study of the law called Mr. Nicholls to London, he took a house at Epsom, where he passed the remainder of his life in a literary retirement, not inattentive to natural philosophy. He died Jan. 7, 1778, aged 80.

NICOLAITANS, a species of heretics who sprung up in the church so early as the time of the apostles. It is not improbable that Nicolas, the first of the seven deacons, was author of this sect, or at least gave occasion to it. This heresy was revived in the eleventh century, by the incontinence of some of the clergy who were resolved to enter into the matrimonial state. Cardinal Peter Damian was very instrumental in their extirpation.

NICOLE (JOHN), father of the celebrated Peter Nicole, was descended of a reputable family, and born at Chartres, in 1600. He applied himself to the law, and made a good proficiency in it; so that he became an advocate in parliament, and judge official to the bishop of Chartres. Being full of enthusiasm, he gave into an intolerable bombast, and interspersed his pleadings with verses and scraps of romances, a great number of which were found after his



his death among his papers. His daughter Charlotte would have sold them to a butter-woman; but his son Peter took care to have them burnt, that the town might not swarm with such trash. He died at Chartres in 1678.

NICOLE (CLAUDE), cousin-german of the preceding, was son of Nicholas Nicole, receiver of the town of Chartres, where he was born in 1611; and, in process of time, became one of the king's council, and president in the elections of Chartres. He died in that town, Nov. 2, 1686. He was a good master of the Greek, Latin, and Italian languages, and wrote tolerably well in French, having a talent for French poetry; which, however, he abused, the greatest part of his poems being lewd and dissolute.

NICOLE (PETER), a celebrated French divine, was born at Chartres, Oct. 6, 1625. He was the son of John Nicole before mentioned; and being a youth of bright genius, joined to a very happy memory, and great docility, he soon made a great proficiency under his father, who understood Greek and Latin very well, and chose to be preceptor to his son. At fourteen, having finished his ordinary course of humanity-studies, his father sent him to Paris, to go through a course of philosophy, and then proceed to divinity. Peter arrived in that city about 1642; and, having completed his course of philosophy, took the degree of M. A. July 23, 1644. He afterwards studied divinity at the Sorbonne, in 1645 and 1646; and during this course, he learned Hebrew, perfected himself in Greek, and gave a part of his time to the instruction of the youth put under the care of Messieurs de Port-Royal. As soon as he had completed three years, as usual in the study of divinity, he proceeded bachelor in that faculty; on which occasion he maintained the theses called the tentative, in 1649. He afterwards prepared himself to proceed a licentiate; but was dissuaded from it by the dispute which arose about the five famous propositions of Jansenius, added to his connections with Mr. Arnauld. By this means he was more free to cultivate his acquaintance with Port-Royal, to which house he attached himself with the strictest ties. He retired thither, and assisted Mr. Arnauld in several pieces, which that celebrated doctor published in his own defence. He resided at several places, sometimes at Port-Royal, sometimes at Paris. He continued undisturbed in that city till 1677, when a letter which he wrote, for the bishops of St. Pons and Arras, to Pope Innocent XI. against the relaxations of the casuists, drew upon him a storm, that obliged him to withdraw. He went first to Chartres, where his father was lately dead; and, having settled his temporal affairs, he repaired to Beauvais, and soon after took his leave of the kingdom, in 1679. He retired first to Brussels, then went to Liege, and after that visited Orval, and several other places.

places. A letter dated July 16, 1679, which he wrote to Harlai, archbishop of Paris, facilitated his return to France: and Robert, canon of the church of Paris, obtained leave of that archbishop, some time after, for Nicole to come back privately to Chartres. Accordingly he repaired immediately to that city, under the name of M. Berci, and resumed his usual employments. The same friend afterwards solicited a permission for him to return to Paris, and obtained it at length in 1683. Nicole made use of the repose which he enjoyed in that city, in composing new works. In 1693, perceiving himself to be grown considerably infirm, he resigned a benefice, of a very moderate income, which he had at Beauvais. He died Nov. 16, 1695, aged 70 years. His works are very numerous, consisting of not less than an hundred articles, chiefly theological and polemical.

NICOLSON (WILLIAM), a learned English bishop, was the son of Mr. Joseph Nicolson, rector of Hemland in Cumberland, and born at Orton in that county, about 1655. After a proper foundation of grammar learning, he was sent to Oxford, and entered of Queen's-College in 1670. He took the degree of B. A. in 1675-6; M. A. 1679, and, being noticed by Sir Joseph Williamson, his countryman, fellow of the same college, and then secretary of state to Charles II. he was sent soon after, by him, to travel into Germany; and, upon his return, he visited France. He underwent many hardships in these travels: however, he had not been long come back to his college, when he set about writing a description of what he had observed abroad, being likewise chosen fellow of his college in 1679. About the same time, his merit recommended him to Dr. Edward Rainbow, bishop of Carlisle, who made him his chaplain; and, in 1681, gave him a prebend in that church. The same patron collated him to the vicarage of Torpenhoe, and, in 1682, to the archdeaconry of Carlisle: and, having greatly distinguished himself in the literary world, he was promoted to the see of Carlisle in 1702; in consequence whereof, he was created D. D. at Oxford, by diploma, June 23, nine days after he was a bishop. He was deeply engaged in the Bangorian controversy, which began in 1717; and, the year following, translated to the bishopric of Londonderry in Ireland. Jan. 28, 1726-7, he was raised to the archbishopric of Cashel, and made primate of Munster, in the room of Dr. William Palliser: but he was prevented from entering into the full possession of this last dignity, by his death, which happened a few days after his promotion, suddenly at Derry, the 13th of February following.

NIEUWENTYT (BERNARD), was born Aug. 10, 1654, at Weitgraafdyk in North-Holland, of which place his father was minister.

minister. The son was likewise designed for the ministry; but his father seeing his inclination did not lie to divinity, he suffered him to gratify his own taste. Accordingly, young Nieuwentyt applied himself early to logic, and the art of reasoning justly; in which he grounded himself upon the principles of Des Cartes, with whose philosophy he was greatly delighted. From thence he proceeded to the mathematics, in which he made a great proficiency; but the application he gave to that branch of learning did not hinder him from studying both physic and law. He succeeded in all these sciences, and became a good philosopher, a great mathematician, a celebrated physician, and an able and just magistrate. He died in 1730, having been twice married. He produced several works.

**NIGIDIUS FIGULUS (PUBLIUS)**, one of the most learned authors of ancient Rome after Varro. He was a philosopher of the Pythagorean sect, a good humanist, and a great astrologer; he also applied himself to state affairs, and was a very able minister. He flourished in the time of Cicero, was his fellow student in philosophy, and the counsellor with whom he advised in affairs of state; and, being prætor and senator, he assisted the orator in breaking the conspiracy of Catiline, and did him many services in the time of his adversity. He was so profoundly skilled in the knowledge of the stars, and so successful in erecting figures, that he was suspected of being a magician and necromancer. It is supposed, that his dealing in necromancy was the cause of his banishment; but that is a mistake, it being certain that his exile was solely occasioned by his not daring to return to Rome, after Julius Cæsar had possessed himself of that city. He had followed Pompey, and, not having obtained a pardon, was afraid of falling a sacrifice to Cæsar's resentment: such was his exile; in which he died 45 years before Christ. He wrote several pieces upon various subjects, but all his writings were so refined and perplexed, that they were not regarded.

**NIZOLIUS (MARIUS)**, a grammarian of Italy, who, by his wit and erudition, contributed much to the promotion of letters, in the 16th century. He published, in 1553, "*Lib. 4. De veris principiis et verâ ratione philosophandi contra Pseudo-Philosophos.*" Also, a good Latin dictionary, composed of the words and expressions of Cicero. We do not find the year either of his birth or death.

**NOAILLES (LOUIS ANTHONY DE)**, was the second son of Anne duke de Noailles, peer of France; born May 27, 1651. In consequence of his birth, he became lord of Aubrach, commander of the order of the Holy Ghost, duke of St. Cloud, and peer of France.



France. He was bred with great care; but, notwithstanding his noble descent, his inclination leading him to the church, he took holy orders: and proceeding in the study of divinity, he performed his exercise for licentiate in that science with reputation, and was created doctor of divinity of the Sorbonne, March 14, 1676. Three years afterwards the king gave him the bishopric of Cahors; whence he was translated to Chalons on the Maine in 1680. He discharged the duties of both these dioceses with a distinguished vigilance, and a truly pastoral charity; so that, the archbishopric of Paris becoming vacant in 1695, by the death of Francis de Harlay, his majesty pitched upon the bishop of Chalons to fill that important see. June 1700, he was created a cardinal, at the nomination of the French king, and assisted in the conclave held that year, in which Clement XI. was elected pope; having a little before, in the same year, sat president in an assembly of the clergy, where several propositions, concerning doctrine and manners, were condemned. He also presided afterwards in several of these general assemblies, both ordinary and extraordinary. In 1715, he was appointed president of the Council of Conscience at Rome, notwithstanding he had refused to accept the constitution *Unigenitus*; which affair brought our cardinal into a great deal of trouble, as it condemned the "*Moral Reflections*," &c. extracted from Quesnel's works, which were recommended by the cardinal. The pope also condemned all writings in its defence. But the king's letters patent, given at Versailles, February 14, 1714, for the publication of this bull, were not registered in the parliament without several modifications and restrictions, in pursuance of a declaration made by a great number of bishops, that they accepted it purely and simply, although at the same time they gave some explications of it in their pastoral instructions. Cardinal Noailles, and some other prelates, not thinking these explications sufficient, refused absolutely to accept it, till it should be explained by the pope in such a manner as to secure from all danger the doctrine, discipline, manners, and liberty of the schools, the episcopal rights, and the liberties of the Gallican church. The faculty of divines at the Sorbonne declared, that the decree which was made March 5, 1714, for accepting the bull, was false. Moreover, the four bishops of Mirepoix, Senés, Montpellier, and Boulogne, appealed from it, March 4, 1717; and cardinal de Noailles appealed about the same time, but retracted this appeal, and received the constitution some time before his death, which happened in his palace at Paris, May 4, 1729. His corpse was interred, according to the direction of his last will, in the grand nave of the metropolitan church in that city, before the chapel of the Virgin Mary, where a monument of black marble was erected, with a Latin inscription to his memory.

**NOLDIUS** (**CHRISTIAN**), an eminent Danish divine, was born June 22, 1626, at Hoyboya in Scania; and, having laid the first foundation of grammar-learning, he was sent, in 1633, to complete himself therein at the school, or college of Lunden. Thence he was removed to the university of Copenhagen in 1644, and continued there till 1650; when he was made rector of the college, i. e. head-matter of the school at Landskroon. He took the degree of master of arts the following year; and, in 1654, resolved to travel for further improvement. Hereupon he quitted his school, and making the tour of Germany, visited several universities there, and became acquainted with the most learned persons of that time. From Germany he continued his route to Holland; and thence crossing the water to England, after some stay there, he passed into France, and returned to Denmark in 1657; but he stayed there only three months, after which he went again to Holland for the advantage of pursuing his studies at Leyden. In 1660, the lord of Gerstorff appointed him tutor to his children. It was apparently by his interest that Noldius entering into holy orders, was made minister, and obtained the professor's chair of divinity at Copenhagen, in which city he died in 1673. He wrote several books.

**NONNIUS** (**LEWIS**), a learned physician at Antwerp in the 17th century, the author of a famous treatise entitled, "*Dieteticon, sive de re cibaria*;" containing several remarks of use for understanding some of the Latin Roman poets. He also printed a very large commentary in 1620, upon the Greek medals. Besides these, he wrote some other pieces.

**NONNIUS**, a Greek poet surnamed Panoplites, from the place of his birth, being a native of Panopolis in Egypt, where he was born in the fifth century. He is the author of two works of a very different character: one is written in heroic verse, and entitled, "*Dionysiacorum libri xlviii.*" This is one of the most irregular poems extant. His other is a paraphrase in Greek verse upon the Gospel of St. John, which is as much above censure as the other is beneath it.

**NONNIUS** (**PETER**), in Spanish **NUNES**, an able mathematician, was born in 1497, at Alcazar in Portugal, anciently a remarkable city, known by the name of Salacia; whence our author is surnamed Salacienfis. He taught mathematics in the university of Coimbra; was preceptor in that science to Don Henry, son to king Emanuel of Portugal; and was some time cosmographo mayor del rey de Portugal, y cathedratico jubilado en la cathedra de mathematica en la universidad de Coymbra. He wrote several mathematical treatises, which gained him great reputation, and was, perhaps, the first who introduced the Arabic algebra into Europe. He died

died in 1577, aged 80. He was a married man, and was survived by an only daughter.

NOODT (*GERARD*), a celebrated civilian, was born in 1647, at Nimeguen, where his father, Peter Noodt, was *gemeensman*; that is, advocate for the city, or one of the city-council, and master of accompts. Gerard was put to school at Nimeguen; and, having gone through the usual classes, removed, in 1663, to the university which then subsisted in that city. Here he began his studies with history and polite literature under John Schulting, professor of eloquence and history. Besides these, he applied himself to philosophy and the mathematics. He then chose the law, and studied it three years under Peter de Greve. As soon as he had completed his course of study here, he resolved to visit the other universities of Holland; and going first to Leyden in 1668, he passed thence to Utrecht, and shortly after went to Franeker, where he was created LL. D. 1669. Thus accomplished, he returned to his own country, and entered upon the practice of his profession, in which he soon distinguished himself greatly to advantage. In 1671, he was elected professor of law in ordinary in the university of Nimeguen.

During the congress held there in 1677, the plenipotentiary from the elector of Brandenburg tried to draw our professor to the university of Duijsbourg, in the county of Cleves. He resisted that application, but yielded to another, made to him by William de Haren, third ambassador plenipotentiary from their high mightinesses; who, having known him during the same congress, succeeded in bringing him into the law-professor's chair at Franeker, in the room of Ulric Huber. Noodt took possession of that chair in 1679, and made his inauguration speech Oct. 6. In 1683, he again experienced the weight of his merit: the magistracy of Utrecht tried to draw him thither, by offering a very considerable stipend: Noodt refused the offer; whereupon the estates of Friesland, in gratitude thereof, augmented his salary at Franeker: however, the curators of the university of Utrecht renewing their solicitations the following year, he yielded to them, and made his inauguration speech in 1684. In 1686, he married; and, the same year, complied with an invitation from the curators of the university of Leyden, where he fixed for life, and published several treatises. In 1698, he was made rector of that university. In 1699, he lost his wife, with which he was greatly affected. In 1705, he was a second time chosen rector of the university. He continued his diligence in writing and publishing books in his profession, to the end of his days. He died of an apoplexy, Aug. 15, 1725, aged almost 78. He left a daughter, an only child, who was married to Mr. John Itham Vander Inde, an advocate at Amsterdam.



NORDEN (FREDERICK LEWIS), was born at Gluckstadt in Holstein, Oct. 22, 1708. His father was a lieutenant-colonel of artillery, and himself was bred to arms. Being intended for the sea-service, he entered, in 1722, into the corps of cadets; a royal establishment, in which young men are instructed in such arts and sciences, as are necessary to form good sea-officers. Here he is said to have made a great progress in the mathematics, ship-building, and drawing, especially in the last. In 1732, M. de Lerche presented him to the king, and procured him not only leave, but a pension to enable him to travel: the king likewise made him, at the same time, second-lieutenant. Accordingly he set out for Holland, thence to Marseilles, and thence to L'ghorn; staying in each place so long, as to inform himself in every thing relating to the design of his voyage. In Italy he spent near three years in perfecting his taste, and enlarging his knowledge. At Florence he was made a member of the drawing-academy. It was in this city he received an order from the king to go into Egypt. In Egypt and Nubia he stayed about a year; and at his return, when the count of Dannefskiold-Samsøe, who was at the head of the marine, presented him to his majesty, the king was greatly pleased with the masterly designs he had made of the objects in his travels, and desired he would draw up an account of his voyage, for the instruction of the curious and learned. At this time he was made captain-lieutenant, and soon after captain of the royal-navy, and one of the commissioners for building ships.

When the war broke out between England and Spain, count Dannefskiold-Samsøe proposed to the king, that several of the officers of his majesty's navy should go as volunteers into the service of the powers at war, and chose Norden in particular, to accompany his own nephew, count Ulric-Adolphus, then a captain of a man of war, in such expeditions as the English should happen to go upon. On their arrival in London, Norden, whose fame had gone before him, was received with distinguished favour. The following summer, he accompanied the count on an expedition under Sir John Norris; and, in 1740, he again went on board the fleet destined to America, under the command of Sir Chaloner Ogle, with a design to reinforce admiral Vernon. After this Norden spent about one year in London in great esteem, and was there admitted a member of the Royal-Society. On this occasion he gave the public an idea of some ruins and colossal statues, entitled, "Drawing of some Ruins and Colossal Statues, at Thebes in Egypt; with an Account of the same, in a Letter to the Royal-Society, 1741." This essay gained him new applause. About this time he found his health declining; and proposed to the count to take a tour to France, and to visit the courts and ports of that kingdom, in hopes a change of climate might have been a means of

of recovering his health : but he died much lamented at Paris in 1742.

NORIS (*HENRY*), Cardinal, and a great ornament of the order of the monks of St. Augustine, was descended from the president Jason, or James de Noris, and born at Verona, 1631. He was carefully educated by his father, Alexander Noris, originally of Ireland, and well known by his "History of Germany." His father, having instructed him in the rudiments of grammar, procured an able professor of Verona, called Massoleim, to be his preceptor. At fifteen, he was admitted a pensioner in the Jesuit's-College at Rimini, where he studied philosophy; after which, he applied himself to the writings of the fathers of the church, particularly those of St. Augustine: and, taking the habit in the convent of the Augustine monks of Rimini, he distinguished himself so much among that fraternity, that, as soon as he was out of his noviciate, or time of probation, the general of the order sent for him to Rome, in order to give him an opportunity of improving himself in the more solid branches of learning. He did not disappoint his superior's expectations. His constant course was to stick to his books fourteen hours a-day; and this course he kept till he became a cardinal. By this means he became qualified to instruct others, and in this business was sent first to Pezaro, and thence to Perouza, where he took his degree of doctor of divinity; after which proceeding to Padua, he applied himself to finish his "History of Pelagianism." He had begun it at Rome, when he was no more than twenty-six; and, having now completed his design, the book was printed at Florence, and published in 1673. The great duke of Tuscany invited him, the following year, to that city, made him his chaplain, and professor of ecclesiastical history in the university of Pisa, which his highness had founded with that view. His history had procured him a great reputation, but met with several antagonists, to whom he published proper answers: the dispute grew warm, and was carried before the sovereign tribunal of the inquisition. There the history was examined with the utmost rigour, and the author dismissed without the least censure. It was reprinted twice afterwards, and Mr. Noris honoured, by pope Clement X. with the title of Qualificator of the Holy-Office. Notwithstanding this, the charge was renewed against the "Pelagian History," and it was dilated afresh before the inquisition in 1676; but it came out again with the same success as at first. Mr. Noris was now suffered to remain in peace for sixteen years, and taught ecclesiastical history at Pisa, without any molestation, till he was called to Rome by Innocent XII. who made him under-librarian of the Vatican in 1692. As this post brought him into the road towards a cardinal's hat, his accusers took fresh fire, and published several new pieces against him. This obliged the pope to appoint

some learned divines, who had the character of having taken neither side, to re-examine father Norris's books, and make their report of them. Their testimony was so much to the advantage of the author, that his holiness made him counsellor of the inquisition. Still his accusers continued their attacks, but his answers to all their accusations were so much to the satisfaction of the pope, that at length, his holiness honoured him with the purple in 1695. Upon the death of cardinal Casanati, he was made chief library-keeper of the Vatican in 1700; and, two years afterwards, nominated, among others, to reform the calendar: but he died at Rome in 1704, of a dropsy. He was a member of the academy, whence he assumed the name of Eucrates Agoretico. His works are numerous, and were published at Verona in 1729 and 1730, in five volumes, folio.

NORRIS (JOHN), was born in 1657, at Collingborne-Kingston, in Wiltshire, of which place his father, Mr. John Norris, was then minister. He bred his son first at Winchester-School, and afterwards sent him to Exeter-College in Oxford, where he was admitted in 1676; but was elected fellow of All-Souls in 1680, soon after he had taken his degree of bachelor of arts. From his first application to philosophy, Plato became his favourite author; by degrees he grew deeply enamoured with beauties in that divine writer, as he thought him, and took an early occasion to communicate his ideal happiness to the public, by printing an English translation of a rhapsody, under the title of, "The Picture of Love Unveiled," in 1682. He commenced master of arts in 1684. He resided at his college, and had been in holy orders five years, when he was presented to the rectory of Newton, St. Loe, in Somersetshire, 1689; upon which occasion he entered into matrimony, and resigned his fellowship. In 1691, his distinguished merit procured him the rectory of Bemerton, near Sarum. This living, upwards of 200l. a year, came very seasonably to his growing family; and was the more acceptable, for the easiness of the parochial duty, which gave him leisure to make an addition to his revenues, by the fruits of his genius; the activity of which produced a large harvest, that continued increasing till 1710. But he seems to have died a martyr, in some measure, to this activity; for, towards the latter-end of his life, he grew very infirm, and died in 1711, in his 55th year, at Bemerton. He was interred in the chancel of that church, where there is a handsome marble monument erected to his memory, with an inscription. He left a widow and three children, two sons and a daughter. Both his sons were clergymen, and were provided for in the church. His widow died at the house of Mr. Bowyer, vicar of Martock in Somersetshire, who married her daughter, and had several children by her.



NORTH (FRANCIS), Lord Guildford, lord-keeper of the great seal in the reigns of Charles II. and James II. was the third son of the second Dudley lord North, baron of Kertling, vulgo Catlage, &c. He had his grammar-learning, in which he was a great proficient, at Bury-School, whence he was admitted a fellow-commoner of St. John's-College in Cambridge, in 1653. Being originally designed for the law, after two or three years spent at the university, he was removed to the Middle Temple. Here he applied with great diligence to the main object, yet continued to pursue his inquiries into all ingenious arts, history, humanity, and languages. He acquired French, Italian, Spanish, and Dutch; and became not only a good lawyer, but was very perfect in history, mathematics, philosophy, and music. He usually attended the Norfolk circuit, of which he soon came to be, as they call it, the cock; and was employed as counsel in every important cause. When the great level of the fens was to be divided, he was appointed chairman in the commission; and directed the execution in such a manner, as greatly to augment his fame. Dr. Lane, then bishop, likewise constituted him judge of the royal franchise of Ely; which employment did him credit, and increased his business in the country. He was also appointed to assist the earl of Oxford, lord chief justice in eyre, in a formal iter, or justice-feat of the forests, which was of great pecuniary advantage to him, and gave him an idea of the ancient law in the immediate practice of it. He was made the king's solicitor-general, in the room of Sir Edward Turner, made lord chief baron. He now dropt the circuit, and was chosen to represent the borough of Lynn, in the House of Commons: some time after we find him in the attorney-general's place, on the promotion of Sir Heneage Finch to the great seal.

Among all the preferments of the law, his thoughts were most fixed upon the place of lord chief justice of the Common-Pleas; the business there being wholly matter of pure law, and having little to do in criminal causes, or court intrigues: and on the death of lord chief justice Vaughan, he succeeded to his wishes. While he presided in this court, he was very attentive to regulate what was amiss in the law. He had a great hand in "The Statute of Frauds and Perjuries." The king being under great difficulties from the parliament, dissolved the old and constituted a new, which took in the lord Shaftsbury as president, and the heads of the opposition in both houses. But that he might not be left alone with them, he joined some of his friends, among whom lord chief justice North had the honour to be one. Not long after this he was taken into the cabinet, that he might be assistant, not only in the formal proceedings of the privy-council, but also in the most retired consultations of his majesty's government. He was often constrained to take the place of speaker, and preside in the House of Lords, in the room of the chancellor Nottingham, who, towards the latter-end

of his time, was much afflicted with the gout and other infirmities. And considering his confirmed credit with the king, he was universally presumed to be successor to that lord, and accordingly, on his death, the great seal was committed to his custody. He was made baron of the realm, by the title of lord Guildford, in the county of Surrey, by patent bearing date Sept. the 27th, 1683.

On the death of king Charles, he took a resolution to quit the seal, and went to lord Rochester to intercede with his majesty to accept it. But that noble lord had no mind to part with such a screen in staving off the Popish work, and diverted him from his purpose ; but obtained of the king, that he might retire with the seal into the country, with the proper officers attending. in hopes that, by proper regimen and fresh air, he might recover his health against the winter. But he died at his house at Wroxton in 1685. He wrote several little pieces.

**NORTH (Dr. JOHN)**, fourth son of the lord North, and brother to the preceding, was born Sept. 4, 1645. He was taught grammar-learning at St. Edmund's-Bury, and was admitted of Jesus-College, Cambridge, in 1661; where, though a nobleman, he was exemplary in his attendance upon divine service, diligent in his studies, and constant at public exercises and lectures in the school. Thus he soon became conspicuous for his learning, particularly in the Greek and Hebrew languages; and collected a very valuable library. Having regularly taken the degrees in arts, he was admitted fellow of Jesus-College. Not long after he took orders, as the statutes of his college required; and the first sermon he preached to a public audience, was before king Charles II. at Newmarket, which was published at Cambridge in 1671. About this time he assisted Gale in his edition of the "*Opuscula Mythologica*," &c. The year following he was chosen Greek professor of the university of Cambridge. Abp. Sheldon conferred on him the sinecure of Llandinon, in Wales; upon which he quitted his fellowship, and got himself admitted in Trinity-College, for the sake of being near the master, Dr. Isaac Barrow, for whom he had the utmost friendship and esteem. He was installed a prebendary of Westminster in 1673, having been some time before clerk of the closet to the king. He was chaplain to the duke of Lauderdale; and, out of compliment to him, was created doctor of divinity, when king Charles came by invitation from Newmarket to Cambridge. When his friend Dr. Barrow died in 1667, he succeeded him as master of Trinity-College. As his constitution was naturally weak, his health was soon impaired by too close and eager application to his studies, without proper remissions and due exercise. He died in 1683.

**NORTH (GEORGE)**, M. A. son of George North, citizen and pewterer of London, who acquired a competence by industry,

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was born in 1707, and received his education at St. Paul's-School, whence in 1725 he went to Benet-College in Cambridge, where he took his degrees of B. and M. A. In 1729 he was admitted into deacon's orders, and went to officiate as curate at Codicote, a small village near Welwyn, in Herts, to the vicarage of which he was presented by the bishop of Ely in 1743. In 1741, he published, without his name, "An Answer to a scandalous Libel, entitled, The Impertinence and Imposture of Modern Antiquaries displayed." This publication recommended him not only to the notice and esteem of the gentleman whose cause he had so generously espoused (to whom he was at that time a perfect stranger) but also of several dignified members of the Society of Antiquaries, into which Society he was soon received as a fellow. From his first taking orders till his death he had resided principally at Codicote, without any other preferment than this small vicarage of about fourscore pounds a year, aided by a little additional income from a small patrimony. He died June 27, 1772, having just completed his 65th year; and was buried at the east end of his church-yard at Codicote. He published several judicious Remarks, &c.

NORTH (FREDERIC).—See GUILDFORD (EARL of).

NORTON (THOMAS, Esq.) All that can be traced concerning this gentleman is, that he was an inhabitant, if not a native, of Sharpenhaule, or Sharpenhoe, in Bedfordshire; that he was a barrister at law, and a zealous Calvinist in the beginning of Elizabeth's reign, as appears by several tracts, printed together in 8vo. 1569. He was counsel to the Stationers-Company, in whose books we find accounts of the fees paid to him set down, the last of which was between the years 1583 and 1584, within which period we imagine he died. He was contemporary with Sternhold and Hopkins, and assistant to them in their acted version of the Psalms, twenty-seven of which he turned into English metre. He also translated into English several small Latin pieces; and, being a close intimate and fellow student with Thomas Sackville, Esq. afterwards earl of Dorset, he joined with him in the composing one dramatic piece, of which Mr. Norton wrote the three first acts entitled, "Ferrex and Porrex," afterwards "Gorboduc."

NOSTRADAMUS (MICHEL), an able physician and a celebrated astrologer, was a Provencal, descended of a noble family; and born Dec. 14, in 1503, at St. Remy, in the diocese of Avignon. His father was a notary public, and his grandfather a physician; and this last gave him some tincture of the mathematics. He afterwards completed his courses of humanity and philosophy at Avignon; and, going thence to Montpellier, he applied himself to physic there, till, being forced away by the plague in 1525, he



took his route toward Thoulouse, and passed on till he came to Bourdeaux. After this he returned to Montpellier, and was created doctor of his faculty in 1529, and then revisited the same places where he had practised physic before. At Agen he entered into matrimony: but, having buried his wife, and two children which she brought him, he quitted this place after a residence of four years, or thereabouts. He returned into Provence, and fixed himself first at Marseilles; but, afterwards went to Salon, and about 1545, married again. He had a long time followed the trade of a conjurer occasionally; and now he began to think himself inspired, and miraculously illuminated with a prospect into futurity. As fast as these illuminations had discovered to him any future event, he entered it in writing, in simple prose, by ænigmatical sentences; but, revising them afterwards, he thought the sentences would appear more respectable and would favour more of a prophetic spirit, if they were expressed in verse. This opinion determined him to throw them all into quatrains, and he afterwards ranged them into centuries. He resolved to print this work, but cautiously; therefore addressed it with a dedication to his son Cæsar, an infant only some months old, in the form of a letter, or preface, dated March 1, 1555.

Henry II. and queen Catharine of Medicis, his mother, were resolved to see our prophet; and, receiving orders to that effect, he presently repaired to Paris. He was very graciously received at court; and, besides the extraordinary respect that was paid to him, received a present of 200 crowns. He was sent afterwards to Blois, to make a visit to his majesty's children there, and report what he should be able to discover concerning their destinies. He returned to Salon loaded with honour and presents. Animated with this success, he augmented his work from 300 quatrains to the number of a complete millade, and published it with a dedication to the king in 1558. That prince dying the next year of a wound which he received, the book of our prophet was immediately consulted; and this unfortunate event was found in the 35th quatrain of the first century. So remarkable a prediction added new wings to his fame; and he was honoured shortly after with a visit from Emanuel duke of Savoy, and the princess Margaret of France, his consort. From this time Nostradamus found himself even over-burdened with visitors, and his fame made every day new acquisitions. He received from Charles IX. a purse of 200 crowns, together with a brevet, constituting him his physician in ordinary, with the same appointment as the rest. But our prophet enjoyed these honours only for the space of sixteen months, for he died July 2, 1566, at Salon. Besides his "Centuries," we have some other pieces of his composition. He left three sons and three daughters by his second wife. Cæsar, the eldest son, was born at Salon in 1555, and died in 1629: he left a "Manuscript, giving an Account of the most remarkable

remarkable Events in the History of Provence, from 1080 to 1494," in which he inserted the lives of the poets of that country. John, his second son, exercised with reputation the business of a proctor in the parliament of Provence: he wrote the "Lives of the ancient Provencal Poets, called Troubadours, printed at Lyons in 1575, 8vo. The youngest son is said to have undertaken the trade of peeping into futurity after his father.

NOVAT, or NOVATUS, a priest of the church of Carthage, who flourished in the third century, and was the author of a remarkable schism called after his name. He was summoned to appear before St. Cyprian in the year 249; but the persecution, begun by Decius the following year, obliging that saint to retire for his own safety, Novatus was delivered from the danger of that process. In 251, he went to Rome, about the time of the election of pope Cornelius. There he met with Novatian, an ambitious priest, who had acquired a great reputation for eloquence, and was highly discontented that he had not been raised to the pontificate in preference to Cornelius. Novatus presently struck up an alliance with this malecontent, and, by that fatal confederacy, became not only the author of the first schism in the church, but even formed a heresy. Having procured a congregation, consisting of three obscure, simple, and ignorant bishops; and having plied them well with wine, they were prevailed upon to elect Novatian bishop of Rome.

Novatian was baptised in his bed, when lying dangerously ill. Having been ordained priest against the rules and request of his bishop, he lay concealed during the persecution of Decius, and refused to give baptism to the Catechumens. Novatian composed several treatises, which are far from being contemptible performances.

NOY (WILLIAM), attorney-general in the reign of Charles I. was the son of William Noy, of St. Burian, in Cornwall, gent. In 1593, when he was sixteen, he was entered in Exeter-College, where he continued three years in close application to his studies. Thence he was removed to Lincoln's-Inn to study the common law, in the knowledge of which he became very eminent. He was chosen to represent the borough of Hinton in his own county, towards the end of James's reign, in two parliaments; in both of which he shewed himself a professed enemy to the king's prerogative. In 1625, he was elected a burgess for St. Ives, in which parliament and another following, he continued the same popular patriot; till at length the court condescended to convince him of his errors, by making him attorney-general in 1631. In order to restore his health, which had been much impaired by continual drudgery and fatigue, he retired to Tunbridge-Wells in July; where, meeting with no relief from the waters, he died in August 1631, and was

buried at New Brentford. He was much lampooned after his death, notwithstanding he was a solid, rational man; and, though no great orator, a very profound lawyer. He wrote some Treatises, Reports, &c. "The Complete Lawyer," and "Arguments of Law and Speeches."

NYE (PHILIP), an English Nonconformist, was a native of Suffex, descended of a genteel family there, and born about 1596. After a proper foundation at the grammar-school, he was sent to Oxford, and entered a commoner of Brazen-Nose-College in 1615; whence he removed in a little time, to Magdalen-Hall, for the sake of a puritanical tutor. He took the degrees in arts in 1619 and 1622; about which time he entered into holy orders, and was, some time in 1620, curate of St. Michael's-Church in Cornhill, London: till, resolving to reject the constitution of the church of England, he became obnoxious to all the censures of the Episcopal court; to avoid which, he went, with others of his persuasion, to Holland, in 1633. He continued for the most part at Arnheim in Guelderland, till 1640; when the power of the parliament beginning to prevail over the king, he returned home, and was soon after made minister of Kimbolton in Huntingdonshire, by Edward lord Kimbolton, then earl of Manchester. In 1643, he was appointed one of the assembly of divines, became a great champion of the Presbyterians, and a zealous assertor of the solemn league and covenant; and, having married the daughter of Stephen Marshall, was sent with his father-in-law into Scotland, the same year, to expedite the taking of their covenant. After his return, both houses of Parliament took the covenant, the same year; at which time our author preached a sermon in defence of it, shewing its warrant from Scripture, and was rewarded for his good service with the rectory of Acton near London, in the room of Dr. Daniel Featley, who was ejected from it. However, Nye, not long after, disliking the proceedings of the said assembly of divines, dissented from them; opposed the discipline intended to be settled by them; and, closing with the Independents, when they became the reigning faction, paid his court to the grandees of the army, who often made use of his counsel. In Dec. 1647, he was sent by them, with Stephen Marshall, to the king at Carisbrook-Castle, in the Isle of Wight, in attendance upon the commissioners then appointed to carry the four dethroning votes, for which service they were rewarded with no less than 500*l* a-piece.

He died in the parish of St. Michael's, Cornhill, London, Sept. 27, 1672, and was buried in the upper vault of the said church. He left two sons, James and Henry, who, by their writings, seem to have been bred to literature.



## O.

**O**BRECHT (ULRIC), a learned German, was born July 23, 1646, at Strasburg; where he had the first part of his education, and then proceeded to learn the elements of the sciences at Montbelliard and Altorf. The study of the Latin, Greek, and Hebrew tongues, were almost the first amusements of his infancy; and he learned French, Spanish, and Italian, by way of play or diversion. At fifteen, he was so good a rhetorician, that he was ordered then to compose and pronounce a Latin speech in public, which he performed with universal applause. The principal bent of his studies lay to jurisprudence and history: in both which he excelled, and filled the chairs of both in the university with great distinction. As soon as he had taken his licentiate's degree, he resolved to travel abroad for further improvement. In this view, he went first to Vienna in Austria, with Mr. Keleman, the Muscovite ambassador, who had taken him to be governor and tutor to his son; thence he passed to Venice, in the train of the same ambassador. At his return from Italy, his friends put him upon settling; and accordingly he married at Strasburg the daughter of Boecler, the famous professor of eloquence and history, whom he succeeded afterwards in those employs: and he also collected the most finished pieces of his father-in-law.

Obrecht had long professed the Protestant religion; but the king of France having made himself master of Strasburg, and going there in person with the whole court, Mr. Pelisson, who came among these, and who was acquainted with Obrecht, made it his business to find him out, and to discourse with him upon that subject; and his conversion was completed by the Jesuits, who were established at Strasburg by Lewis XIV. He abjured his religion in 1684, at Paris, and put the instrument into the hands of the bishop of Meaux. Upon his return to Strasburg, he resumed his profession in the law. In 1685, the king of France nominated him to preside, in his majesty's name, in the senate of Strasburg, with the title of prætor-royal, in imitation of the old Romans; and from that time Obrecht applied himself entirely to public affairs. He published several pieces and was deemed a prodigy for his learning. He died August 6, 1701. He left a son, who, at the time of his father's death, was 26 years of age, and succeeded him in the post of prætor-royal of Strasburg, by the appointment of the French king.

**OBSEQUENS (JULIUS)**, a Latin author, who flourished a little before the time of the emperor Honorius, about the year 395; and wrote a book "*De Prodigis*," whence he is thought to be a Pagan.

**OBSOPÆUS (JOHN)**, a German physician, was born at Brettin in the Palatinate, in 1556; and, having learned the elements of literature in his own country, finished his education at Nenuhaus, and in the College of Wisdom at Heidelberg, where he was instructed by Zachary Ursinus. After the death of the elector Frederic III. he went to Francfort upon the Main; where he was employed in correcting the press by Wecheliuss, being well versed in Greek and Latin. Here he applied himself for six years to the study of physic; and made so great a progress, that passing through England and Holland into his own country, he obtained the physic professor's chair at Heidelberg. When the elector Frederic IV. went to Amberg, Obsopæus attended him in the quality of his physician: but, immediately after his return to Heidelberg, was seized with a mortal distemper, of which he died in 1596. He published several pieces. He had a brother, Simon Obsopæus, who acquired some reputation in physic; but not so much by writings, as by practice. He was also professor of physic at Heidelberg, where he died in 1619, aged 44.

**OCCAM, or OCCHAM (WILLIAM)**, a famous scholastic divine, of the order of Cordeliers, in the 14th century, was by nation an Englishman, and the disciple of John Eregona, commonly called Duns Scotus. He was the principal of the Nominalists, and acquired so great a reputation as to be entitled the Invincible Doctor; notwithstanding he exposed himself with Michael de Cesena to many accusations. Occam and Cesena were both excommunicated, because they had departed from Avignon without the pope's leave, and had written against him. Occam, however, was absolved from this censure before his death, which happened about 1347. We have several pieces of his, which are written with much wit and subtilty.

**OCELLUS**, an ancient Greek philosopher of the school of Pythagoras, surnamed Lucanus, as being a native of Lucania. He composed a piece, of "Kings, or Laws and Kingdoms," of which we have only some fragments left: also a celebrated work called "The Universe," wherein he attempts to prove the eternity of the world; and at the end gives some rules for the propagation of mankind.

**OCHINUS (BERNARDIN)**, a celebrated Italian, was born at Siene in 1487, and first took the habit of a Cordelier: but throwing it off in a short time, and returning into the world, applied himself to the study of physic, and acquired the esteem of cardinal Julius de Medicis, afterwards Pope Clement VII. At length, changing his mind again, he resumed his monk's habit in a penitential mood; and, not content with this, but aiming at still greater perfection, he embraced,

embraced, in 1534, the reformed sect of the Capuchins. His extraordinary merit procured him the favour of Pope Paul III. who, it is said, made him his father confessor and preacher : afterwards falling into the company of one John Valde, a Spaniard, who had imbibed Luther's doctrine in Germany, he became a profelyte. He was then at Naples, and began to preach in favour of Protestant doctrines ; which being taken notice of, he was summoned to appear at Rome, and was in his way thither, when he met at Florence Peter Martyr, with whom, it is probable, he had contracted an acquaintance at Naples. This friend persuaded him not to put himself in the pope's power : and they both agreed to withdraw into some place of safety. Ochinus went first to Ferrara, where he disguised himself in the habit of a soldier ; and proceeding thence to Geneva, arrived thither in 1542, and married a woman of Lucca. However, he did not settle there, but went to Augsburg, where he published some sermons.

In 1547 he was invited, together with Peter Martyr, into England by archbishop Cranmer, to have their joint assistance in carrying on the Reformation. They arrived in December that year ; and repairing to Lambeth, were kindly received by Cranmer. They were entertained there for some time ; and Ochinus, as well as Martyr, was made a prebendary of Canterbury. He laboured heartily in the business of the Reformation ; and his dialogue, upon the unjust usurped primacy of the bishop of Rome, was translated into Latin by Ponet bishop of Winchester, and published in 1549. But, upon the death of Edward VI. being forced, as well as Martyr, to leave England, he retired to Strasburg with that friend, where they arrived in 1553. From this city Ochinus went to Basil, and was called thence in 1555 to Zurich, to be minister of an Italian church which was gathering there. He governed this Italian church, till 1563 ; when he was banished thence by the magistrates of the town, on account of some dialogues he published, wherein he maintained the doctrine of polygamy. From Zurich he went to Basil ; but, not being suffered to stay there, he fled in great distress into Moravia, where he fell in with the Socinians, and joined them. His daughter and two sons, whom he carried along with him, died of the plague ; but he had buried his wife before he had left Zurich. As for himself, he continued his journey to Moravia, and within three weeks died at Slakow, in 1564, aged 77.

OCKLEY (*SIMON*), an eminent Orientalist, and professor of Arabic in Cambridge, was of a gentleman's family in Great-Ellingham in Norfolk, where his father lived ; but was accidentally born at Exeter, in 1678. After a proper foundation laid in school-learning, he was sent, in 1693, to Queen's-College in Cambridge. He took at the usual time the degrees in arts, and that of bachelor in divinity. Having taken orders also, he was, in 1705, through  
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the interest of Simon Patrick, bishop of Ely, presented by Jesus-College in Cambridge to the vicarage of Swavesey in that county ; and, in 1711, chosen Arabic professor of the university. These preferments he held to the day of his death, which happened at Swavesey, Aug. 9, 1720 ; immaturity to himself, but more so to his family. He is author of many works, particularly a "History of the Saracens from the Death of Mahomet in 632, to 705." He applied himself very much to the culture of Oriental learning.

OCTAVIA, daughter of Caius Octavius, and sister to Augustus Cæsar, was one of the most illustrious ladies of ancient Rome. She was first married to Claudius Marcellus, who was consul, U. C. 704. She brought this husband two children, a boy and a girl, before his death ; which happened a little after the war of Persia, when she was big with a third child. By the laws of Rome, widows were forbid to marry within ten months after the decease of their husbands : but Octavia was dispensed from this statute by a decree of the senate. The public welfare required it. The Romans had but too much cause to fear, that Antony and Augustus would quarrel and prolong the civil war, if not prevented by some powerful mediator. Antony was then a widower ; and no expedient promised so fair for compassing this happy mediation, as his marriage with Octavia. It was therefore concluded with all imaginable dispatch, even before the lady was brought to bed. These nuptials were solemnized, U. C. 714. Three years after, the hopes of the Romans were fulfilled by a peace concluded with Pompey's son. Augustus continued in Italy, and Antony went with his wife Octavia into Greece. He spent the winter with her at Athens : but, having been exasperated against Augustus by ill reports, he set sail for Italy ; and, being refused entrance into the harbour of Brundisium, he went ashore at Tarentum, whence he sent Octavia to Augustus. The lady, meeting her brother by the way, had a conference with him, together with his friends Agrippa and Mæcenas ; when she conjured him in the most pathetic terms, not to let her, from being the most happy of her sex, become the most wretched. Cæsar, overcome by her words, went to Tarentum quite pacified ; and the interview between him and his brother-in-law was heightened by a thousand demonstrations of friendship.

Antony returned to the East, and left Octavia in Italy. Some time after, she set out to meet him ; and on the receipt of letters from him, desiring her to stay at Athens for him, she accordingly stopped there, till she found evidently that her husband had only made a fool of her. Whereupon she returned to Rome, and could not be prevailed upon by Augustus to quit her consort's palace ; but continued to live there, and to take the same care of every thing, as though he had been the best of husbands ; at last she was ordered to leave it by Antony himself, who at the same time sent her  
a divorce ;

a divorce; when she burst into tears, because she saw she should be considered as one of the causes of the war.

After Antony's death, U. C. 731, fortune seemed to flatter Octavia with a prospect of the highest worldly felicity. The son, which she had by her first husband Marcellus, was now about twelve years of age, a most accomplished youth, of a cheerful disposition, and very strong genius. At a proper age Augustus married him to his own daughter, and considered him as presumptive heir of the empire. But this most promising youth died in his bloom; and, how much fortitude soever Octavia had shewn under the injurious treatment of Antony, yet this was more than she was able to support. She sunk under it, and remained for ever inconsolable. She died, U. C. 744; leaving two daughters she had by Antony, Antonia Major, and Antonia Minor. They were both married to great advantage.

ODELL (THOMAS), Esq; born in Buckinghamshire towards the conclusion of the last or the beginning of this century, had a handsome paternal estate in that county, the greatest part of which he expended in the service of the court interest; but, on the death of his patron lord Wharton, who, with other friends of the same principles, had procured him a pension from the government, Mr. Odell, finding both his fortunes and interest impaired, erected a theatre in Goodman's-Fields, which he opened in October 1729. For the first season it met with all the success that could be wished for, and fully answered his expectations; but in consequence of an application to court for the suppression of it, an order came down for the shutting it up; in compliance to which, Mr. Odell put a stop to his performances, and, in the end, found himself under the necessity of disposing of his property to Mr. Henry Giffard, who, not meeting with the same opposition as our author, went on successfully, till the passing of the act of parliament for limiting the number of theatres.

Mr. Odell was, in 1738, appointed deputy master of the revels, under the duke of Grafton, then lord chamberlain, and Mr. Chetwynd, the licenser of the stage. This place he held till his death, which happened in May 1749. He brought four dramatic pieces on the stage, between 1721 and 1744; all of which met with some share of success.

ODO (SAINT), the second abbot of Clugni in France, illustrious for his learning and piety, was born at Tours in 879. He was educated by Foluques, count of Anjou, and became a canon of St. Martin at Tours, at nineteen years of age. After this, he went to Paris, and was the disciple of St. Remy of Auxerre. He was fond of solitude, and took the monks habit in the convent of

Beaume, in the diocese of Befançon. After which he became prior and abbot in 927. He died about 943.

ODO (CANTIANUS), or of Kent, so called because he was a native of that county in England, where he flourished in the 12th century, and was a Benedictine monk, of which order his learning and eloquence raised him to be prior and abbot. He composed several valuable works. He died in 1171.

ODORAN, a monk of the abbey of St. Peter le Vif, at Sens, flourished about 1035; and wrote a chronicle from 875 to 1032, entitled, "*Chronica rerum in orbe gestarum.*"

OECOLAMPADIUS (JOHN), a German divine, was born at a village, called Reinspurg, of Franconia, in 1482. His father intended to breed him a merchant; but changing that resolution, devoted him to letters. In this view he was sent first to the school of Heilbrun, and thence removed to the university of Heidelberg, where he took the degree of bachelor of philosophy, at fourteen years of age. He went next to Bologna; but the air of Italy not agreeing with him, he returned in six months to Heidelberg, and applied himself diligently to divinity. He soon began to be looked upon as a learned young man; and his reputation in that respect, joined to a character for virtue and prudence, induced the elector Palatine to choose him preceptor to his youngest son: after discharging which office some time, he grew sick of the court, and resumed his theological studies. On his return home, he was presented to a benefice in the church; but, not thinking himself sufficiently qualified for such a charge, he quitted it, and went to Tubingen; where he improved himself in the Greek under Reuchlin, having learned Hebrew before at Heidelberg. This done, he entered into the possession of his living; and was afterwards invited to Basil, where his erudition procured him so high a reputation, that they honoured him with the degree of D. D. against his inclinations. From Basil he went to Augsbourg, but did not stay there long; for, having begun to relish the reformation of the church, the seeds of which were then sown, to avoid declaring his sentiments, he entered into a convent near Augsbourg. He proceeded to publish a book of "*Confession,*" containing such doctrines as were not well relished by his fraternity; and he had not been among them much more than a year, when the stipulated liberty was denied him. Upon this, he quitted the convent, and returned to Basil in 1522. Here he translated "*St. Chrysostom's Commentaries upon Genesis*" into Latin, and was made professor of divinity and city preacher by the council; by whose consent he begun the execution of his post, with abolishing several usages of the Romish church; and he was thus employed, when the dispute  
about



about the Eucharist commenced between Luther and Zuinglius. He engaged in that controversy, and strenuously defended the opinion of the latter. He married in 1528, and the same year, entirely finished the reformation of the church at Basil; as he did also, jointly with others, that of Ulm. In 1529, he assisted in the conference at Marspurg; and, returning thence to Basil, died of the plague, and in poor circumstances, Dec. 1531, aged 49. He was interred in the cathedral of Basil, where there is a monument erected to his memory. He left a son and two daughters.

OEDER (GEORGE CHRISTIEN VON), author of the "Flora Danica," was born at Anspach, Feb. 3, 1728, and studied physic, but more particularly botany, at Gottingen, under the celebrated Haller, through whose recommendation he was appointed professor of botany at Copenhagen. He was induced, by the patronage of the unfortunate Struensee, who, in 1773, procured for him a considerable appointment in the College of Finances, to quit his medical and botanical pursuits; but Struensee being executed soon after, he retained this place only a few months. He was afterwards appointed to the office of "Landvogt," at Oldenburgh, which he retained till his death, which happened Feb. 10, 1791.

OGDEN (SAMUEL), was born at Manchester, in 1716; and was educated at the free-school there. In 1733, he was admitted in King's-College, Cambridge; and removed to St. John's in 1736; where, in the following year, he took the degree of B. A. and, in 1739, was elected fellow. He was ordained deacon at Chester in 1740; and in the following year he took his degree of M. A. and was ordained priest by the bishop of Lincoln. In 1744, he was elected master of the free-school at Halifax in Yorkshire. In 1753, he resigned his school, and went to reside at Cambridge; and at the ensuing commencement, he took the degree of D. D. The late duke of Newcastle, who was chancellor of the University, having been present at the exercise he performed for the degree, was so much satisfied with it, that he soon after presented him with the vicarage of Damerham in Wiltshire, which was tenable with his fellowship. In 1764, Dr. Ogden was appointed Woodwardian Professor. In June 1766, he was presented to the rectory of Lawford in Essex, and in the following month to that of Stansfield in Suffolk. He died March 23, 1778, in the 62d year of his age. He published some sermons, &c.

OGILBY (JOHN), an eminent Scotsman, was born in or near Edinburgh in Nov. 1600. He was of an ancient and genteel extraction in that country; but his father, having spent the estate, became a prisoner in the King's-Bench, and could give his son but little education. The youth, however, being very industrious, got

some insight into the Latin grammar; and afterwards so much money, as not only to release his father from the gaol, but also to bind himself apprentice to one Draper, a dancing-master in London. He had not been long under that master, before he had attained the art to perfection; and, by his obliging behaviour to the scholars, acquired money enough from them to buy out the remainder of his time, and set up for himself. He was now one of the best masters in the profession, and as such was selected to dance in the duke of Buckingham's great masque; in which, by an unlucky step in high capering, the mode of that time, he hurt the inside of his leg, so as to occasion a limp in his gait ever after. However, this misfortune was no hindrance to him in carrying on his profession. When Wentworth earl of Stafford became lord-deputy of Ireland in 1633, he took him into his family to teach his children; and, having a good command of his pen, he was frequently employed by the earl to transcribe papers for him. In this family it was, that he first gave a proof of his inclinations to poetry, by translating some of "*Æsop's Fables*" into English verse; and, being then one of the troop of guard belonging to his lord, he composed a humorous piece, entitled, "*The Character of a Trooper.*" About that time, he was appointed deputy-master of the revels in Ireland; upon which he built a little theatre in Dublin, and was much encouraged; but, upon the breaking out of the rebellion in that kingdom soon after in 1641, he lost all, and was several times in danger of his life, and particularly had a narrow escape from being blown up by gunpowder in the castle of Refernhem, near Dublin. About the time that the war ended in England, he left Ireland; and, suffering shipwreck in the passage, arrived at London in a poor condition. However, after a short stay, he walked to Cambridge; where his great industry, and greater love to learning, being discovered, he was encouraged by several scholars in that university. By their assistance he became so complete a master of Latin, that he translated the "*Works of Virgil,*" and published them with his picture, in a large octavo volume, London, 1649-50. About 1654, he learned the Greek tongue of one of his countrymen, David Whitford, at that time usher to James Shirley, who then taught school in White-Friars. He made the best use of his new acquisition, by translating into English verse, "*Homer's Iliad and Odyssey;*" in which however he was assisted by his friend the above-mentioned James Shirley. This was printed in a most pompous manner, with a dedication to Charles II. in 1660; and the same year he printed also at Cambridge, with the assistance of Dr. John Worthington and other learned men, a finer edition of the "*English Bible*" than had been extant ever before. His interest was now so powerful with the king, that he obtained in 1692, the patent for master of the revels in Ireland, against Sir William Davenant, who was his competitor. This post carried him once more into that kingdom;

kingdom ; and, his former theatre in Dublin being destroyed in the troubles, he built a new one, at the expence of 1000*l*. On his return to London, he continued the employment of translating and composing books in poetry, till the fire of London in 1666 ; in which his house in White-Friars was consumed, and his whole fortune, except to the value of 5*l*. destroyed. However, rising phoenix-like from the ashes into a new life and fortune, he soon procured his house to be rebuilt, set up a printing-house therein, was appointed his majesty's cosmographer and geographic-printer, and printed several great works, translated or collected by himself and his assistants. He died Sept. 4, 1676, and was interred in St. Bride's-Church, Fleet-Street.

OGLETHORPE (JAMES EDWARD), of a very ancient family of Yorkshire, was born about the year 1658. He entered early into the army, having a captain-lieutenant's commission in the first troop of the Queen's-Grenadiers, 1717. He got the rank of colonel, Aug. 25, 1737 ; of major-general, March 30, 1745 : of lieutenant-general, Sept. 13, 1747 ; and of general, Feb. 22, 1765. He was chosen member of parliament for Haslemere in Surrey, at the general election in 1722, and continued to represent that borough till 1754 ; after which he lived a retired life, in summer at Cranham-Hall in Essex (the seat of his lady, whom he married in 1754, and who was Elizabeth Wrighte, an heiress of an elder branch of the lord-keeper Wrighte's family) : in the winter he came to town. In 1729, he engaged in the generous inquiry into the state of the gaols, on finding a gentleman whom he went to visit in the Fleet loaded with irons, and used in the most barbarous manner. He was chairman of the committee appointed by the House of Commons to make this inquiry, on which such facts came out as were shocking to humanity. In 1732, he took an active lead in the settlement of Georgia, to which he went as governor ; and, engaging in it with that ardour which marked all his undertakings, he succeeded, after encountering innumerable hardships and difficulties. In the course of this he expended large sums of his private fortune, which, we believe, were never repaid. In 1734, he returned to England, when he was chosen a deputy-governor of the African Company, and the next year carried back with him to Georgia Mr. John and Mr. Charles Wesley, who went with the pious intention of instructing the Indians. He made another voyage to England, raised a regiment to carry over, permitting every man to take a wife with him, and returned with this regiment in 1738. He had great difficulties thrown in his way, as well from the Spaniards, who watched him with a very jealous eye, as from the mismanagement of those he was obliged to intrust, and from the want of supplies from home ; the latter occasioned an attempt to assassinate him, and  
a mutiny,



a mutiny, which he quelled by his personal courage and conduct. In 1740, he attacked the Spaniards, took two small forts, and besieged St. Augustine, but without success. In 1742, the Spaniards attacked the new settlement, but were repulsed by him; and, in 1743, he came home. On his return his lieutenant-colonel exhibited several charges against him, which being all found to be false, the accuser was broke. In 1745, he was with the duke of Cumberland in the North, which was the last of his military expeditions. He died at Cranham-Hall, June 30, 1785.

OLDCASTLE (Sir JOHN), called the good lord Cobham, the first author, as well as the first martyr, among our nobility, was born in the reign of Edward III. He obtained his peerage by marrying the heiress of that lord Cobham, who with so much virtue and patriotism opposed the tyranny of Richard II. and, with the estate and title of his father-in-law, seems also to have taken possession of his virtue and independent spirit. He was one of the leaders in the Reforming party, who drew up a number of articles against the corruptions which then prevailed among churchmen; and presented them, in the form of a remonstrance, to the commons. In the reign of Henry V. he was accused of heresy, and the growth of it was particularly attributed to his influence. The king, with whom lord Cobham was a domestic in his court, delayed the prosecution against him; and undertook to reason with him himself, and to reduce him from his errors; but being exceedingly shocked with his answers, he withdrew his favour from him, and left him to the censures of the church; the result of which was, that he was dragged to execution in St. Giles's-Fields. As a traitor, and a heretic, he was hung up in chains alive upon a gallows; and, fire being put under him, was burnt to death in 1418.

OLDENBURG (HENRY), who wrote his name sometimes GRUBENDOL, reversing the letters, was a learned German gentleman, and born in the duchy of Bremen in the Lower-Saxony. During the long English parliament in Charles I.'s time, he was appointed consul for his countrymen; in which post he continued at London, after the usurpation of Cromwell; but, being discharged of that employ, he was made tutor to the lord Henry Obryan, an Irish nobleman, whom he attended to the university of Oxford, where he was admitted to study in the Bodleian-Library in 1656, when Cromwell was vice-chancellor. He was afterwards tutor to William lord Cavendish, and was acquainted with Milton. During his residence at Oxford, he became also acquainted with the members of that society there, which gave birth to the Royal-Society; and, upon the foundation of this latter, he was elected fellow: and, when the society found it necessary to have two secretaries, he was chosen assistant to Dr. Wilkins. He applied himself with extraordinary

dinary diligence to the business of this office, and began the publication of the "Philosophical Transactions," with No. 1. in 1664; which continued with great credit to himself and the society, to No. 36. June 25, 1677; after which, the publication was discontinued till Jan. following: then resumed by his successor in the secretary's office, Mr. Nehemiah Grew, who carried it on till Feb. 1678; our author having died at his house at Charleton, near Greenwich in Kent, in August that year, and was interred there. He left a son, named Rupert, from prince Rupert his godfather, and a daughter, named Sophia, by his wife, who was daughter and sole heir to the famous John Durie, a Scotch divine.

OLDERMAN (JOHN), a learned writer, was born in Saxony in 1686. After laying the foundation of his studies in the school of Osnaburg, he went to Helmstadt, where Mr. Vander Hardt, his maternal uncle, instructed him in the Oriental languages, and the Jewish antiquities; so that he took the degree of M. A. in 1707, became Greek professor in 1717, and was appointed assistant-library-keeper to his uncle. He died in 1723.

OLDFIELD (ANNE), a celebrated English actress, and most accomplished woman, was born in Pall-Mall, London, in 1683. Her father was once possessed of a competent estate, and was then an officer in the guards; but, being an extravagant man, spent it, and left his family, at his death, very much unprovided. In these unhappy circumstances, the widow was forced to live with a sister, who kept a tavern in St. James's-Market; and the daughter was placed with a sempstress in King-Street, Westminster. Miss Oldfield, in the mean time, conceived an extraordinary fancy for reading plays, and was entertaining her relations at the tavern with her talents in this way; when her voice chanced to reach the ear of captain George Farquhar, who, luckily for her, dined there that day. Farquhar immediately perceived something uncommonly sweet in it; and, struck with her agreeable person and carriage, presently pronounced her admirably formed for the stage. This concurring with her own inclinations, her mother opened the matter to Sir John Vanbrugh, a friend of the family, who, finding the young votary's qualifications every way promising, recommended her to Mr. Rich, then patentee of the king's theatre, who without delay took her into the play-house. However, she did not give any hopes of ever being an actress till 1703, when she first shone out in the part of Leonora in Sir Courtly Nice; and established her theatrical reputation, the following year, in that of lady Betty Modish in the Careless Husband. Previous to this she engaged the particular regard and affection of Arthur Maynwaring, Esq. who interested himself greatly in the figure she made upon the stage; and it was in some measure owing to the pains he took in improving her natural

natural talents, that she became, as she soon did, the delight and chief ornament of it. After the death of this gentleman, which happened in Nov. 1712, she engaged in a like commerce with brigadier-general Charles Churchill, Esq. She had one son by Maynwaring; she had another by Churchill, who afterwards married the lady Anna Maria Walpole, natural daughter of the earl of Orford. Her humane and generous actions, together with a distinguished taste in elegance of dress, conversation, and manners, have generally been spread as a veil over her failings. It does not appear that she had ever any love affairs, except with the two gentlemen already mentioned, towards whom she is said to have behaved with all the fidelity, duty, and affection of a good wife. She died Oct. 23, 1730. Her corpse was carried from her house in Grosvenor-Street to the Jerusalem-Chamber, to lie in state; whence it was conveyed to Westminster-Abbey, the pall being supported by lord de la Warr, lord Hervey, the right hon. George Bubb Doddington, Charles Hedges, Esq. Walter Carey, Esq. and captain Elliot; her eldest son Arthur Maynwaring, Esq. being chief-mourner. She was interred towards the west end of the south-aisle, between the monuments of Craggs and Congreve.

OLDHAM (JOHN), an English poet, was born Aug. 9, 1653, at Shipton, near Tedbury in Gloucestershire, where his father was a Nonconformist minister, and had a congregation. He educated his son in grammar-learning, till almost fit for the university; but, to complete him for that, he was sent to Tedbury-School, where he spent about two years more. In June 1670, he was removed to Oxford, and admitted of Edmund-Hall; where he was soon distinguished for a good Latinist, and made poetry and polite literature his chief study. In May 1674, he proceeded B. A. but soon after was called home, much against his inclination. Shortly after this, he became usher to the free-school at Croydon in Surrey, yet found leisure to compose several copies of verses. In 1678, he was appointed tutor to the two grandsons of Sir Edward Thurland, a judge near Ryegate in Surrey. He continued in this family till 1681; when, being out of all employ, he repaired to London among the wits, and was afterwards engaged as tutor to a son of Sir William Hickes. This gentleman, living near London, was intimately acquainted with Dr. Richard Lower, an eminent physician there, and who encouraged Oldham to study physic. Accordingly he applied his leisure hours this way for about a year, and made some progress in it; but the irresistible bent of his genius made him quit all lucrative business for the sake of his beloved mistress, Poetry. In this humour, as soon as he had discharged his trust, in qualifying young Hickes for foreign travels, not caring, though earnestly pressed, to go abroad with him, he took leave of the family; and, with a small sum of money which he had saved,

hastened



hastened to London. Here he was made known to the earl of Kingston, who became his patron, and with whom he lived till his death, which was occasioned by the small-pox, Dec. 9, 1683, in his 30th year. He was buried in the church of Holme-Pierpoint, the earl attending as chief mourner, who soon after erected a monument to his memory, with an inscription expressing his eulogy in Latin. His works consist of no less than fifty pieces; the chief of which are, "The Four Satires upon the Jesuits," written in 1679.

**OLDISWORTH (WILLIAM).** Of this writer, who was well known in the reigns of queen Anne and George I. little is remembered, but the titles of some few of his literary productions. He was one of the original authors of "The Examiner," and continued to write in that paper as long as it was kept up. He died Sept. 15, 1734.

**OLDMIXON (JOHN),** Gentleman (distinguished in the *Tatler* by the name of "The Unborn Poet"), descended from an ancient family of the name, originally seated at Oldmixon, near Bridgewater, in Somersetshire. In what year he was born, is not mentioned by any of the writers, nor where he received his education. He was a violent party writer, and a severe and scurrilous critic. His malevolence of abuse, gained him a place in the *Dunciad*; and his zeal as a party-writer, procured him a post in the revenue at Bridgewater, where he died in an advanced age, July 9, 1742.

Mr. Oldmixon was a man of learning and abilities; and, exclusive of his strong biased prejudice, and natural moroseness and petulance, far from a bad writer. Besides his "History of the Stuarts," folio, and his share in the "Critical History of England," he was author of a tragedy, an opera, two pastorals, poems, &c. &c.

**OLDYS (WILLIAM),** third son of Dr. William Oldys, was born at Adderbury, Oct. 19, 1636; elected to the College of Winton, Oct. 5, 1648; admitted into New-College, Oxon, Nov. 27, 1655; deputed to the study of the civil law the next year, Nov. 30, 1656; took his bachelor's degree in that faculty, June 12, 1661, and his doctor's degree, June 27, 1667; entered into Doctors-Commons, London, Feb. 15, 1669; was made official of Bucks, March 8, 1671, and of St. Alban's, Jan. 29, 1673; commissary of the county of Bucks, June 12, 1686; advocate-general for the office of lord-high-admiral of England, and to the lords of the prizes, the 4th of July following; and chancellor of the diocese of Lincoln, March 9, 1688. He was also not long afterwards preferred to the place of king's-advocate in the court of chivalry, with all the fees and perquisites, as Dr. A. Duck had

before enjoyed it ; this his warrant being signed by king William, June 24, 1689, at Hampton-Court. He was appointed commissary of St. Katharine's, Nov. 17, 1698 ; and died in 1708. He was a man of great genius and application, and skilled in many sciences, as poetry, oratory, astronomy, chronology, geography, history, &c.

OLDYS (WILLIAM, Esq.) Norroy king at arms, well versed in English antiquities, a correct writer, and a good historian, was born in or about the year 1687. He was the natural son of William Oldys, LL. D. chancellor of Lincoln in 1683, commissary of St. Catherine's in 1698, official of St. Alban's, and advocate of the Admiralty. He died at his apartments in the Herald's-Office, April 15, 1761 ; and was buried in the North aisle of the church of St. Bennet, Paul's-Wharf.

OLEARIUS (GODFREY), son of Godfrey Olearius, D. D. and superintendant of Hall in Saxony, where this son was born in 1639. After a good proficiency in the study of the languages, he was made doctor of that faculty in 1660. He was already acquainted with the Eastern tongues, studied divinity under Holfseman, and preached several times. In 1661, he went to Leipfic ; and, while he studied under the professors of that university, began to teach himself philosophy and humanities in private. In 1664, he was made professor of Greek. He took the degree of B. D. in 1668 ; and, in 1677, was created professor in that faculty, and doctor of divinity in 1679. His works sufficiently evince his learning and industry. He discharged the most important posts in the university ; and, among other dignities, was ten times rector of it. He died in August 1713. He had married in 1667, the daughter of Philip Muller, professor of mathematics, who brought him six sons, and as many daughters.

OLEARIUS (GODFREY), son of the preceding, was born at Leipfic, July 23, 1672. Having finished his academical studies, went first into Holland, and thence to England. At his return to Leipfic, he was admitted, in 1699, a member of the first college there ; and, shortly after, became professor of Greek and Latin in that college. However, he resigned this chair in 1708, in order to take possession of the theological chair. Besides this employ, he had also the canonry of Meissen, and the direction of the students ; to which was added, in 1714, the place of assessor in the electoral and ducal consistory. He died the year after, Nov. the 10th. He published several works, and translated " Stanley's History of Philosophy" into Latin, with " Notes and Dissertations" of his own, Leipf. 1712, 4to.

OLEARIUS (ADAM), a German writer, and minister to the duke

duke of Holstein, who, having occasion to send an ambassador to the great duke of Muscovy and the king of Persia, appointed our author secretary to the embassy in 1633. On his return home in 1639, he drew up "A Relation of his Journies," which was published at Sleswick, 1656, in folio, in the German tongue. Afterwards he applied himself to the study of history. In 1675, the duke of Holstein appointed him his library-keeper, which probably he held till his death, the date whereof is not known.

OLIVA (ALEXANDER), general of the Austin monks, and a celebrated cardinal, was born at Saxoferato, in 1408, of poor parents. He was admitted young amongst the monks of Augustin, and studied at Rimini, Bologna, and Perugia: in which last place he was first made professor of philosophy, and afterwards appointed to teach divinity. At length he was chosen provincial, and some time after accepted, not without reluctance, the post of solicitor-general of his order. He appeared in the pulpits of the principal cities in Italy, as Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected first vicar-general, and then general of his order, in 1459; and at last created cardinal, in 1460, by pope Pius II. This learned pontiff gave him afterwards the bishopric of Camerino, and made use of his abilities on several occasions. Oliva died shortly after at Tivola, where the court of Rome then resided, in 1463.

OLIVER (ISAAC), an English painter, who flourished about the end of queen Elizabeth's reign. He was eminent for history and house-painting; also a very good designer. He received some light in his art from Frederico Zuichero, who came into England in that reign. He died in Charles I.'s reign, being about 60 years old, and was buried in Black-Friars, where there was a monument erected to his memory, with his busto, which was destroyed by the fire in 1666.

He left a son Peter, whom he had instructed in his art, and who became exceedingly eminent in miniature; insomuch that, in portraits, he surpassed his father. He lived to the same age, and was buried in the same place with his father, about 1664.

OLIVET (JOSEPH), a Frenchman, distinguished for giving an excellent edition of "Cicero's Works," and others; was born in 1682, and entered early into the society of the Jesuits, which he quitted in 1715. He then went to Paris, where he soon became so eminent in polite literature, that he was chosen of the French academy, purely for his merit, and almost without any solicitation of his own. He died in 1768.

OLIVEYRA (Chevalier FRANCIS DE), is supposed to have been



been born about 1700, at Lisbon : in which city he studied, under the celebrated father Pinto. His family was ancient and honourable. The active part of his life was spent amidst the hurry of an intriguing court; and he had the honour to serve his master the king of Portugal in several important embassies. He has favoured the public with an account of his travels and official proceedings, in several volumes in the Portuguese language; also, of several valuable extracts. When he had determined upon changing his religion, he sought refuge, first in Holland, and afterwards in England, where he lived in retirement from the year 1744, when he first settled here, to the time of his death, Oct. 18, 1783. His widow, whom he married in the island of Jersey was many years younger than himself.

OLZOFFSKI (ANDREW), an eminent Polish divine, was descended from an ancient family in Prussia, and born about 1618. After he had finished his courses of divinity and jurisprudence, he travelled to Italy, and took the degree of doctor of law at Rome. Thence he went to France, and was introduced at Paris to the princess Mary Louisa; who being about to marry Ladislaus IV. king of Poland, Olzoffski had the honour of attending her thither. On his arrival, the king offered him the secretary's place; but he declined it, for the sake of following his studies. Shortly after, he was made a canon of the cathedral church at Guesne, and chancellor to the archbishopric. After the death of the prelate he was called to court, and made Latin secretary to his majesty. He attended at the election of Leopold to the Imperial crown of Germany, in quality of ambassador to the king of Poland, and went afterwards in the same character to Vienna, to solicit the withdrawing of the Imperial troops from the borders of the Polish territories; and, immediately on his return, was invested with the high office of prebendary to the crown, and promoted to the bishopric of Culm.

After the death of Ladislaus, he fell into disgrace with the queen, because he opposed the design she had of setting a prince of France upon the throne of Poland; however, this did not hinder him from being made vice-chancellor of the crown. Upon the election of Michel Koribut to the throne, Olzoffski was dispatched to Vienna, to negotiate a match between the new elected king and one of the princesses of Austria; and, on his return from that embassy, was made grand-chancellor of the crown. After the death of Koribut, our high-chancellor had a principal share in procuring the election of John Sobieski, who made him archbishop of Guesne, and primate of the kingdom; and no doubt he had obtained a cardinal's hat, if he had not publicly declared against it. However, he had not been long possessed of the primacy, before his right thereto was disputed by the bishop of Cracow; who

who laid claim also to other prerogatives of the see of Guesne, and pretended to make the obsequies of the Polish monarchs. Hereupon Olzoffski published a piece in defence of the rights and privileges of his archbishopric. In 1678, going by the king's command to Dantzick, in order to compose certain disputes between the senate and people of that city, he was seized with a disorder which carried him off in three days, aged about 60. He is the author of several occasional pieces.

ONKELOS, surnamed the Profelyte, a famous Rabbi of the first century, and author of the Chaldee Targum on the Pentateuch. He flourished in the time of Jesus Christ, according to the Jewish writers; who all agree that he was, at least in some part of his life, contemporary with Jonathan Ben Uzziel, author of the second "Targum upon the Prophets."

ONOSANDER, a Greek author, who flourished about A. D. 50, and wrote commentaries upon "Plato's Politics," which are lost; but his name is particularly famous, by his treatise entitled *Λογος Στρατηγικος*, which has been translated into several languages.

ONUPHRIUS (PANVINUS), a celebrated Augustin monk of Italy, was born in 1529, at Verona; and, applying himself to the study of ecclesiastical history, continued the "Lives of the Popes," begun by Platina, which he published, with a dedication to pope Pius V. in 1566. He died at Palermo, in Sicily, in 1568. He published several other books, whereby it is said, he acquired the title of The Father of History.

OPITIUS (HENRY), a Lutheran divine, both at Altemburg in Misnia, in 1642, became professor of the Oriental languages and theology in Kiel, where he died in 1712. We have many Latin works of his upon Hebrew antiquities, and he was deservedly reckoned one of the most learned men of his age.

OPITS (MARTIN), in Latin Opitius, of Boberfeld, a famous Silesian poet, was born at Buntzow in that country in 1597. His parents had but a moderate fortune; but his father, observing his genius, educated him carefully in grammar learning, in which he soon made great proficiency: and having laid a good foundation, he went to Breslaw for further improvement, and thence to Francfort upon the Oder. He spent a year in that university, and then removed to Heidelberg, where he pushed his studies with remarkable assiduity: but the fame of the celebrated Bernegger drew him, after some time, to Strassburg; and Bernegger was so struck with the learning and wit of Opus, that he pronounced he would one day

day become the Virgil of Germany. At length he returned, by the way of Tubingen, to Heidelberg; but the plague beginning to appear in the Palatine, this, together with the troubles in Bohemia, disposed our student to travel with a Danish gentleman into the Low-Countries; and from thence he went to Holstein, where he wrote his books of "Constancy." As soon as the troubles of Bohemia were a little calmed, he returned to his own country; and, that he might not live in obscurity, he frequented the court. Gabriel Bethlen, prince of Transilvania, appointed him the school-master or professor of a school at Weissenburg; and in that employ he read lectures upon Horace and Seneca. At length he grew tired of Transilvania, and returned to his own country; where he was meditating upon a journey to France, when it happened that a Burggrave, who was in the emperor's service, made him his secretary.

Upon the death of his patron the Burggrave, he entered into the service of the count of Lignitz, and continued there some time; but at last, resolving to retire, he chose for his residence the town of Dantzick, where he finished his work of the ancient "Daci," and died a bachelor, of the plague, in 1639. He wrote many other pieces.

OPORINUS (JOHN), a famous German printer, was born at Basil in 1507. His father John Herbit, was a painter; who being of competent circumstances, taught his son the elements of the Latin tongue himself, which he learned perfectly afterwards, as well as the Greek, at Strasburg. He then for a maintenance first taught school, then transcribed manuscripts, and became a corrector of the press. Shortly after, he married an old woman, the widow of a canon of Lucerne, named Xelotect, who, though rich, made him unhappy. At length, however, he was released by her death, but had no share in the inheritance; yet he entered into Hymen's yoke three times afterwards. His friends advising him to study physic, he engaged himself to Paracelsus, in the quality of his secretary, and served him two years.

Upon leaving Paracelsus, he taught a Greek and Latin school for some time at Basil; but the governors of that republic obliging all the professors in their university to take the degree of M. A. Oporinus, who was then past thirty, refused to submit to the usual examination, resigned his office, and took up the trade of a printer. He printed none but the best of manuscripts, and also some works of his own. Notwithstanding his business was very great, he was obliged to implore assistance of his friends, and died considerably in debt, in 1568.

OPPIAN, a Greek poet and grammarian, flourished about the year 220, under the emperor Caracalla; and was a native of Anazarba in



in Cilicia. We have of this author five books of fishing, entitled, "Haliutics," and four books of hunting; and Caracalla was so much pleased with Oppian's poems, that he gave a crown of gold for every line; whence, it is said, they got the title of Golden Verses. However, they have been supposed to merit the appellation for their elegance. He composed other pieces, which are lost, particularly, "A Treatise upon Falcony." He died in his own country of the plague, at thirty years of age; and a statue was erected in honour of him by his fellow-citizens; who also put an epitaph upon his tomb, importing, that the gods took him out of the world, because he excelled all mortals.

OPTALUS, bishop of Melevia, a town of Numidia in Africa, flourished in the fourth century, under the empire of Valentinian and Valens. He wrote his book of the schism of the Donatists about the year 370, against Parmenian, bishop of that sect. Also, "The sacred Geography of Africa."

ORGANA (ANDREA), a good Italian painter, was born in 1329, at Florence. He learned sculpture in his youth, and was besides a poet and architect. He died in 1389, in his 60th year.

ORIGEN, an illustrious father of the church, and a man of great parts and learning, was born at Alexandria in Egypt, about the year 185; and afterwards obtained the surname of Adamantius, either because of that adamantine strength of mind, which enabled him to go through so many vast works, or for that invincible firmness with which he resisted the sharpest persecutions. His father Leonidas took him at first under his own management, and trained him at home for some time. When he had been some time thus instructed, and was a little advanced in age, other masters were sought out for him. Amidst his philosophical and theological pursuits, to which he applied himself most intensely, he found time to cultivate several arts and sciences, acquired very great skill and knowledge in geometry, arithmetic, music, grammar, rhetoric, &c. He was not above seventeen years of age, when the persecution under the emperor Severus began at Alexandria in 202: and, his father being seized and imprisoned for his faith in Christ, Origen would also have offered himself to the persecutors, out of the great zeal he had to suffer martyrdom, but was prevented by his mother. Leonidas, animated by his son, resolved to persist even to martyrdom, and was accordingly beheaded soon after: and though his family fell into extreme poverty, his goods being immediately confiscated, yet Origen, applying himself soon after entirely to human learning, took up the teaching of grammar, and by that employment made a shift to maintain himself, his mother, and his brethren.

While

While he followed this profession, the chair of the school at Alexandria becoming vacant by the retreat of Clement, and by the flight of all those who were dispersed by the persecution, some of the Heathens, who were willing to be converted, made their application to him, though he was not then above eighteen years of age: and at length, the reputation and number of his converts increasing every day, Demetrius, bishop of Alexandria, confirmed him in the employment of catechist, or professor of sacred learning, in that church. Several of his disciples suffered martyrdom there, and he himself was exposed to the rage of the Heathens, when he went, as he constantly did, to the assistance and encouragement of the martyrs. He then practised all kind of austerities, and, as his employment obliged him to be often with women, whom he instructed as well as men, that he might be secure against falling into temptation, and also take away from the Heathens all pretence to suspect any ill-conduct by reason of his youth, he actually castrated himself. It was about this time (in the beginning of Caracalla's reign) that he went to Rome, under the pontificate of Zepherinus; and began that great and famous work, called the "Tetrapla." He was afterwards obliged several times to leave Alexandria. In 228, he returned to Alexandria, where he continued, as he had long ago begun, to write "Commentaries upon the Holy Scriptures," &c. &c. All this while the bishop of Alexandria, continued to persecute him as fiercely as ever. He wrote letters every where against him: reproached him with the affair of his castration; and, in a council, which he assembled in 231, it was ordained, that Origen should not only desist from teaching, but even quit the city. He now retired to Caesaria, his ordinary place of refuge; where he was very well received by Theodotus, bishop of that city, and by Alexander bishop of Jerusalem, who undertook to defend him, and commissioned him to expound the scriptures publicly, hearing him all the while, as if he had been their master. The encouragement he received at Caesarea seems to have exasperated the bishop of Alexandria, who had him declared a reprobate in all other churches. During the persecution in 235, Origen concealed himself at Athens, where he went on with his "Commentaries upon the Scriptures." He pursued his studies with his usual vigour; and he not only composed several books in his study, but made almost daily discourses to the people, and for the most part without any preparation at all, which were nevertheless so well esteemed, that they were taken down from his mouth, and afterwards published. Under the persecution of Decius, he suffered with great constancy for the faith. He was seized, put into prison, loaded with irons, had his feet in the stocks for several days, where they were cruelly extended beyond their natural dimensions. He was threatened to be burned alive, racked with various tortures; but he went through all with resolution and firmness. Being released from prison, he held several conferences,

conferences, and behaved in every respect like a confessor of Jesus Christ: and lastly, after having laboured so much, and suffered with such credit and glory, he died at Tyre, in the reign of Gallus, aged 69 years.

ORLEANS (PETER-JOSEPH), a French Jesuit, was born at Bourges in 1641; and, after having taught the "Belles Lettres" in his society, devoted himself to the writing of history. This object he pursued till his death, which happened in 1698. He wrote "A History of the Revolutions of Spain;" "A History of Two conquering Tartars, Chunchi and Camhi; the Life of Father Cotton, &c." His "History of the Revolutions in England under the Family of the Stuarts, from the Year 1603 to 1690," was translated into English, and published at London, 1711, in one vol. 8vo.

OROBIO (DON BALTHASAR), a famous Spanish Jew, was carefully educated in that religion by his parents, who were Jews, though they outwardly professed themselves Roman-Catholics. Having studied the scholastic philosophy as taught in Spain, Orobio became such an adept therein, that he was made professor of metaphysics in the university of Salamanca: but afterwards applying himself to the study of physic, he practised that art at Seville with success, till, being accused of Judaism, he was thrown into the inquisition, and suffered the most dreadful cruelties, in order to force him to confess. As soon as he had got his liberty, he resolved to quit the Spanish dominions; and, going to France, was made professor of physic at Thoulouse. He continued in this city some time, still outwardly professing the popish religion; but, at last growing weary of dissembling, he repaired to Amsterdam, where he was circumcised, took the name of Isaac, and professed Judaism: still continuing here also to practise physic, in which he was much esteemed. He published a Latin piece against Spinoza, and engaged in a controversy with the celebrated Philip Limborch, against the Christian religion. He died in 1687.

OROSIUS (PAUL), a learned Spanish ecclesiastic, who flourished in the fifth century, and was born at Terragona in Catalonia. He was a disciple of St. Augustin; and, in 414, was sent to Africa by Eutropius and Paul, two Spanish bishops, to solicit Augustin's assistance against heretics which infested their churches. He continued a year with this doctor, and in that time made a great proficiency in the knowledge of the Scriptures. In 415, Augustin dispatched him to Jerusalem, to consult St. Jerom upon the origin of the soul; and Orosius on his return brought into Africa the reliques of the martyr St. Stephen; whose body, as well as those of Nicomedes, of Gamaliel and his son Abiba, had been found during Orosius's residence in Palestine. At length, by the advice of Augustin, our



author undertook the history we have of his in seven books, under the title of "*Miseria Humana*;" containing an account of the wars, plagues, &c. &c. which had happened from the beginning of the world to the year of Christ 416. He also wrote other pieces. The time of his death is unknown.

ORPHEUS of Thrace, an ancient Greek poet, who flourished before Homer, and before the siege of Troy. He was the scholar of Linus, and the master of Musæus; and, it is said, wrote thirty-nine poems, which however are all lost. In short, we have so little left either about him or his writings, that his very existence has been called in question, even by Aristotle and other ancients.

ORSATO (SERTORIO), an Italian and Latin writer, was born at Padua in 1617, of one of the first families there. Poetry was his amusement, and we have several volumes of his lyric and other poems in Italian; but his serious object was, Antiquities, and Ancient Inscriptions. Towards the latter part of his life, he was professor of philosophy at Padua. He wrote the "*History of Padua*" in Italian, and presented it to the doge and senate of Venice. He died in 1678.

ORTELIUS (ABRAHAM), a celebrated geographer, was descended from a family originally seated at Augsburg; but William Ortelius settled in 1460, at Antwerp, and dying there in 1511, left Leonard, the father of Abraham, who was born in that city, April 1527. Being bred to learning, he acquired it with great ease, and particularly excelled in the languages and mathematics; and he became so famous for his knowledge in geography, that he was called the Ptolemy of his time. He travelled a great deal in England, Ireland, France, Italy, Germany, &c. When he had finished his travels, he fixed at Antwerp, where he first published his "*Theatrum Orbis Terræ*." This work procured him the honour of being appointed geographer to Philip II. of Spain; and he afterwards enriched the public with other pieces. He died in June 1598. He was never married.

ORVILLE (JAMES-PHILIP), a Dutch critic, of a family originally French, was born at Amsterdam in 1696. His taste for polite letters discovered itself early; and he travelled into England, France, and Germany, in order to improve it. Returning to his own country, he obtained at Amsterdam in 1730, the professorship of history, eloquence, and the Greek tongue; which he held till 1742, and then resigned, in order to pursue his favourite objects. He was concerned in "*Observationes Miscellanæ*;" a work of profound erudition and criticism. He died in 1743.

OSBORNE

OSBORNE (FRANCIS), an English writer of uncommon abilities, was born about 1588. His parents being puritanically inclined, Francis, who was a younger son, was bred carefully in those principles at home, without the advantage of either school or university. As soon as he became of years to make his fortune, he frequented the court; and, being taken into the service of the Pembroke family, became master of the horse to William earl of Pembroke. Upon the breaking out of the civil wars, he sided with the parliament, and had public employments conferred upon him by them, as also by Cromwell afterwards; and having married a sister of one of Oliver's colonels, he procured his son John a fellowship in All-Soul's-College, Oxford, by the favour of the parliamentary visitors of that university, in 1648. After this he resided there himself, purposely to have an eye over his son; and also to print some books of his own composition. Accordingly, among others, he published there his "Advice to a Son," in 1656; which going through five editions within two years, he added a second, 1658, in 8vo. Though this was not liked so well as the first, yet both were eagerly bought and admired at Oxford, especially by the young students; which being observed by the ministers, they presented a public complaint against them, as instilling atheistical principles into the minds of the youth, and proposed to have them publicly burnt. This did not take effect; yet, an order passed the 27th of July, 1658, forbidding all bookfellers, or any other persons, to sell them: which however made them sell the better. But our author did not long survive this order, as he died on the 11th of February following.

OSORIO (JEROME), a learned Portuguese divine, and an excellent writer and imitator of Cicero, was sprung from illustrious families, and born at Lisbon in 1506. Shewing an extraordinary inclination for literature, he was sent, at thirteen, to the university of Salamanca; where, having learned Greek and Latin, and studied the law, he removed at nineteen to Paris, to be instructed in Aristotle's philosophy, which was then the vogue. From Paris he went to Bologna, where he devoted himself to theology, learned Hebrew, and studied the Bible; in which he became so great a master, that, on his return home, John III. king of Portugal, appointed him professor of divinity at Coimbra. Taking priest's orders, the care of the church of Tavora was given him by Don Lewis infante of Portugal; and, soon after, the archdeaconry of Evora by cardinal Henry, archbishop of that province, and brother to king John; and at last he was nominated to the bishopric of Sylves, by Catharine of Austria, that king's widow, who was regent of the kingdom, during the minority of her grandson Sebastian. In consequence of the miseries of his country, he died of grief, Aug. 1580.

OSORIO (JEROME), nephew to the preceding, was canon of Evora; and, having been educated by his uncle, endeavoured to imitate his style; but he was not so fine a writer, though he seemed to have more learning.

OSSAT (ARNAUD D'), a most celebrated cardinal, was born at a small village in the county of Almagrac, Aug. 23, 1536. He was descended of indigent parents, and left an orphan at nine years of age, in very hopeless circumstances; but, Thomas de Maria, a neighbouring gentleman, having observed his promising genius, took care of him, and put him to study in company with the young lord of Castellan de Mugrone, his nephew and ward. D'Ossat made such a quick progress, that he became preceptor to his companion; and was sent in that character with the young lord and two other youths to Paris, where they arrived in May 1559. He discharged this trust with fidelity and care, till they had completed their course of study; and then sent them back to Gascony in 1562. Being now at liberty to follow his own inclinations, he repaired to Bourges, where he studied the law under Cujacius: till, having obtained his diploma, he returned to Paris in 1568, and applied himself to the bar. In 1574, he went to Rome with Paul de Foix, who being afterwards made archbishop of Thoulouse, and appointed by Henry III. ambassador in ordinary at the court of Rome in 1580, engaged D'Ossat to be secretary to the embassy; and, the archbishop dying in 1581, his secretary was employed in the same character by cardinal D'Este, protector of the French affairs at Rome. He continued in this service till the death of the cardinal-protector in 1586. He was, however, continued in the secretaryship under cardinal de Joyeuse, who succeeded D'Este as protector of the French nation: and he behaved so much to the satisfaction of the cardinal, that he presented him in 1588, to the priory of St. Martyn du Vieux Bellesme; and the same year he was a second time invested with the post of counsellor to the presidial court of Melun, which he had obtained before he left Paris.

Upon Henry IV's abjuring the Protestant religion in 1593, the papal absolution for him was obtained by D'Ossat; which was deemed a master-stroke of his abilities. The king, in consideration of this service, nominated D'Ossat, in 1596, to the bishopric of Rennes, to which the bull was signed gratuitously by the pope. In Sept. 1597, he was appointed counsellor of state, on which occasion he took the oath before the duke of Luxemburg, then the French ambassador at Rome; who, having leave to return home in 1598, the superintendency of the French affairs was committed to D'Ossat, till another ambassador should be appointed: and, May the following year, he was created a cardinal. In 1600, the pope gave him the abbey of Nant in Rouerge. Upon cardinal de Joyeuse returning to France this year, he was appointed vice-protector



rector of the French nation. The same year, Henry IV. added the bishopric of Bayeux. This however he resigned in 1603, finding the affairs of his sovereign would not permit him to reside in his diocese. He died March 1604, in his 68th year. His corpse was interred in the church of St. Lewis at Rome, where there is a monument erected to his memory. His "Lettres" are esteemed very useful.

OSTADE (ADRIAN VAN), an eminent Dutch painter, was born at Lubeck in 1610, and came to Haerlem very young, to study under Frank Hals, who was then in esteem as a painter. He exercised his art several years at Haerlem with great reputation and success, till the approach of the French troops alarmed him in 1672; so that, in the resolution to return into his own country, to secure himself against all hazards from the events of war, he sold his pictures, furniture, and other effects. Arriving at Amsterdam to embark, he met with a lover of painting, who engaged him to accept a lodging in his house; upon which Ostade declined his voyage. The pictures of this master are not equal, there are some ascribed improperly to him, by his brother Isaac, who was his disciple, and painted in the same taste, without being able to attain the excellence of Adrian. He was born at Lubec, and lived usually at Haerlem: he died very young, before he had time to perfect himself. Adrian Van Ostade died at Amsterdam in 1685, aged 75.

OSTERVALD (JOHN FREDERIC), a celebrated Protestant minister, born at Neuchâtel in 1663, of an ancient family, became a pastor in 1699. His talents, virtues, and zeal to form disciples and establish discipline, made him a perfect model for Protestant ministers. He was the author of some excellent works for the purpose; and many treatises upon piety and morality. He died in 1747; he had a son, pastor of the English church at Basil, who maintained with honour the reputation of his father; and published a piece, much esteemed by the Reformed, called "Les Devoirs des Communians."

OTHO VENIUS, a Dutch painter of great eminence, was descended of a considerable family in Leyden, and born in 1556. He was carefully educated by his parents in the Belles Lettres, and at the same time learned to design of Isaac Nicolas. He was but fifteen, when the civil wars obliged him to leave his country. He retired to Liege, finished his studies, and there gave the first proofs of the beauty of his mind. His genius was so active, that he at once applied himself to philosophy, poetry, mathematics, designing, and painting. He lived at Rome seven years; and then passing into Germany, was received into the emperor's service. After this the duke of Bavaria and the elector of Cologne employed him: but

but all the advantages he got from the courts of foreign princes could not detain him there. He had a desire to return into the Low-Countries, whereof Alexander Farnese, prince of Parma, was then governor. After the death of that prince, he went to Antwerp. The archduke Albert, who succeeded the prince of Parma in the government of the Low-Countries, sent for him to Brussels, and made him master of the mint, a place which took up much of his time; yet he found spare hours for the exercise of his profession. Venius died at Brussels in 1634, in his 78th year. He had two brothers, Gilbert a graver, and Peter a painter. He had also the honour of breeding up the famous Rubens in his art.

OTT (HENRY), a noted divine of Zurich in Switzerland, was born in 1617. His father, who was a minister in the country, put him to board at Zurich with the celebrated Bretinger, whose advice was very serviceable to him. In 1636, he was sent to study at Lausanne, and went some time after to Geneva and Groningen, in the company of Hottinger; and, having made prodigious improvements under the professors Gomar and Alting, he passed to Leyden and Amsterdam. Here he applied himself to rabbinical learning, and the Oriental languages, for five years; at the end of which, he made the tour of England and France, in his way to his own country. Soon after his arrival, he was presented to the church of Dietlickon, of which he continued minister for twenty-five years. He was nominated professor of eloquence in 1651, of Hebrew in 1655, and of ecclesiastical history in 1668. He died in 1682, having left behind some useful works.

OTWAY (THOMAS), an eminent dramatic writer, was the son of a clergyman of Woolbeding in Suffex; in which county he was born, at a place called Trotting, March 1651. He had his education first at Winchester-School, and then at Christ-Church-College in Oxford, where he was entered a commoner in 1669; but, leaving the university without any degree, he went to London; and, applying himself to the playhouses, both wrote and acted in plays for a support. After some time, he procured a patron in Charles Fitz-Charles earl of Plymouth, one of the natural sons of Charles II and obtained a cornet's commission in a new-raised regiment destined for Flanders. He accordingly went thither with the rest of the forces in 1677; but not being cut out for a soldier, returned the following year in very indigent circumstances, so that he was obliged to take up his pen again for a sustenance. He now continued writing plays and poems. Having been compelled by his necessities to contract debts, and hunted, as is supposed, by the terrors of the law, he retired to a public-house on Tower-Hill, where he died of want, April 14, 1685: or, as it is related by one of his biographers, by swallowing, after a long fast, a piece of bread which

which charity had supplied. It is universally agreed, that he excels in touching the tender passions in tragedy; of which his "Orphan," and "Venice Preserved," contain the strongest specimens. His dramatic pieces are ten in number; besides which, he made some translations, and wrote several miscellaneous poems.

LOUDIN (CASIMIR), a learned French monk, was born at Mezieres in 1638. His father was a weaver, and designed to breed him to his own business; but, the son's inclination leading him to literature, he retired in 1656, against the will of his parents, among the Remonstrants; passed his noviciate in the abbey of Verdun, and made his profession in 1658. He was afterwards sent into France, where he spent four years in the studies of philosophy and theology; and then applied himself particularly to ecclesiastical history, which was his favourite study. Thus employed, he had lain buried in obscurity for twenty years, his superiors having placed him in 1678, in the abbey of Boucilly in Champagne: but Lewis XIV. on a journey in 1680, coming to this abbey, stopped to take a dinner, and was surprised to find, in so savage and solitary a place, a person of so much address and good sense as Oudin, whose abilities being thus discovered, he was sent, in 1684, to visit the abbeys and churches belonging to them, and to take from their archives whatsoever he found might be of use in his history. He went to all the convents in the Netherlands, returned to France with a large heap of materials; and, in 1685, made the same researches in Lorraine, Burgundy, and Alsace. In 1688, he published "A Supplement of the Ecclesiastical Writers, omitted by Bellarmine;" a work which did him much honour. In 1690, he quitted France, and went to Leyden; where he embraced the Protestant religion, and was made under-librarian of the university: and continued at Leyden till his death, which happened in 1717. He was the author, or rather collector, of some other small things.

OVERALL (JOHN), a learned English bishop, was born in 1559; and, after a proper foundation in grammar-learning, was sent to St. John's-College, Cambridge, and became a scholar there; but, afterwards removing to Trinity-College, was chosen fellow of that society. In 1696, he was appointed regius professor of divinity, when he took the degree of D. D. and, about the same time, was elected master of Catharine-Hall in the same university. In 1601, he was preferred to the deanery of St. Paul's, London; and, in the beginning of James's reign, chosen prolocutor of the lower-house of convocation. In 1612, he was appointed one of the first governors of the Charter-House-Hospital, then just founded by Thomas Sutton, Esq. In April 1614, he was made bishop of Litchfield and Coventry; and, in 1618, translated to Norwich, where he died in May 1619. He was buried in that cathedral  
where



where he lay unnoticed till some time after the restoration of Charles II. when Cosin, bishop of Durham, who had been his secretary, erected a monument in 1669, with a Latin inscription. He had the character of being the best scholastic divine in the English nation, and derived much credit from his "Convocation Book."

**OVERBURY** (Sir THOMAS), a polite English writer, was of an ancient family, and born in 1581, at Compton-Scorfen in Warwickshire, the seat of Giles Palmer, Esq. whose daughter was his mother. He had his school learning there, and at the age of fourteen was entered a gentleman-commoner of Queen's-College in Oxford, where he applied himself diligently to his studies; and, having acquired a competent stock of logic and philosophy, had a bachelor of arts degree conferred on him in 1598. Afterwards he went to the Middle Temple, his father designing him for his own profession, the law: but, his genius leading him to polite literature, the splendor and elegance of a court presently engaged his whole attention; and it was not long, before he resolved to push his fortune in it. Accordingly, about the time of the coronation of James I. in 1604, he commenced an acquaintance with Car, afterwards earl of Somerset; and that gentleman, finding Overbury's accomplishments very serviceable to his ambitious views, entered into the most intimate connexion with him. Car, growing in a few years into high favour with the king, made use of it, in 1608, to obtain the honour of knighthood for Overbury: whose father he likewise procured, at the same time, to be made one of the Judges for Wales. The year following, Sir Thomas made a tour through Holland, Flanders, and France, and published his "Observations" upon those travels the same year in 4to. In 1612, he assisted his friend, then become viscount Rochester, in his amour with the countess of Essex: but being afterwards displeased with his lordship's design of marrying her, he took the same liberty of opening his mind upon this, as he had always done upon other subjects, and declared with great warmth against the match. The courtier made no scruple of sacrificing his friend to his mistress; and disclosing all to the lady, his idol, it was immediately resolved, that the successful issue of their intrigue necessarily required the dispatching of Sir Thomas. Accordingly, after some fruitless trials to that purpose, poisoning was pitched on, as surest in the attempt, and safest from a discovery, if they could get him into their power. With this view, the minion first obtained for him the offer of an embassy to Russia from his majesty; and then pretending on him to refuse it, easily procured his imprisonment for a contempt of the king's commands. He was sent to the Tower the 21st of April 1613, and all engines set at work to compass the villanous design. After some time, his father came to

to town, and petitioned the king for his discharge. He likewise applied to the viscount, but to no purpose. Sir Thomas had no suspicion at first, that his imprisonment was his friend's contrivance; but, discovering it at length, by his delays to procure his liberty, he expostulated with him by letter in the severest manner, and even proceeded to threats. This terrified Rochester so much, that he charged the lieutenant of the Tower to look to Overbury well; for, if ever he came out, it would be his ruin, or one of the two must die. Mean while, many attempts by poison were made upon Overbury; none of which succeeded, till a glyster was given him, Sept. 14, under a pretence of removing those complaints, which, unknown to him, were occasioned by their former mal-practices on him. He never ceased vomiting and purging, till he expired, about five the next morning. His corpse, being exceedingly noisome, was interred about three the same day in the Tower chapel. Immediately after his death, some suspicion of the true cause of it was rumoured about; but the great personages concerned prevailed so far, as to make it believed that he died of the venereal disease. Nevertheless, the whole was discovered about two years after, when the under agents were all apprehended, tried, and executed. The favourite also, then earl of Somerset, as well as his countess (for he had married the lady some time before), were both tried and condemned, but pardoned by the king the following year, 1616. The countess however underwent a much more miserable fate in her death, occasioned by a gangrene in that part, in which she had almost beyond example shamefully offended. Sir Thomas was the author of several works in verse and prose; all which have been reprinted, 1753, in 8vo. Being never married he left no issue; so that the family-estate came to his younger brother, whose son, Sir Thomas Overbury, was also the author of some pieces.

OUGHTRED (WILLIAM), an English divine, celebrated for his uncommon skill in the mathematics, was born about 1573, at Eton in Buckinghamshire; and, being bred a scholar upon the foundation of that school, was elected thence, in 1592, to King's-College in Cambridge; of which, after the regular time of probation, he was admitted perpetual fellow. After he had been at Cambridge about three years, he invented an easy method of geometrical dialling; which, though he did not publish it till 1647, was yet received with so much esteem, that Mr. afterwards Sir Chr. Wren, then a gentleman-commoner of Wadham-College in Oxford, immediately translated it from the English into Latin. In 1599, he commenced master of arts, having regularly taken his bachelor's degree three years before. About 1603, he was presented to the living of Aldbury, near Guildford in Surrey; to which he repaired forthwith, and continued his mathematical pursuits, as

he had done in college. He became extremely eminent in them ; infomuch that his house, we are told, was continually filled with young gentlemen, who came thither for his instructions.

About 1628, the earl of Arundel sent for Oughtred to instruct his son Lord William Howard in the mathematics : it was for the use of this young nobleman that Oughtred drew up his “ *Clavis*” which he published in 1631.

Notwithstanding all Oughtred’s mathematical merit, he was, in 1646, in danger of a sequestration by the committee for plundering ministers ; in order to which, several articles were deposed and sworn against him : but, upon his day of hearing, William Lilly, the famous astrologer, applied to Sir Bulstrode Whitlocke, and all his old friends ; who appeared so numerous in his behalf, that though the chairman and many other Presbyterian members were active against him, yet he was cleared by the majority. He died in 1660, aged 86, and was buried at Aldbury. He had one son, whom he put apprentice to a watch-maker, and wrote a book of instructions in that art for his use.

He left behind him a great number of papers upon mathematical subjects ; these were examined by Sir Charles Scarborough the physician, and all that were found fit for the press, printed at Oxford, 1676, under the title of, “ *Opuscula Mathematica hæcenus inedita*.”

**OVIDIUS** (**PUBLIUS NASO**), one of the finest poets of the Augustan age, was the son of a Roman knight, and born at Sulmo, a town in the country of the Peligni. He was born in the year of Rome 710 ; that memorable year, when the consuls Hirtius and Panfa were slain in the battle of Mutina against Antony. From his youth, his inclinations lay towards poetry ; which, however, upon his father’s entreaties, he forsook, and studied the law, forming himself to the bar. He studied eloquence under eminent masters, and was made one of the triumviri, who were magistrates of great authority, and tried capital causes. Soon after he had put on the toga virilis, which was done at seventeen, Augustus honoured him with the *latus clavus*, an ornament only worn by persons of quality ; but, upon the death of his elder brother, by which he came to an easy fortune, he bid adieu to law and the bar, and devoted himself entirely to the Muses. He was exceedingly amorous in his youth, and not content himself with loving, and making conquests in the way of gallantry, but he likewise taught the art of loving, and of being beloved ; that is, he reduced into a system a most pernicious science, of which nature gives us but too many lessons, and which only tends to the dishonour of families. Ovid lived mostly at Rome, near the capitol, or only retired to his fine gardens a little out of the town in the Appian way ; though he had another villa in his native country. He married young, and had three wives, two of which he soon repudiated after marriage : his last wife Perilla, who remained inviolably faithful



faithful to him even after he was banished, he tenderly loved, and has frequently celebrated her beauty and virtue.

Our poet by some indiscretion in his conduct, or by an accidental discovery of some passages at court, incurred the displeasure of Augustus; and by him was banished at fifty years of age to Tomi, a town in Pontus, situated on the Black Sea. He was banished for writing loose verses, and corrupting the Roman youth; but it is agreed on all hands, and is in effect owned by himself, that this was rather the pretence than real cause of his exile. He wrote several things of various kinds, particularly "Heroic Epistles," and "Fasts." Likewise, a poem "De Piscibus," and some other things, which are lost. There was also a tragedy of his composing, called "Medea;" much commended, and admired by the ancients as an excellent piece. His last work before his banishment was the "Metamorphoses," which is in many respects his finest, although it did not receive his last hand. It was chiefly from this work, that he expected immortality; but, finding himself condemned to banishment, he threw it into the fire, either out of spite, or because he had not put the finishing hand to it. Some copies which had been taken of it, were the cause of its not being lost. His "Art of Love, &c." are finely written, but very dangerous to youth. He wrote an infinite number of verses in his exile, of which remain his "Tristium" and "Epistles," which last is esteemed his most refined production.

OWEN (*Dr. JOHN*), an eminent English divine among the Independents, and sometimes styled the Prince, the Oracle, and the Metropolitan of that sect, was born in 1616, at Hadham in Oxfordshire, of which place his father was vicar. He had his school learning at Oxford; and, being a boy of extraordinary parts, made so quick a proficiency, that he was admitted into Queen's-College at twelve years of age, under Dr. Barlow, afterwards bishop of Lincoln. He took his first degree in arts in 1632, and his second in 1635: but being soon after dissatisfied with the new statutes of archbishop Laud their chancellor, he refused to comply with them. Upon this, his friends forsook him, as infected with Puritanism; and, from the resentment of the Laudean party, his situation in the college became by degrees so uneasy, that he was forced to leave it in 1637.

He had hitherto been educated by an uncle, a gentleman of a fair estate in Wales, who had a design also to make him his heir: but, all supplies from him being discontinued, something was to be done for a support. Accordingly he took orders, and became chaplain, first to Sir Robert Dormer, of Ascot in Oxfordshire, being tutor at the same time to his eldest son; and next to John Lord Lovelace, of Hurley in Berkshire. He was in this last gentleman's service at the breaking out of the civil wars, when he

openly avowed the cause of the parliament; and this conduct was so vehemently resented by his uncle, a zealous royalist, that he absolutely discarded him, and left his estate to another. Lord Lovelace, however, though siding with the king, yet continued to use his chaplain with great civility; but going at length to the king's army, Owen went up to London, and shortly after was perfectly converted to the principles of the Nonconformists.

Cromwell being highly pleased with him, desired his company into Ireland, and that he would reside there in the college of Dublin; which he did, but returned in about half a year. Sept. 1650, he went, by Cromwell's appointment, into Scotland; but returned also from thence, after about half a year's stay at Edinburgh. By an order of parliament, soon after, he was promoted to the deanery of Christ-Church; whither he went to reside in 1651. Cromwell was now the chancellor of the university; and Sept. 1652, nominated our dean his vice-chancellor. He was created doctor of divinity by diploma, Dec. 1653. In the protector's parliament, which met Sept. 3, 1654, our vice-chancellor offered himself a candidate for the university; and to remove the objection of his being a divine, it is said, he renounced his orders, and pleaded that he was a layman. Accordingly, he was returned; but, his election being questioned by the committee of elections, he sat only a short time in the house. He was continued in the post of vice-chancellor for five years, by which office he had it in his power to shew his dislike to the habits and other forms, required by the Laudean statutes. He exerted this power to the utmost; nevertheless, it must be observed, in justice to him, that he gave many instances of moderation.

Richard Cromwell succeeding his father as chancellor in 1657, Owen was removed from the vice-chancellorship; as he was also from Richard's favour, when he became protector the following year. This blow came from the Presbyterians, who were exceedingly bitter against him. At the dawn of the restoration in 1659, he was ejected from the deanery of Christ-Church: however, he had taken care to provide himself a comfortable retreat at Stadham, having a little before purchased a good estate with an handsome house upon it. He employed his talents in preaching, as oft as he had opportunity; and in writing books, some of which had a real use and value. He had lived in London almost ever since the restoration; but, his infirmities growing upon him, he went to Kentington for the benefit of the air, and spent some time there. From thence he removed to Ealing, to a house of his own, where he died Aug. 24, 1663, in his 67th year. He was a very voluminous writer; his works amounting to seven volumes in folio, twenty in quarto, and about thirty in 8vo.

OWEN (JOHN), in Latin called Audoënus, an English epigrammatist, was born at Armon in Caernarvonshire; and, being bred at Winchester-School, was chosen thence a scholar of New-College

College in Oxford, of which he became fellow in 1582. He proceeded LL. B. in 1690: but, quitting his fellowship the next year, taught school at Trylegh near Monmouth; and, about 1594, was chosen master of the free-school founded by Henry VIII. at Warwick. He constantly laboured under that epidemical disease of the poets, indigence; which too proceeded from the ordinary cause, of having more wit than wisdom. He had a rich uncle, who, on account of his farcassic writings, struck him out of his will, and resolved to take no more notice of him. He died in 1622.

OZANHAM (JAMES), an eminent French mathematician, was descended from a family of Jewish extraction, but which had long been converts to the Romish faith; and some of whom had held considerable places in the parliaments of Provence. He was born at Bologneux in Bressia, in 1640; and being a cadet, though his father had a good estate, it was thought proper to breed him to the church, in order to qualify him for some small benefices which belonged to the family. Accordingly, he took the tonsure, and studied divinity four years: but this was purely in obedience to his father; upon whose death, he devoted himself entirely to the mathematics, which had ever been his inclination. Some mathematical books, which fell into his hands, first excited his curiosity; and, genius concurring, he made so great a progress without any master, that, at fifteen, he wrote a treatise of that kind. He now resolved to stick to mathematics without a patrimony; and, for a support, therefore, went to teach them at Lyons. The project succeeded very well there, and after some time his generosity procured him a better residence. Among his scholars were two foreigners, who, being disappointed of some bills of exchange for a journey to Paris, expressed their uneasiness to him. He asked them how much would do, and being told fifty pistoles, he lent them the money immediately, even without their note for it. Upon their arrival at Paris, mentioning this generous action to Mr. Dagaesseau, father of the chancellor, this magistrate was touched with it; and engaged them to invite Ozanham to Paris, with a promise of his favour. The opportunity was eagerly embraced; and he was scarcely arrived at that city, when his mother falling sick desired to see him. He hastened to her, but found her dead: she had designed to make him her heir, but was prevented by her eldest son. Our cadet therefore returned to Paris, and broke off all correspondence with a family, of which he enjoyed nothing but the name. To avoid the expences of intrigues he married a woman with almost no fortune. He was however completely happy in her as long as she lived, and made very much otherwise by her death, in 1701. Neither did this misfortune then come single: for the war breaking out at the same time, on account of the Spanish succession, swept away all his scholars, who, being foreigners, were obliged



to leave Paris. Thus he sunk into a very melancholy state; under which indeed he received some relief, from the honour of being admitted this same year an eleve of the Royal Academy of Sciences. He died suddenly (though he had long a pre-sentiment of his death, from some lurking disorder within) April 3, 1717. He had twelve children, but all of them died in their infancy.

OZELL (JOHN), whose birth is unknown, received the first rudiments of his education from Mr. Shaw, an excellent grammarian, and master of the free-school at Athby de la Zouch, in Leicester-shire. He afterwards completed his grammatical studies under the Rev. Mr. Mountford, of Christ's-Hospital, where, having attained a great degree of perfection in the dead languages, it was next the intention of his friends to have sent him to the University of Cambridge, there to finish his studies, with a view to his being admitted into holy orders. But Mr. Ozell, averse to the confinement of a college life, and perhaps disinclined to the clerical profession, and desirous of being sooner brought out into, and settled in the world, than the regular course of academical gradations would permit, solicited and obtained an employment in a public office of accounts, with a view to which he had taken previous care to qualify himself by a most perfect knowledge of arithmetic in all its branches, and a great degree of excellence in writing all the necessary hands. Notwithstanding this grave attention to business, he still retained an inclination for polite literature, that could scarcely have been expected; and, by entering into much conversation with foreigners abroad, and a close application to reading at home, he made himself master of most of the living languages, more especially the French, Italian, and Spanish, from all which, as well as from the Latin and Greek, he has favoured the world with many valuable translations. His plays, though all translations, are very numerous, there being included in them a complete English version of the dramatic pieces of that justly celebrated French writer, Moliere, besides some others from Corneille, Racine, &c. Mr. Ozell was very happy in his circumstances, being always in possession of good places. He died Oct. 15, 1743, and was buried in a vault of a church belonging to the parish of St. Mary, Aldermanbury. He was very much offended with Mr. Pope, for introducing him into his *Dunciad*.

## P.

PACE (RICHARD), a very learned Englishman, was born about 1482, probably at Winchester; and educated at the charge of Thomas Langton, bishop of that diocese, whom he served as amanuensis. The bishop pleased with his proficiency, and particularly

larly delighted with his genius for music, sent him to Padua, to improve himself. Upon his return home, he settled at Queen's-College in Oxford, of which his patron Langton had been provost; and soon after was taken into the service of Dr. Christopher Bainbridge, who succeeded Langton in the provostship, and became a cardinal. From the service of the cardinal he was sent for to court; his accomplishments rendering him very acceptable to Henry VIII. who made him secretary of state, and employed him in matters of high concern. Though much immersed in political affairs, he went into orders; in the beginning of 1514, he was admitted a prebendary in the church of York; and, the same year, promoted to the archdeaconry of Dorset. These preferments were conferred upon him, while he was employed in foreign embassies by the king, who likewise made him dean of St. Paul's, London, upon the death of Colet in 1519; he was also made dean of Exeter about the same time. In 1521 he was made a prebendary in the church of Sarum; and, upon the demise of Leo X. was sent to Rome, to solicit the papal chair for cardinal Wolsey; but a pope was elected before his arrival there. Accordingly, he fell under the displeasure of Wolsey, and for the space almost of two years, had neither writing from the king nor council how to proceed in his business at Venice, nor any allowance for his diet, although he had sent letters very often for the same to England. Upon this, and especially some private intimations concerning the cardinal's usage of him, he took it so much to heart, that he became bereft of his senses; but being carefully attended by physicians at the king's command, he was restored in a short time to his senses, after which he studied the Hebrew language. In these lucid intervals he was introduced to the king at Richmond, who expressed much satisfaction at his recovery; and admitted him to a private audience, in which he remonstrated against the cardinal's cruelty to him. But the cardinal was too hard for him; and, being urged by the king to purge himself of this charge, he summoned Pace before him. Here he sat in judgment with the duke of Norfolk and others, who condemned Pace, and sent him to the Tower of London; where he was confined for two years, till discharged at length by the king's command.

He resigned his deaneries of St. Paul and Exeter a little before his death; and, retiring to Stepney for his health, died there, in 1532, not quite 50. He published several pieces.

PACHYMERUS (GEORGE), an eminent Greek, flourished about 1280, under the reign of Michael Paleologus, and Andronicus his successor. He was a person of high birth, and had acquired no less knowledge in church-affairs by the great part he had among the clergy of Constantinople, than of state-matters by the first employments he held in the court of the emperor: so that  
his

his "History of Michael Paleologus and Andronicus" is the more esteemed, as he was not only an eye-witness of the affairs of which he writes, but had also a great share in them. Pachymerus composed also some Greek verses.

**PACUVIUS (MARCUS)**, an ancient tragic poet, who was in high reputation at Rome about 154 years before Christ. According to some writers, he was sister's son to Ennius; while others tell us, he was grandson to that poet by his daughter. Pacuvius was fond of painting, and designed tolerably well. He published several theatrical pieces before his death, which happened at Tarentum, when he had passed his 90th year.

**PAGAN (BLAISE FRANCOIS COMTEDE)**, an eminent French mathematician, was born at Avignon in Provence, March 3, 1604; and took the profession of a soldier at fourteen, having been bred to it with extraordinary care. In 1620, he was engaged at the siege of Caen, in the battle of Pont-de-Ce, and the reduction of the Navariens, and the rest of Bearn; where he signalized himself, and acquired a reputation above his years. He was present, in 1621, at the siege of St. John d'Angeli, as also that of Clarac and Montauban, where he lost his left eye by a musket-shot. He displayed much good conduct and courage upon every occasion. In 1642, his majesty sent him to the service in Portugal, in the post of field-marshal; but it was the same year, that he had the misfortune to lose his eye-sight by a distemper.

However, as soon as he found himself disabled from serving his country with his conduct and courage, he re-assumed, with greater vigour than ever, the study of the mathematics and fortification; and, occasionally produced works which gained him great credit. He died at Paris, Nov. 18, 1665, having never been married.

**PAGI (ANTHONY)**, a famous Cordelier, and one of the ablest critics of his time, was born at Rogna, a small town in Provence, 1624. He took the monk's habit in the convent of the Cordeliers at Arles, and professed himself there in 1641. After he had finished the usual course of studies in philosophy and divinity, he preached some time, and was at length made four times provincial of his order. These occupations did not hinder him from applying to chronology and ecclesiastical history, in which he excelled. His most considerable work is "A Critique upon the Annals of Baronius." He died at Aix in Provence, 1699.

**PAGI (FRANCIS)**, nephew of the preceding, was born at Lambesc in Provence, 1654. The extraordinary inclination that appeared in his infancy for polite learning, induced his parents to send him to study among the priests of the Oratory at Toulon; where



where he soon made so great a proficiency, that his uncle, Anthony Pagi, sent for him to Aix, where he then resided. Induced by the conversation of his uncle, he entered into the order of the Cordeliers, and made his profession. After having taught philosophy in several convents, he desired to return to his uncle at Aix; and obtaining leave from his superiors for that purpose, he continued several years applying himself very assiduously to improve by his uncle's instructions. By this means he became capable of assisting that great man in his "Critique upon Baronius's Annals;" and, after his death, of publishing that work, which he had not entirely finished. He died Jan. 21, 1721, having almost finished a chronological history of the popes.

PAGNINUS (SANCTES), an Italian, illustrious for his skill in Oriental languages and biblical learning, was born at Lucca in 1466, and afterwards became an ecclesiastic of the order of St. Dominic. He was deeply and accurately skilled in the Latin, Greek, Hebrew, Chaldee, and Arabic tongues; yet was supposed to excel particularly in the Hebrew. He applied himself to examine the vulgar translation of the Scriptures; and believing it to be either not of Jerome, or greatly corrupted, he undertook to make a new one from the present Hebrew text; he afterwards translated the "New Testament" from the Greek, as he had done the "Old" from the Hebrew, laying the "Vulgar" all the while before him; and dedicated it to pope Clement VII. He was also the author of an "Hebrew Lexicon," and an "Hebrew Grammar." He died in 1536, aged 70. Though he appears to have lived and died a good Catholic, yet Luther spoke of him and his translations in terms of the highest applause.

PALÆMON (Q. RHEMMIUS), a celebrated grammarian at Rome, in the reign of Tiberius, was born of a slave at Vienna. It is said he was first brought up in the business of a weaver; but, attending his master's son to school, he made use of the opportunity to procure an insight into learning, and acquired so much skill therein, that he obtained his freedom, and became a teacher or preceptor at Rome. He had an excellent memory, a ready elocution, and a knack of making verses extempore, but he was exceedingly prodigal, arrogant, and vain. We have some fragments only left of his writings.

PALAPRAT (JOHN), a French writer, was born at Toulouse in 1650, and afterwards member of the academy of the Jeux Floraux in the same town. He was distinguished among the poets for his talents that way; so that he carried the prize several times at the Jeux Floraux. He had scarcely attained his 25th year, when he was created capitoul: and in 1684, he was made chief-judge of

the consistory. In 1686, he went to Rome, where he made his court to the queen of Sweden, but did not incline to settle at Rome; and, going thence to Paris, resided there for the most part of his life afterwards. At his first coming, he wrote eight pieces for the stage, some discourses, poems, &c. He died at Paris in 1721.

PALEARIUS (AONIUS), an excellent writer in the 16th century, was born at Viterbi, in the Campagna di Roma, and descended of noble and ancient families by both his parents. He applied himself early to the Greek and Latin languages, in which he made a great progress, and then proceeded to philosophy and divinity. The desire he had of knowledge prompted him to travel through the greatest part of Italy; and he put himself under the most famous professors in every place he visited. On his arrival in Tuscany, he chose Siena for his abode, where he purchased a country-house, and proposed to return there on his leisure days, having embellished it as much as possible. Here he entered into matrimony with a young woman, of whom he was passionately fond all his life after. She brought him four children, two boys and two girls. He was also professor of polite letters, and had a great number of pupils. But his career was disturbed by a quarrel he had with one of his colleagues, who grew impatient to see his own reputation eclipsed, by the superior lustre of Palarcius. Palarcius, however, defeated himself with so much strength of reason and eloquence, that the accusations were dropt. Yet finding himself still exposed to vexatious persecutions, he grew tired, and chagrined to that degree, that he accepted of an invitation to teach polite literature at Lucca. Here, after some years, he obtained the offer of several immunities, and a handsome stipend from the magistrates of Milan. He seemed now to be settled in peace for life; but the event proved otherwise. Paul V. who had been a Dominican monk, coming to the pontificate in 1566, had a mind to distinguish his entrance upon that dignity with some remarkable punishment of heresy, and for that purpose ordered the cause of Palarcius to be re-heard. Whereupon this learned person was arrested at Milan, and carried to Rome; where he was soon convicted, and being condemned to be burnt, the sentence was executed the same year 1566. He was the author of several works. That on the "Immortality of the Soul" is deemed his master-piece.

PALFIN (JOHN), a surgeon of eminence, was born at Ghent in Flanders; and, being made anatomist and reader in surgery in that city, was much distinguished by his lectures, as well as practice. He wrote upon several subjects with good learning and judgment. He died at Ghent, in an advanced age, in 1730.

PALINGENIUS

**PALINGENIUS** (**MARCELLUS**), a famous Italian poet, who flourished in the 16th century, and was born at Stellada in Ferrara, upon the bank of the Po. He is chiefly known by his "*Zodiacus Vitæ*," a poem in twelve books. This poem brought him into troubles and persecutions.

**PALLADIO** (**ANDREW**), a celebrated Italian architect in the 16th century, was a native of Vicenza in Lombardy. He was one of those, who laboured particularly to restore the ancient beauties of architecture, and contributed greatly to revive true taste in that science. He made exact drawings of the principal works of antiquity which were to be met with at Rome; to which he added "*Commentaries*," which went through several impressions, with the figures. This, though a very useful work, yet is greatly exceeded by the four books of architecture, which he published in 1570.

**PALLADIUS**, bishop of Helenopolis in Bithynia, and afterwards of Aspona, was by nation a Galatian, and born at Cappadocia. He became an Anchorite in the mountain of Nebria in 388, and was made a bishop in 401. He went to Rome, some time after the death of St. John Chrysostom; and at the request of Lausus, governor of Cappadocia, composed the history of the Anchorites, or Hermits, and entitled it "*Lausiaca*," being then in the 20th year of his episcopacy, and 53d of his age. Palladius was accused of being an Origenist; and having been the disciple of Evagrius of Pontus, was even suspected to adhere to the sentiments of Pelagius. He died in the fifth century, but what year is not known.

**PALLAVICINI** (**FERRANTE**), a considerable Italian wit, was descended from a branch of this noble family, seated in Placentia; where he was born about the close of the 16th century. He gave strong marks of an elevated genius from his infancy, and soon acquired a masterly knowledge in the rudiments of classical learning. After which he was sent to complete his education in the monastery of Augustan-Friars at Milan, where he took the habit, lived in great esteem, improved himself in piety as well as learning, and raised great expectations of making a figure: but, being of an amorous complexion, he engaged in an intrigue with a young courtesan of Venice, whose charms proved irresistible; and, in order to have the full enjoyment of them without restraint, he obtained leave from his general to make the tour of France. Accordingly, he made a shew of setting out for that country, but never once left Venice. He imposed upon his friends, by sending them frequently, in letters, feigned accounts of his travels through France. His purse being now well drained, he had recourse to his



wits for supplies. He wrote for the booksellers ; and composed several pieces, more for the sake of lucre than any fondness for authorship. Among other things, he wrote a collection of letters, mostly of a satirical kind, which he called, " The Courier robbed of his Mail." This piece was licensed by the inquisitors ; but, falling into the hands of the secretary of the republic of Venice, who at that time was the licenser of books, he could not be prevailed on to give his imprimatur, though great interest was employed for that purpose ; neither would he return the manuscript. This enraged Pallavicini so much, that, had not his rashness been restrained by his friends, he would have pursued the affair to his own ruin.

At length he got an opportunity of travelling into Germany with duke Amalfi in the character of his chaplain. This trip had no salutary effect either upon his wit or his morals. After a residence there of sixteen months with the duke, he returned to Venice, with a face marked all over with blotches like the evil, and a spirit resolved to sacrifice to his resentment at the risk of his life. He was determined to have his full measure of revenge against the secretary of the republic, for keeping his manuscript : and with him he joined the family of the Barberini, pope Urban VIII. and his nephews, because they endeavoured, at the instigation of the Jesuits, to get all his manuscripts forbid the press. In this rancorous spirit he cast his " Courier" into a new model, and enlarged it with many letters and discourses. Thus new fabricated, he offered it to a bookseller, who undertook to get it printed ; but our author was betrayed by a pretended friend, who was a spy, and informed against him to the archbishop of Vitelli, then the pope's nuncio at Venice, just as the work was finished at the press : at the same time, this treacherous friend bought the whole impression ; and, upon the nuncio's complaints, Pallavicini was imprisoned. In this condition he found a friend in one of his mistresses, who, not only supported him, but found means to convey letters to him, by which she gave him such informations as enabled him to make a proper defence, and recover his liberty.

But a war having broke out in the mean time between the Barberini and the duke of Parma, our author, to revenge himself upon the supposed instruments of his imprisonment, wrote a piece, entitled, " The Tinkling Instrument to call together the Barberini Bees ;" and dedicated it in terms of the highest contempt to the nuncio Vitelli. The nuncio, procured, by a considerable bribe, one Charles Morfu, a Frenchman of a vile character, who pretended to pass for a gentleman, to ensnare Pallavicini : to which end, the traitor used his utmost endeavours to insinuate himself into his friendship, and persuaded Pallavicini to go with him to France. He left Venice much against the advice of his friends, and went first to Bergamo ; where he spent a few days with some of his relations,

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by way of giving some entertainment to Morfu. Then they set out for Geneva, to the great satisfaction of our author, who proposed to get some of his works printed there, which he had not been able to do in Italy. But this guide, instead of conducting him to Paris, took the road to Avignon; where, crossing the bridge of Soraces, in the county of Venaisin, they were seized by a gang of ibirri, or sheriffs-officers, on pretence of carrying contraband goods, and confined. Morfu was soon discharged, and liberally rewarded; but Pallavicini, being carried to Avignon, was thrown into prison there. The sentence was already brought from Rome, and he was to undergo a trial only for form's sake. To this end, being put into a dark dungeon, he made an effort to escape: but the stratagem not succeeding, he was confined much closer, and treated with great inhumanity. After a year's suffering, he was brought out to his trial, in which he made an excellent defence, and flattered himself with the hopes of being acquitted. He had even begun a whimsical piece on the subject of melancholy; but he was sentenced to die, and accordingly lost his head on a scaffold in the flower of his age.

PALLAVICINI (SFORZA), an eminent cardinal, was the son of the marquis Alexander Pallavicini and Frances Sforza, and born at Rome in 1607. Although the eldest son of his family, yet he chose the ecclesiastical life; and his conduct was so exemplarily regular, that he was early appointed one of those prelates who assist in the assemblies called congregations at Rome. He was also received into the famous academy of humourists, among whom he often sat in quality of president. He was likewise governor of Jesi, and afterwards of Orvietto and Camerino, under pope Urban VIII. He was admitted into the society of the Jesuits in 1638. As soon as he had completed his noviciate, he taught philosophy, and then theology. At length Innocent X. nominated him to examine into divers matters relating to the pontificate, and Alexander VII. created him a cardinal in 1657. When Pallavicini obtained a place in the sacred college, he was also appointed at the same time examiner of the bishops; and he was afterwards a member of the congregation of the Holy-Office, i. e. the Inquisition, and of that of the council, &c. His promotion to the cardinalate wrought no change in his manner of life, in which he observed a strict regularity even to the day of his death, which happened in 1767, in his 60th year. He composed a "History of the Council of Trent," in opposition to that by father Paul. The history is well written in Italian, and he has made good remarks upon it.

PALSGRAVE (JOHN). This learned and ancient writer flourished in the reigns of Henry VII. and Henry VIII. He received his grammatical learning at London, where he was born. He studied logic and philosophy at Cambridge, at which university he resided

resided till he had attained the degree of bachelor of arts, after which he went to Paris, where he spent several years in the study of philosophical and other learning, took the degree of master of arts, and acquired such excellence in the French tongue, that, in 1514, when a treaty of marriage was negotiated between Louis XII. king of France, and the princess Mary, sister of king Henry VIII. of England, Mr. Palsgrave was chosen to be her tutor in that language. But Louis XII. dying almost immediately after his marriage, Palsgrave attended his fair pupil back to England, where he taught the French language to many of the young nobility, obtained good church preferment, and was appointed by the king one of his chaplains in ordinary. In 1531, he settled at Oxford for some time, and the next year was incorporated master of arts in that university, and a few days after was admitted to the degree of bachelor of divinity. Though an Englishman, he was the first author who reduced the French tongue under grammatical rules, or that had attempted to fix it to any kind of standard, which he published in that language at London, containing three books, in a thick folio, 1530. He translated into the English a Latin comedy called "Acolastus," written by one Will. Bullonius (an author then living at Hagen in Holland). The time of his death, as well as that of his birth, is unknown.

PAMELIUS (JAMES), a learned Fleming, was the son of Adolphus, counsellor of state to the emperor Charles V. and born at Bruges in 1536. He was educated at Louvain and Paris, and became afterwards a learned divine and a good critic. Obtaining a canonry in the church of Bruges, he collected a library, and formed a design of giving good editions of the fathers: but the civil wars obliged him to retire to St. Omer, of which place the bishop made him archdeacon. Some time after, Philip II. king of Spain, named him to the provostship of St. Saviour at Utrecht, and after that to the bishopric of St. Omer: but, as he went to Brussels to take possession of it, he died at Mons, in Hainault, in 1587. He was the author of some works, but is chiefly known for his critical labours upon "Tertullian and Cyprian."

PANARD (CHARLES-FRANCIS), a French poet, born at Couville near Chartres in 1691; where he remained a long time in obscurity, upon some small employment. At length, the comedian Le Grand, having seen some of his pieces, went to find him out, and encouraged him; and Marmontel called him the Fontaine of the place. He died at Paris in 1765. His works consist of Comedies, Comic Operas, Songs, &c.

PANCIROLLUS (GUY), the son of Albert Pancirollus, a famous lawyer in his time, and descended from an illustrious family  
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at Reggio, was born there in 1523. He learned Latin and Greek under Sebastian Carrado, and Bassiano Lando, and made so speedy a proficiency in them, that his father thought him fit for the study of the law at fourteen. He was afterwards sent into Italy, in order to complete his law-studies under the professors of that country. He went first to Ferrara; and, having there heard the lectures of Pascalo and Hyppolitus Riminaldi, passed thence to Pavia, where he had for his master the famous Andrew Alab. Afterwards he was under Marianus Cocinus at Bologna, and Marcus Mantua, and Julius Oradini at Padua. Here he finished his course, having spent seven years in it: and the fame of his abilities having drawn the attention of the republic of Venice, he was nominated by them in 1547, while only a student, second professor of the Institutes in the university of Padua. This nomination obliged him to take a doctor's degree, which he received from the hands of Marcus Mantua. After he had filled this chair for seven years, he was advanced to the first of the Institutes in 1554, but did not sit long in this: for Matthew Gibraldi, second professor of the Roman law, dying in 1556, Pancirollus succeeded him, and held this post for fifteen years. In 1571, upon the death of Aimon Craveta, first professor of the Roman law at Turin, Emanuel Philibert, duke of Savoy, offered him that place, with a salary of a thousand pieces of gold, which Pancirollus gladly accepted. The republic of Venice soon became sensible of the loss sustained by his departure; and to induce him to return, named him to the place of Cesalo, who died in 1580. This proposal was declined at first, but Pancirollus finding the air of Piedmont so noxious, that his eye-sight was in danger, accepted this offer upon its being renewed, though the duke of Savoy did his utmost to retain him. Having now returned to Padua, he professed the law a second time, till the year 1599; when he died, aged 70. He was interred at St. Justin in Padua.

PANTÆNUS, a Stoic philosopher born in Sicily, taught that philosophy in the reign of Commodus, from A. D. 180, in the famous school of Alexandria. The Ethiopians having requested Demetrius, bishop of Alexandria, to send a proper person to instruct them in the Christian religion, he sent Pantænus; who gladly undertook the mission, and acquitted himself very worthily in it. Pantænus, upon his return to Alexandria, continued to explain the sacred books under the reign of Severus and Antoninus Caracalla, and did more service to the church by his discourses than by his writings. He composed some "Commentaries" upon the Bible, which are lost. He died about the year 213.

PAPIAS, bishop of Hierapolis, a city of Phrygia in Asia Minor, near to Laodicea, was the disciple of St. John the Evangelist, or of another of that name. He wrote five books, entitled,  
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“ The Expositions of the Discourses of the Lord ;” which were extant in the time of Trithemius : but now there are only some fragments of them left in ancient and modern authors.

PAPIN (ISAAC), some time a minister of the church of England, and afterwards reconciled to that of Rome, was the author of some pieces which made a great noise in the 17th century. He was born at Blois in 1637, and descended from a family of the Reformed religion. He passed through his studies in divinity at Geneva. In 1690, he and his wife embraced the Roman-Catholic religion. He died at Paris the 19th of June 1709.

PAPINIAN, a celebrated lawyer in the third century, who was advocate of the treasury or exchequer, and afterwards præfectus-prætorio under the emperor Severus. This emperor had so high an opinion of his worth, that at his death he recommended his sons Caracalla and Geta to his care : but the first, having murdered his brother, enjoined Papinian to compose a discourse, to excuse the murder to the senate and people. Papinian could not be prevailed on to comply with this : but on the contrary answered boldly, that it was easier to commit a parricide than to excuse it ; and to accuse an innocent person, after taking away his life, was a second parricide. Caracalla was so much enraged at this answer, that he ordered the lawyer to lose his head, which he accordingly did in 212, aged 37 ; and his body was dragged through the streets of Rome. He had a great number of disciples, and composed several works.

PAPPUS, an eminent philosopher of Alexandria, is said to have flourished under the emperor Theodosius the Great, who reigned from A. D. 379 to 395. His writings shew him to have been consummate in the science of mathematics. Many of his works are lost, and the greater part of what are extant continued long in manuscript.

PAPYRIUS MASSON (JOHN), a learned Frenchman, was born in 1744. His father, though a tradesman, resolved to breed his son to learning, and put him to the Jesuits college with that intent ; but, dying not long after, his mother Antoinette Girinet pursued her husband's design. Before the youth had finished his studies among the Jesuits of Billon in Auvergne, being invited by his uncle to Lyons, he made him a visit there ; but returning in a short time to Billon, entered the society of Jesus ; and, going to Rome, took the habit in that city. From Rome he went to Naples, where he taught two years in the Jesuits college ; and then, returning to France, taught some months at Tournon, after which he went to Paris. At twenty-six years of age, he fixed upon the law, and studied it under Balduinus at Angers. Having spent

spent two years there, he returned to Paris, and was ten years librarian to Philip Harault de Chiverni, chancellor of the duke of Anjou. In 1576, he was admitted an advocate in parliament. He was made referendary in chancery, and deputy to the proctor-general of the parliament of Paris, which places he held to his death in 1611. He was a voluminous writer, and a married man, but had no issue. His chief production is "Eloges upon distinguished Personages."

PARACELSUS, (AUREOLUS PHILIPPUS THOPHRASTUS BOMBAST DE HOHENHEIM), a famous physician, was the son of Wilhelmus Hohenheim, a learned man, and licentiate in physic, though a slender practitioner, but possessed of a noble library, being himself the natural son of a master of the Teutonic order. He was born in 1493, at a village called Einsidlen in Switzerland, about two German miles from Zurich. At three years of age he is said to have been castrated by a sow. He was instructed by his father in physic and surgery, wherein he made great proficiency; but as he grew up, he was captivated with the study of alchymy, which occasioned his father to put him under the care of Trithemius, abbot of Spanheim, from whom having learned many secrets, he removed to Sigismund Faggerus of Schwatz, a famous German chymist, where he learned spagyric operations effectually; after which he applied to all the most eminent masters in the alchymical philosophy, from whom he learned his secrets.

He then visited all the universities of Germany, Italy, France, and Spain, in order to learn physic; and afterwards took a journey to Prussia, Lithuania, Poland, Walachia, Transilvania, Croatia, Portugal, Illyria, and the other countries of Europe, where he applied indifferently to physicians, barbers, old women, conjurers, and chymists, both good and bad: from all which he gladly picked up any thing that might be useful, and then enlarged his stock of sure and approved remedies. In the 20th year of his age, making a visit to the mines in Germany, he travelled into Russia, where being taken prisoner on the frontiers by the Tartars, he was carried before the Cham, and afterwards sent with that prince's son on an embassy to Constantinople, where, in his 28th year (he tells us) he was let into the secret of the philosopher's-stone. He was also retained frequently as surgeon and physician in armies, battles, and sieges; was well esteemed by the magistracy of Basil, who giving him a plentiful salary, made him professor in 1527, where he continued to teach philosophical physic two hours every day, sometimes in Latin, but more frequently in High Dutch. He read lectures to explain his own books, which abounded, it is said, in idle drollery, and contained little solid sense.

In the course of a rambling and dissolute life, he wrought many extraordinary cures, but was almost always intoxicated, never



changing his clothes, nor so much as going into bed. Sept. 1541, being taken ill at a public inn at Saltzburg, he died after a few days sickness in his forty-eighth year; though he had promised himself, by the use of his elixir, that he should live to the age of Methusalem. He was buried in the hospital of St. Sebastian at Saltzburg, with a Latin epitaph.

**PARDIES (IGNATIUS GASTON)**, a French Jesuit, was the son of a counsellor in the parliament of Paris, where he had his birth in 1636. Having passed through the first part of his studies, he entered into the order of the Jesuits in 1652. He taught polite literature several years, and in that time composed many small pieces both in prose and verse, with a distinguished delicacy of thought and style. Afterwards he devoted himself entirely to mathematics and natural philosophy, and read all the authors, both ancient and modern, in those sciences; so that he made himself master of the Peripatetic, as well as Cartesian philosophy, in a short time, and taught both with great reputation. He taught also mathematics in some places, and at last at Paris. In 1673, he received an order from his superiors to preach to, and confess the poor people of Bicetre in the Easter-Holidays, at which time he died aged only 37. He wrote several things.

**PARE (DAVID)**, a celebrated divine of the Reformed religion, was born in 1548, at Francolstein in Silesia, and put to the grammar-school there, apparently with a design to breed him to learning; but his father marrying a second wife, this stepmother prevailed with him to put his son apprentice to an apothecary at Breslau; and not content with that, he was taken thence, and at her instigation bound to a shoe-maker. However, many years had not passed, when his father resumed his first design; and David was sent to the college-school of Hermsburg, in the neighbourhood of Francolstein, to prosecute his studies under Christopher Schilling, a man of considerable learning, who was rector of the college. It was customary in those times for young students, who devoted themselves to literature, to assume a great name, instead of that of their family: accordingly, he changed his German name of Wongler for the Greek one of Paré; both denoting the same thing in the different languages. Young Paré, had not lived above three months at his father's expence, when he provided for his own support, partly by means of a tutorship in the family, and partly by the bounty of Albertus Kindler, one of the principal men of the place.

At the instigation of his master, he changed his religious creed, with regard to the doctrine of the real presence; turning from a Lutheran to a Sacramentarian, as did several other scholars. This affair brought both master and scholar into a great deal of trouble.

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The first was driven from his school, and the latter was near being disinherited by his father; and it was not without the greatest difficulty, that he obtained his consent to go into the Palatinate. As soon as he was at liberty, he followed his master, who had been invited by the elector Frederic III. to be principal of his new college at Amberg. The allowance Paré's father gave him for his journey was so short, that he was obliged to beg on the road. He arrived at Amberg in 1560, and was sent shortly after with ten of his school-fellows to Heidelberg, where Zachary Ursin was professor of divinity, and rector of the college of Wisdom. Paré was received a minister in 1571, and in May that year sent to exercise his function in a village called Schlettenbach. This was a difficult cure, on account of the contests between the Protestants and Papists at that time.

He was going to be married there before winter, when he was called back to teach the third class at Heidelberg. He acquitted himself so well in that charge, that in two years time he was promoted to the second class; but he did not hold this above six months, being made first pastor of Hemsbach, in the diocese of Worms. Thus happily situated, he soon resolved to be a lodger in a public house no longer; and in order to obtain a more agreeable home, he engaged in the matrimonial state four months after his arrival, with the sister of John Stibelius, minister of Heppenheim; and the nuptials were solemnized Jan. the 5th, 1574, publicly, in the church of Hemsbach, an object which had never before been beheld in that parish. In consequence of new disturbances between the Lutherans and Calvinists, Paré lost this living in 1577; on which occasion he retired into the territories of prince John Casimir, the elector's brother. Here he was minister at Ogerheim, near Frankentale, three years, and then removed to Wittengen near Neustadt; at which last place prince Casimir, in 1578, had founded a school, and settled there all the professors that had been driven from Heidelberg. Upon the death of the elector Lewis in 1583, Casimir restored the Calvinist ministers, and Paré obtained the second chair in the college of Wisdom at Heidelberg, Sept. 1584. He commenced author two years afterwards, and also printed the "German Bible," with notes, at Neustadt, in 1589, which occasioned a warm controversy between him and James Andreas, a Lutheran of Tubingen.

In 1591, he was first made professor in his college, and counsellor to the ecclesiastical senate the following year, and the year after that admitted doctor of divinity in the most solemn manner. Afterwards he was promoted to the chair of divinity-professor for the Old-Testament in his university. Toisanus, professor of divinity for the New-Testament, dying in 1602, Paré succeeded to that chair, and a few years after he bought a house in the suburbs of Heidelberg. Paré had hitherto held several disputes, and also

published some pieces, which drew upon him the resentment of the Jesuits of Mentz. They wrote a sharp censure of his work, and he published a suitable answer to it. The following year, 1618, at the instance of the states-general, he was pressed to go to the synod of Dort; but excused himself, on account of age and infirmities. The apprehensions he had of the ruin which his patron the elector Palatine would bring upon himself, by accepting the crown of Bohemia, put him upon changing his habitation; accordingly, he chose for his sanctuary the town of Anweil, in the duchy of Deux-Ponts, near Landau; where he arrived, October 1621. However, he left that place some months after, and went to Neustadt; afterwards he returned to Heidelberg, and died at Pareanum.

PARE' (PHILIP), son of the preceding, one of the most laborious grammarians that Germany ever produced, was born at Hemsbach, May 24, 1576. He began his studies at Neustadt, continued them at Heidelberg, and afterwards visited foreign universities, at the expence of the elector Palatine. He was at the university of Basil in 1599; and thence going to Geneva, stayed there a year: he visited some other universities, being well received in all, on account of his own merit, and particularly his father's. In 1612, he was made rector of the college of Neustadt, which post he held till the place was taken by the Spaniards in 1622. He was principal of several colleges, as he was of that at Hanau in 1645; and the dedication of his father's exegetical works shew him to be living in 1647, but how long afterwards does not appear. He published several books in the grammatical way; also, commentaries upon the "Holy Scriptures," and other theological works.

PARE' (DANIEL), son of the preceding, who like his father, applied himself vigorously to the study of the classics, and published several laborious pieces. He was unfortunately killed, by a gang of highwaymen, in 1645. He was a considerable master of Greek.

PARENT (UNSOINE), a French mathematician, was born at Paris in 1666. He shewed early a propensity to mathematics. At fourteen he was put under a master, who taught rhetoric at Chartres. Having very soon discovered a great genius, his friends sent for him to Paris, to study the law; and, in obedience to them, he went through a course in that faculty. This was no sooner finished, than, urged by his passion for mathematics, he shut himself up in the college of Dormans, and, with an allowance of less than 200 livres a year, lived content in his retreat, from which he never stirred out but to go to the Royal-College. As soon as he found himself able enough to teach others, he took pupils. M. de Billettes being admitted in the academy of sciences at Paris in 1699,

with



with the title of their mechanician, nominated for his disciple Parent, who excelled chiefly in mechanics.

In 1716, the king having, by a regulation, suppressed the class of scholars of the academy, which seemed to put too great an inequality betwixt the members, Parent was made a joint or assistant member for geometry: but he enjoyed this promotion only a short time, being taken off by the small-pox the same year, aged 50. He was author of a great many pieces, chiefly on mechanics and geometry.

PARIS (MATTHEW), an English historian, was a Benedictine monk of the congregation of Clugny, in the monastery of St. Alban's; and flourished in the 13th century. He was an universal scholar; understood, and had a good taste both in painting and architecture. He was also a mathematician, a poet, an orator, a divine, and an historian; also, a man of distinguished probity. However, he is only known now by his "*Historia Major*," in two parts. This universal history he carried on from the creation of the world to the year of his death, 1259; afterwards Rithauser, a monk of the monastery of St. Alban's, continued it to 1272 or 1273, the year of the death of Henry III.

PARKER (MATTHEW), the second Protestant archbishop of Canterbury, a man of great merit and learning, was born at Norwich in 1504, and educated at Corpus-Christi, or Benet-College, in Cambridge, of which house he was first bible-clerk, or scholar, and afterwards fellow. Having acquired a complete knowledge of divinity, he became a licensed and frequent preacher at court, at St. Paul's-Cross, and other public places and occasions. In 1533, he was made chaplain to queen Anne Boleyn, who preferred him to the deanery of Stoke; and had such a particular regard for him, and such knowledge of his zeal for the Reformation, that a little before her death, she recommended her daughter Elizabeth to his pious care and instruction. He was afterwards chaplain to Henry VIII. and Edward the VIth. He had several livings successively; and through the recommendation of Henry the VIIIth, was chosen master of Corpus-Christi or Benet-College; to which he afterwards became a special benefactor, and compiled for it a new book of statutes. By Edward the VIth he was nominated to the deanery of Lincoln; and under these two princes lived in great reputation and affluence. But in queen Mary's reign he was deprived of all his preferments, on account of his being married, as it was pretended: but the real cause was his zeal for the Reformation. His low circumstances he endured with a cheerful and contented mind; and during his retirement, turned the book of psalms into English verse, and wrote "*A Defence of the Marriage of Priests*."

On queen Elizabeth's accession, he not only became free from all danger, but was raised to the archbishopric of Canterbury. He was consecrated Dec. 17, 1559, in Lambeth-Chapel, by Barlow, bishop of Chichester; Scory, bishop of Hereford; Coverdale, bishop of Exeter; and Hodkin, suffragan bishop of Bedford. Having filled the see of Canterbury above 15 years, during which time he was both zealous and assiduous in correcting the vices of the times, he died May 17, 1575.

PARKER (SAMUEL), a temporizing English clergyman, who, by that means, and the advantage of excellent parts and considerable learning, raised himself to the bishopric of Oxford, was born Sept. 1640, at Northampton, where his father John Parker then practised the law.

When fit for the university, he was sent to Wadham-College in Oxford, and admitted, in 1659, under a Presbyterian tutor. He took the degree of B. A. Feb. 23, 1659-60. Upon the Restoration, he hesitated a little what side to take; but, continuing to talk publicly against Episcopacy, he was much discountenanced by the new warden Dr. Brandford. Upon this he removed to Trinity-College, where, by the prevailing advice of Dr. Ralph Ruthwell, then a senior-fellow of that society, he was rescued from the prejudices of an unhappy education, which he afterwards publicly avowed in print. Hence he became a zealous Anti-puritan, and for many years acted the part of what was then called a true son of the church. In this temper, having proceeded M. A. in 1663, he entered into orders, resorted frequently to London, and became chaplain to a nobleman; continuing to display his wit in drolling upon his old friends the Presbyterians, Independents, &c.

In 1665, he published some "Philosophical Essays," and was elected a member of the Royal-Society: but he made a further use of these "Essays," by dedicating them to Sacklon, archbishop of Canterbury, who became his patron; and in 1667 made him his chaplain. He now left Oxford, and resided at Lambeth, under the eye of his patron; who, in 1670, collated him to the archdeaconry of Canterbury, in the room of Dr. Sancroft, afterwards archbishop. Nov. the same year, putting himself in the train of William prince of Orange, who visited Cambridge, he had the degree of D. D. conferred upon him there. Nov. 1672, he was installed prebendary of Canterbury; and had the rectories of Ickham and Chatham in Kent, conferred upon him by the archbishop, about the same time. As he maintained an unreserved obsequiousness to the court, during the reign of Charles II. so upon the accession of his brother to the throne, he continued in the same servile complaisance; and it was not long before he reaped the fruits of it in the bishopric of Oxford, to which he was nominated by James II. on the death of Dr. Fell, in 1686, being allowed to hold the

the archdeaconry of Canterbury in commendam. He was also made a privy-counsellor, and constituted by a royal mandamus president of Magdalen-College in Oxford. He is said to be a man of no judgment, and of as little virtue; and as to religion, rather impious. There is little doubt but the ill success he met with, in pushing on the design to introduce Popery, ruined him, as well as his royal master; the latter losing thereby his crown, and the bishop his life: for, falling into contempt with all good men, trouble of mind threw him into a distemper, of which he died unlamented, at Magdalen-College, March 20, 1687. His writings, philosophical, political, and polemical, were numerous. He never took the oaths after the Revolution. He left a son, of his own name, who was an excellent scholar, and a gentleman of singular modesty. He married a bookseller's daughter at Oxford, where he resided with a numerous family of children; to support which, he published some books, with a modest "Vindication" of his father. Another of his sons was a bookseller at Oxford.

PARMENIDES of Elæa, a Greek philosopher, who flourished in the 86th Olympiad, about the year 436 before Christ. He taught that the soul and the mind are the same thing; and that there are two kinds of philosophy, one founded upon truth, the other consisting of opinions only. He put his philosophy into verse. We must take care not to confound him with Parmenides the rhetorician.

PARR (CATHARINE), Queen to Henry VIII. celebrated for her learning, whose perfections, though a widow, attracted the heart of this monarch, and whose prudence preserved her from the effects of his cruelty and caprice, was the daughter of Sir Thomas Parr. She was early educated in polite literature; and in her riper years was much given to reading and studying the holy scriptures. The king, as a mark of his affection, left her a legacy of 4000*l.* besides her jointure. She was afterwards married to Sir Thomas Seymour, lord-admiral of England, and uncle to Edward VI. She lived but a very short time, and unhappily, with this gentleman. She died in childbed, not without suspicion of poison. She published many psalms, prayers, and pious discourses.

PARR (THOMAS), was an Englishman, born in 1483. He was a remarkable instance of longevity, having lived in the reigns of ten sovereigns. When he was 120 years of age, he married a second wife, and had a child by her. He died in 1605, aged 152.

PARRHASIUS, a celebrated antique painter of Ephesus, or, as some think, of Athens. According to Xenophon, he flourished in



in the time of Socrates, about 430 years before Christ. He was one of the most excellent painters in his time.

**PARRHASIUS (JANUS)**, an eminent grammarian in Italy, whose true name was Johannes Paulus Parisius, was born at Cosenza in the kingdom of Naples in 1470. He was designed for the law, the profession of his ancestors; but he refused that study, and cultivated classical literature. He taught at Milan with great reputation. He went to Rome during the pontificate of Alexander VI. and was like to be involved in the misfortunes of Bernardino Cajetan, and Silius Savello, with whom he had some correspondence: but he escaped the danger, by making a timely retreat. Not long after, he was appointed public professor of rhetoric at Milan; but the liberty he took to censure the teachers in that duchy as arrant blockheads, provoked them in return to asperse his morals, by accusing him of sodomy: on this account he went to Vicenza, where he obtained a larger salary; and held this professorship, till the states of the Venetians were laid waste by the troops of the League: upon which he withdrew to his native country, having made his escape through the army of the enemies. He was called to Rome by Leo X. who appointed him professor of polite literature. He had been now some time married to a daughter of Demetrius Chalcondylas; and he took with him to Rome Basil Chalcondylas, his wife's brother, and brother of Demetrius Chalcondylas, professor of the Greek tongue at Milan. Being much oppressed with infirmities and poverty, he left Rome, and returned into Calabria, his native country, where he died in 1518. There are several books ascribed to him.

**PARRY (RICHARD)**, D. D. rector of Wichampton in Dorsetshire, and preacher at Market-Harborough in Leicestershire, for which latter county he was in the commission of the peace, was a student of Christ-Church, Oxford, and took the degree of M. A. March 31, 1747; B. D. May 25, 1754; and D. D. July 8, 1757. He was a very learned divine; and an able, active, magistrate. He died miserably poor, at Market-Harborough, April 9, 1780, scarce leaving sufficient to defray the charges of his funeral. He published several tracts.

**PARSONS, or PERSONS (ROBERT)**, a remarkable English Jesuit, was the son of a blacksmith at Netherstowey, near Bridgewater in Somersetshire, where he was born in 1516; and, appearing to be a boy of extraordinary parts, was taught Latin by the vicar of the parish, who conceived a great affection for him, and contributed to his support at Oxford, where he was admitted of Balliol-College in 1563. In the university he became remarkable, as a smart disputant in scholastic exercise, then much in vogue: so that,

that, having taken his first degree in arts in 1568, he was the same year made probationer-fellow of his college; and, taking pupils, was presently the most noted tutor in it. He entered into orders soon after, and was made *focius sacerdos*, or chaplain-fellow. In 1572, he proceeded M. A. was burfar that year, and the next dean of the college; but, being charged by the society with incontinency, and embezzling the college-money, to avoid the shame of a formal expulsion, he was permitted, out of respect to his learning, to make a resignation, Feb. 1573-4, with leave to keep his chamber and pupils as long as he pleased, and to have his commons also till the ensuing Easter.

He had till this time openly professed himself a Protestant, and was the first who introduced books of that religion into the college library: but presently after this rebuke, quitting Oxford, he went first to London, and thence, June 1754, through Antwerp to Louvain: where, meeting with father William Good his countryman, a Jesuit, he spent a week in the spiritual exercises at the college of that order, and began to entertain an affection for it. However, he proceeded to Padua, to apply himself to physic, in order to practise it for a support; but he had not been long at Padua, before the unsettled state of his mind and fortune excited in him a curiosity to visit Rome. Here he became such a true Jesuit, that he went back to Padua, settled his affairs there, and returning to Rome, May 1575, was chosen a member of the society of Jesus, and admitted into the English college.

Having completed the course of his studies, he became one of the principal penitentiaries; and was in such credit with the pope in 1579, that he obtained a grant from his highness to raise an hospital at Rome, founded in queen Mary's time, and to establish it into a college or seminary for the English, by the name of "*Collegium de urbe*," dedicated to the Holy-Trinity and St. Thomas [à Becket]. He had no sooner seen this college settled, and his friend father Allen chosen by his recommendation rector of it, than he was appointed to go in quality of superior in a mission to England, in order to promote the Romish religion in that kingdom. He now rendered himself formidable to the English court, having contrived several plots to destroy the queen (Elizabeth) and subvert the Protestant religion. His desperate designs being discovered, while he was in Kent, he immediately crossed the water, and went to Rouen in Normandy. While in England, he published several turbulent and seditious pieces, and likewise at Rouen. In 1583, he returned to Rome, being succeeded in his office of superior to the English mission by one Heyward. However, the management of that mission was left to him by Aquaviva, the general of the order; and he was appointed præfect of it in 1592. In the interim, he procured for the English seminary at Rome, a power

of choosing an English rector in 1586, he was himself elected into that office the following year.

Upon the prodigious preparations in Spain to invade England, our Jesuit was dispatched thither, to turn the opportunity of the present temper of that monarch to the best advantage of his order, whose enormities had nearly brought them into the inquisition. Parsons found means to elude the severity of that tribunal; obtained of the king, that his majesty should appoint one of the judges, and himself another, for this inquisition; and then set about the main business of the voyage. While he was in England, and after he was obliged to quit it, he laboured incessantly to promote the popish recusancy, and to bring the English Papists under the government of the Jesuits. He died April 18, 1610. His body was embalmed and interred, pursuant to his own request, in the chapel of his college at Rome, close to that of cardinal Allen, who died in 1594: a monument was soon after erected to his memory, with an inscription.

**PARSONS (JAMES)**, an excellent physician and polite scholar, was born at Barnstaple in Devonshire, March 1705. He received at Dublin the early part of his education, and, by the assistance of proper masters, laid a considerable foundation of classical and other useful learning, which enabled him to become tutor to lord Kingston. Turning his attention to the study of medicine, he went afterwards to Paris, where he followed the most eminent professors in the several schools. Having finished his studies, he intended to return to England, and therefore judged it unnecessary to take degrees in Paris, unless he had resolved to reside there: he therefore went to the university of Rheims in Champaign, where, by virtue of his attestations, he was immediately admitted to three examinations, as if he had finished his studies in that academy; and there was honoured with his degrees June 11, 1736. In the July following, he came to London, and was soon employed by Dr. James Douglas to assist him in his anatomical works, where in some time he began to practise. He was elected a member of the Royal-Society in 1740; and, after due examination, was admitted a licentiate of the College of Physicians, April 1, 1751. Before this, in 1728, by the interest of his friend Dr. Douglas, he was appointed physician to the public Infirmary in St. Giles's. He married Miss Elizabeth Reynolds, by whom he had two sons and a daughter, who all died young. In 1769, finding his health impaired, he proposed to retire from business and from London, and with that view disposed of a considerable number of his books and fossils, and went to Bristol. But he returned soon after to his old house, and died in it after a week's illness, on the 4th of April 1770. It was his particular request, that he should not be buried till some change should appear in his corpse: he was consequently kept 17 days, and even then



then scarce the slightest alteration was perceivable. He was buried at Hendon, in a vault which he had caused to be built on the ground purchased on the death of his son James, with an inscription on his tomb.

PARTHENAY (JOHN DE), Lord of Soubise, an heroic leader among the Protestants of France, was descended of an ancient family of his name, and born about 1512. He chose the profession of arms; and, having distinguished himself in it, was appointed to command Henry II.'s troops in Italy about 1550. Before he left Italy, he imbibed the sentiments of the Reformed religion, at the court of Ferrara, under the auspices of Renee, duchess of Ferrara, daughter of Lewis XII. of France; who gave sanctuary to some Huguenot preachers, and embraced their doctrine. The general had some connection with this duchess, his mother having been one of the maids of honour to queen Anne of Brittany, who procured her marriage with his father in 1507; and, in 1536, appointed her governess of this duchess of Ferrara, that queen's daughter. Our new convert, on his return to France, applied himself with extraordinary zeal to propagate his principles in the town and neighbourhood of Soubise; he succeeded so well, that in a little time the mass was forsaken all about the place by a great part of the people. Having held frequent conferences with Catharine de Medicis, queen-mother of Henry III. who became in her heart his profelyte. When she came to be regent of the kingdom, during the infancy of Charles IX. she appointed Parthenay gentleman of the chamber to the young monarch in 1561; and he was likewise created a knight of the order of the Holy Ghost. The same year, the prince of Condé, the head of the Huguenot party, was also set at liberty; and, in the very beginning of the religious war, that prince, looking on the large city of Lyons, which had declared for the Protestant cause, as not in safe hands under the baron D'Adret, appointed Soubise to that important command in 1562; and he answered fully all the expectations which the prince had conceived of him. He persevered in maintaining and promoting the Protestant cause with unabated ardour till his death in 1566, when he was about fifty-four. Soubise in 1553, had married Antoinette Bouchard, eldest daughter of the house of Aubeterre; by whom he had only one child.

PARTHENAY (CATHARINE DE), daughter and heiress of the preceding, whose courage and constancy in the cause of Calvinism she likewise inherited. This fortitude was joined to a good share of wit, and no contemptible turn to poetry, as appears from some poems, which she published in 1572, when she could not be above eighteen. She wrote also tragedies and comedies; and particularly the tragedy of "Holofernes," which was represented on the theatre

of *Rochelle* in 1574. She was married in 1568, being only fourteen, to Charles de *Quellence*, baron de *Pont*, in *Brittany*; who, upon the marriage, took the name of *Soubise*: and under this name he is mentioned with honour in the most remarkable occurrences of the civil wars of France. He was taken prisoner at the battle of *Jarnac* in 1569, and made his escape by a very artful stratagem. *La Nune* having been wounded the next year at the siege of *Fontenai-le-Comte*, *Soubise* commanded in chief, and took the place. The same year he received two wounds at the siege of *Saintes*. But the most surprising incident in his life is, that, not long after this siege, a suit was commenced against him for impotency by his mother-in-law the famous *Antoinette Bouchard*, in order to obtain a divorce. This suit was still depending, when the baron fell a sacrifice to his religion in the general massacre of the Protestants at *Paris* on *St. Bartholomew's-Day*, in 1571. *Catharine* entered into a second marriage in 1575, with *Renus viscount Rohan*, the second of that name; who, leaving her a widow in 1586, though she was not yet above thirty-two, she resolved not to engage in a third match for the sake of her children, to the care and education of whom she applied her whole thoughts; and her care was crowned with all the success she could promise herself from it. Her eldest son was the renowned duke de *Rohan*, who asserted the Protestant cause with so much vigour during the civil wars in the reign of *Lewis XIII.* Her second son was the duke de *Soubise*. And she had three daughters; *Henrietta*, who died in 1629 unmarried; *Catharine*, who married a duke of *Deux-Ponts* in 1605. She died in 1607. The third daughter, *Anne*, who survived all her brothers and sisters, inherited both her mother's genius and magnanimous spirit. She was never married, and lived with her mother, and with her bore all the calamities of the siege of *Rochelle*. They were reduced, for three months, to the necessity of living upon horse-flesh and four ounces of bread a-day. Yet, notwithstanding this wretched condition, she wrote to her son, to go on as he had begun: and both she and her daughter refused to be included in the articles of capitulation; so that they remained prisoners of war. They were conveyed to the castle of *Nicort*, Nov. 2, 1628: the mother died in 1631, aged 77.

*PARUTA (PAUL)*, a noble Venetian, born in 1540, who was at first historiographer of the republic, and afterwards raised to the very first employs. He was nominated to several embassies, became governor of *Brescia*, and at length was elected procurator of *St. Mark*; all which situations he filled with great abilities and probity. He died in 1598. There are of his writings, "Notes upon *Tacitus*;" "Political Discourses;" "A Treatise of the Perfection of the Political Life;" and, "A History of *Venice* from 1513 to 1572, with the War of *Cyprus*."

PASCAL (BLAISE), a Frenchman, and one of the greatest geniuses in the world, was born at Clermont in Auvergne, June 19, 1623. He never had any master but his father; who was born in 1588, of an ancient family, and was president of the court of aids in his province: however, for the sake of this his only son, he quitted his office, and settled at Paris in 1631. Blaise like his father, was very learned and an able mathematician. At sixteen, he wrote a "Treatise of Conic Sections," which was accounted by the most learned a mighty effort of genius. At nineteen, he contrived an admirable arithmetical machine, which was esteemed a very wonderful thing: and, at twenty-three, having seen the Torricellian experiment, he invented and tried a great number of other new experiments.

After he had laboured abundantly in mathematical and philosophical disquisitions, he forsook those studies, and all human learning, at once; and determined to know nothing as it were for the future, but Jesus Christ and him crucified. He was not twenty-four, when the reading some pious books had put him upon taking this holy resolution: and he became as great a devotee as any age has produced. He frequently wore an iron girdle full of points next to his skin, and when any vain thought came into his head, or when he took particular pleasure in any thing, he gave himself some blows with his elbow, to redouble the prickings, and to recall himself to his study. Though Pascal had thus abstracted himself from the world, yet he could not forbear paying some attention to what was doing in it; and he even interested himself in the contest between the Jesuits and the Jansenists. By his "Provincial Letters," which he published in 1656, under the name of Louis de Montalte, he made them the subject of ridicule. These letters are considered as a model of eloquence and humour. They have been translated into all languages, and printed over and over again. Pascal died at Paris, Aug. 19, 1662, aged 39. He had been some time about a work against Atheists and Infidels, but did not live long enough to digest the materials he had collected. What was found among his papers, was published under the title of "Thoughts upon Religion and other Subjects;" and has been much admired.

PASOR (MATTHIAS), the son of George Pasor, a learned professor of divinity and Hebrew in the Academy of Herborne, by Apollonio his wife, daughter of Peter Hendelchius, a senator of that place, was born there April 12, 1599; where he was instructed in the elements of Greek and Latin; but the plague breaking out, was sent to Marburg in 1614. Here being flung by the professors, and insulted by some of the students, in revenge for the pretended severity shewn them by his father, while he was head school-master at Herborne, he was forced to leave Marburg; and, the following year, returned to Herborne, where he applied himself

closely



closely to his studies. In 1616, he was sent to Heidelberg; and, meeting there with skilful professors, he made such vast improvement, that he was entertained as a tutor, where he taught in private both mathematics and Hebrew. He was honoured also with the degree of M. A. by the university, and appointed mathematical professor, in April 1620; but, the Palatinate being invaded not long after, he was forced to fly for a while. However, as soon as the storm abated, he returned to the duties of his post, and suffered all the inconveniencies and dangers that can be imagined before he quitted it; which was not till invested by the duke of Bavaria's troops, in Sept. 1622, when he was not only ejected, but lost his books and MSS. In October he returned through many difficulties to his parents at Herborne, where he found a comfortable employment in the academy till 1629; and then, going to Leyden in Holland, constantly attended the lectures of the most eminent divines there. After a few weeks stay at this university, he crossed the water to England; and, bringing proper testimonials with him to Oxford, was incorporated M. A. there, June 1624. He began to teach privately Hebrew and the mathematics; but, at the end of the year took a tour into France with some gentlemen of Germany; and having improved himself much under Gabriel Sionita, regius professor of Syriac and Arabic, he returned to Oxford in 1625, and had chambers in Exeter-College. As soon as the infection ceased, he had some pupils, either in divinity or the Oriental tongues; and, upon his petition, was appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a-week in term-time, in the divinity-school, for which he was handsomely rewarded. In 1629, he accepted an invitation to be professor of moral philosophy at Groningen. Upon the death of Mulier, the mathematical professor, six years after, Pasor succeeded to that chair; and, in 1645, was raised to that of divinity, of which faculty he was then created doctor. On this occasion he resigned his mathematical professorship, but kept that of moral philosophy. In 1653, he made a visit to Nassau, his native country; and, going as far as Heidelberg, was entertained with great civility by the elector Palatine. He died in Jan. 1657-8, at Groningen, having never been married.

PASSERAT (JOHN), a celebrated professor of eloquence in the Royal-College at Paris, and one of the politest writers of his time, was born in 1524, at Troyes in Champagne. His father put him to school under so severe a master, that the boy ran away from him, and entered first into the service of a farrier, and afterwards waited upon a monk: but, growing in time ripe enough to see his folly, he returned to his father, and proceeded in his studies with so much diligence, that he became in a short time able to teach in public. In that capacity, his first post was master of the second class in the college of Du Pleffis, from which he removed to that of cardinal Le Moine:

Moine: but, being obliged to retire for some time from Paris, on account of the plague, on his return he set up the business of teaching Latin. At length he took up a resolution to study the law; for which purpose he went to Bourges, and spent three years under Cujacius; but at last became professor of eloquence, having obtained that chair in 1572, on the vacancy which happened by the assassination of Ramus. He was an indefatigable student: yet, to an extraordinary erudition he joined an uncommon politeness of manners, having nothing of the mere scholar, except the gown and hood. He died at the house of M. de Mesmes in 1602, where he lived for thirty years.

PASQUIER, or PAQUIER (STEPHEN), a learned poet, lawyer, historian, &c. was born in 1528 at Paris; of which city he was an advocate in parliament, afterwards a counsellor, and at last advocate-general in the chamber of accounts: which last having filled with his usual reputation, he resigned some time after to Theodore Pâquier, his eldest son. He died at Paris, Aug. 31, 1615, aged 87; and was interred there in the church of St. Severin. Besides Theodore, he had two other sons; viz. Nicolas, who was master of requests, and whose "Letters" were printed in 1623, at Paris, containing several discourses upon the occurrences in France in the time of Henry IV. and Louis XIII. Also Guy, who was auditor of the accompts.

PATERCULUS (CAIUS VELLEIUS), an ancient Roman historian, who flourished in the reign of Tiberius Cæsar, was born in the year of Rome 735. His ancestors were illustrious for their merit and their offices. He died in 784, aged 50, having left a history of Rome from 168 B. C. to A. D. 8, in which we have many particulars related that are no where else to be found.

PATIN (GUY), a French writer of much wit and learning, and professor of physic in the Royal-College of Paris, was of an ancient and good family, and born at Houdan, a village near Beauvais in Picardy, in 1602. He was first placed in the college of Beauvais, but afterwards sent to Paris, and put in the college of Boncourt, where he continued two years, and went through a course of philosophy. Some time after, a benefice was offered him, which he refused; protesting, that he would never be a priest. His father was not much offended with this, perceiving the refusal to proceed from something ingenuous in his nature; but his mother was so enraged, that he was five years without seeing her or going home. It is thought that Patin now supported himself by correcting the press. In order to be a physician at Paris, he studied very hard from 1622 to 1624, when he was admitted there. His father and mother were now pacified, and assisted him

with

with money to take his degrees, and purchase books. Five years after, he married a woman of fortune, by whom he had several children. He became an eminent practitioner, and also published some pieces in the way of his profession; but they are neither numerous nor considerable. It was not any thing he wrote in his lifetime upon physic, but his "Letters," published since his death, which have made his name so famous. He died in 1672.

**PATIN (CHARLES)**, second son of the preceding, was born at Paris, Feb. 23, 1633; and made such a wonderful progress in literature, that he maintained Greek and Latin theses upon all parts of philosophy, in 1647. He was admitted to a master of arts degree, when but fourteen years of age. He afterwards studied the civil law, in complaisance to an uncle by his mother's side, who was an advocate in the parliament of Paris: he took his licence at Poitiers after sixteen months, and was admitted an advocate in the same parliament. He spent six years in this profession, but could not forsake the study of physic, to which his inclination always led him.

As soon as he was admitted doctor of physic, he applied himself to practice, and succeeded greatly. He read lectures on physic, in the room of professor Lopez, who was gone to Bourdeaux. Fearing to be imprisoned for reasons which have never been cleared up, he quitted France in 1668, and travelled into Germany, Holland, England, Switzerland, and Italy. He fixed at Basil; but the war between the Germans and the French upon the frontiers made him so uneasy, that he removed with all his family into Italy. He was made professor of physic at Padua in 1676, and three years after, honoured with the dignity of knight of St. Mark. He understood, in 1681, that the king of France would receive him into favour; and perhaps would have returned to his own country, if the chief professor's place in surgery at Padua had not been given him, with an augmentation of his salary. He died there, Oct. 2, 1693, of a polypus in his heart. He had married, in 1663, the daughter of a physician of Paris; a learned lady, by whom he had two daughters, who were all of the academy of the Ricovrati at Padua, and distinguished themselves by some small publications. Their father published a great number of valuable works; some of which relate to subjects of physic, but the greater part are employed upon medals and antiquities.

**PATRICK (SIMON)**, a very learned English bishop, was the son of a mercer at Gainsborough in Lincolnshire, and born there, Sept. 8, 1626. He was admitted into Queen's-College at Cambridge, in 1644. Taking the degrees in arts at the usual seasons, he was chosen fellow of his college; and about the same time received holy orders from Hall, bishop of Norwich, in his retirement



ment at Higham, after his ejection from his bishopric. He was soon after taken as chaplain into the family of Sir Walter St. John, of Battersea, who gave him that living in 1658. In 1661, he was elected by a majority of fellows master of Queen's-College, in opposition to a royal mandamus, appointing Mr. Anthony Sparrow for that place: but the affair, being brought before the king and council, was soon decided in favour of Mr. Sparrow; and some of his fellows, if not all, who had sided with Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent-Garden, London, given him by the earl of Bedford in 1662; where he endeared himself much to the parishioners, by continuing all the while among them during the plague in 1665. Having sufficient reasons of dislike to his college at Cambridge, he went to Oxford for his degrees in divinity; and, entering himself of Christ-Church, took his doctor's degree there in 1666. He was made chaplain in ordinary to the king about the same time. In 1672, he was made prebendary of Westminster, and dean of Peterborough in 1679. In 1680, the lord chancellor Finch offered him the living of St. Martin's in the Fields; but he refused it, and recommended Dr. Thomas Tenison. During the reign of James II. he was one of those champions, who defended the Protestant religion against the Papists; and at the Revolution in 1688, he was very active in settling the affairs of the church: being called upon to preach before the prince and princess of Orange, and soon after appointed one of the commissioners for the review of the liturgy. In 1689, he was made bishop of Chichester; and employed, with others of the new bishops, to compose the disorders of the church of Ireland. In 1691, he was translated to the see of Ely, in the room of Turner, who was deprived for refusing the oaths to the government. He died at Ely, May, 31, 1707, aged 80; and was interred in the cathedral, where a monument is erected to his memory. He was one of the most learned men, as well as best writers of his time. He published many and various things; particularly the "History of the Church of Peterborough," "Sermons," "Tracts against Popery," "Paraphrases and Commentaries upon the Holy Scriptures," &c. These last are excellent in their way, and perhaps the most useful of any ever written in the English language.

PATRU (OLIVER), a polite scholar, and memorable for being one of the first polishers and refiners of the French language, was born in 1604, at Paris, where his father was procurator to the parliament. After procuring himself to be received advocate, he went into Italy; and, on his return to Paris, frequented the bar. In 1640, he was elected a member of the French academy, by the interest of cardinal Richelieu. The love of the Belles Lettres made him neglect the law; and the barren glory of being an oracle

to the best French writers had more charms for him, than all the profits of the bar. Hence he became so poor, as to be reduced to the necessity of selling his books, which seemed dearer to him than his life; and would actually have sold them for an under-price, if Boileau had not generously advanced him a larger sum, with this further privilege, that he should have the use of them as long as he lived. He died Jan. 16, 1681. His works consist of Pleadings, Orations, Letters, &c.

**PATTISON (WILLIAM)**, was born at Pearismarsh, in the county of Suffex, 1706, and was the son of a farmer at that place, who rented a considerable estate of the earl of Thanet. His father, not being in circumstances to give him a proper education, applied to his noble landlord, who took William under his protection, and placed him at Appleby-School in Westmoreland.

Upon his leaving Appleby, he went to Sidney-College in Cambridge, and went through the classics with great advantage; but he had a great aversion to public disputations, and as it seems could not well brook the college-discipline. He was of a temper impatient of restraint; his tutor, he thought, treated him with great rigour; a quarrel ensued; and, to avoid the scandal of expulsion, with which he was threatened, he took his name out of the college book, and went to London. Here, as he had no fortune, nor any means of subsistence, but what arose from the subscriptions for the poems he proposed to publish; and, as he wanted even common prudence to manage this precarious income, he was soon involved in the deepest distress, and most deplorable wretchedness. Curll, the bookseller, finding some of his compositions well received, and going through several impressions, took him into his house; where in a month's time he was seized with the small-pox. His heart being broke through the afflictions he had fallen under, all medicinal prescriptions were ineffectual. He died in his 21st year, and obtained at last, after uncommon delay, the favour of a grave in the upper church-yard belonging to St. Clement Danes in the Strand. His poetical works, considered as they ought to be, only as juvenile productions, have great merit, and were published in 2 vols. 8vo, 1728.

**PAUL (FATHER)**, a most illustrious person, was born at Venice the 14th of Aug. 1552; and was the son of Francis Sarpi, a merchant, whose ancestors came from Friuli, and of Isabella Morelli, a native of Venice. He was baptized by the name of Peter, which he afterwards, upon entering into his order, changed for Paul. His father dying, Ambrosio Morelli his uncle, priest of the collegiate church of St. Hurmagoras, took him and a sister under his own care; and their mother retired into a convent. Paul studied philosophy and divinity under Giov. Maria Capella, a father belonging to the monastery of the Servites in Venice; and he also cultivated,

tivated, when but in his tender years, the mathematics, and the Greek and Hebrew tongues. Notwithstanding the opposition from his mother and uncle, who intended him for their own church, Paul took the religious habit of the Servites, Nov. 24, 1566; and two years after made his tacit profession, which he solemnly renewed May 10, 1572. He now gave so extraordinary a proof of his abilities, that the duke of Mantua appointed him his chaplain, at the same time that the bishop of that city made him reader of canon law and divinity in his cathedral. These employments animated him to improve himself in the Hebrew; and he applied also with so much vigour to the study of history, that it may be justly affirmed no man ever surpassed him in it. Having made a surprising progress in the canon and civil law, in all parts of physic, and in the Chaldee language; and being now weary of a court life, which no way suited his inclination, he left Mantua, and returned to his convent at Venice. At twenty-two, he was ordained priest; and afterwards, when he had taken the degree of doctor in divinity, and was admitted a member of the college of Padua, was chosen provincial of his order for the province of Venice, though he was then but twenty-six: an instance which had never happened before among the Servites. He acquitted himself in this post, with so much integrity, honour, and piety, that, in 1579, in a general chapter held at Parma, he was appointed with two others, much his seniors, to draw up new regulations and statutes for his order. This employment made it necessary for him to reside at Rome, where his exalted talents recommended him to the notice of cardinal Alexander Farnese, and other great personages.

His employment as provincial now ended, he retired for three years, and applied himself to the study of natural philosophy and anatomy. During this time, he discovered such prodigious talents, that he was called by the pope's command, to assist in congregations where matters of the highest importance were debated. His fame, however, would not suffer him to enjoy his retreat any longer: for he was now appointed procurator-general of his order. Upon his return to Venice, he resumed his studies, beginning them before sun-rise, and continuing them all the morning. The afternoons he spent in philosophical experiments, or in conversation with his learned friends. Upon leaving Venice to go to Rome, he had left his friends under the counsel and direction of Gabriel Collisoni, with whom he had formerly joined in redressing certain grievances. But this man did not answer Paul's expectation, being guilty of great exactions: and, when the Father intended to return to Venice, dissuaded him from it, well knowing that his return would put an end to his impositions. He therefore artfully represented, that, by staying at Rome, he would be sure to make his fortune: to which Paul, with more honesty than policy, returned an answer in cypher, that "there was no advancing himself at the court of



Rome, but by scandalous means; and that, far from valuing the dignities there, he held them in the utmost abomination." After this, he returned to Venice; and, coming to an irreconcilable rupture with Collissoni, on account of his corrupt practices, the latter shewed his letter in cypher to cardinal Santa Severina, who was then at the head of the inquisition. The cardinal, however, did not think it convenient to attack Paul himself, although he shewed his disaffection to him by persecuting his friends. But when Paul opposed Collissoni's being elected general of the order, the latter accused him to the inquisition at Rome of holding a correspondence with the Jews; and, to aggravate the charge, produced the letter in cypher just mentioned. The inquisitors did not think proper to continue the prosecution, yet Paul was ever after considered as an inveterate enemy to the grandeur of the court of Rome. He was charged also with shewing too great respect and civility to heretics, who, on account of his vast reputation, came to see him from all parts; and this prevented pope Clement VIII. from nominating him, when he was solicited, to the see of Nola.

About 1602, a dispute arose between the republic of Venice and the court of Rome, relating to ecclesiastical immunities; and, as both divinity and law were concerned in it, Father Paul was appointed their divine and canonist, to act in concert with the law-consultors. Paul wrote, and assisted in writing and publishing several pieces in this controversy between the two states. He behaved himself with great temper and moderation; yet the court of Rome was so exasperated against him, as to cite him by a decree, Oct. 30, 1606, under pain of absolute excommunication, to appear in person at Rome, to answer the charges of heresies against him. Instead of appearing, he published a manifesto, shewing the invalidity of the summons; yet offered to dispute with any of the pope's advocates, in a place of safety, on the articles laid to his charge.

In April 1607, the division between Rome and the republic was healed by the interposition of France: and, although Father Paul was comprehended in this accommodation, yet, October the 5th following, he was attacked in his return to his convent by five assassins, who gave him fifteen wounds, and left him for dead. Being come to himself, and having had his wounds dressed, he told those about him, that the first two he had received seemed like two flashes of fire, which shot upon him at the same instant; and, that at the third he thought himself loaded as it were with a prodigious weight, which stunned and quite confounded his senses. The assassins retired to the palace of the pope's nuncio in Venice, whence they escaped that evening either to Ravenna or Ferrara. Notwithstanding the cruelty of this design against his life, it was attempted again more than once, even by monks of his own order: but the senate took all imaginable precautions for his security, and he him-  
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self determined to live more privately. In his recess, he applied himself to write his "History of the Council of Trent," for which he had begun to collect materials long before. This was esteemed the rarest piece of history the world ever produced. Besides this, he published several political and anatomical works, some of which were translated into English. He died Jan. 14, 1622, aged 72. His funeral was distinguished by the public magnificence of it, and the vast concourse of nobility and persons of all ranks attending it: the senate, out of gratitude to his memory, erected a monument to him, the inscription upon which was written by John Anthony Venerio, a noble Venetian.

PAULINUS, an ecclesiastical writer of the fifth century, was descended from an illustrious family of Roman senators, and born at Bourdeaux about the year 353. He applied himself earnestly to the best Latin authors, and was advanced to the most considerable offices of the empire. He married Therasia, a very rich lady, who proved instrumental in converting him to Christianity; and he was baptized in the year 389. He dwelt four years in Spain, where he embraced voluntary poverty; selling his goods by degrees, and giving them to the poor. The inhabitants of Barcelona, where he resided, conceived such an esteem for him, that they would have him ordained priest; to which, after a long resistance, he consented, upon condition that he should not be obliged to remain in Barcelona, because his design was to withdraw to Nola. This ordination was performed in 393, and the next year he left Spain to go into Italy. The clergy at Rome growing jealous of him, he left that city quickly, and went to Nola, where he dwelt in a country-house about half a league from the town. He lived there sixteen years with his wife Therasia, in the study and exercises of a monastic life; and then, in 409, was chosen and ordained bishop of Nola. The beginning of his episcopate was disturbed by the incursions of the Goths, who took that city; but the assault being over, he enjoyed it peaceably to his death, which happened in 431. His works consist of "Poems" and "Letters," and are written with much art and elegance. All his writings are short, but pretty numerous, and composed with great care.

PAUSANIAS, an ancient Greek writer, who flourished about A. D. 170. He has left a curious "Description of Greece," which is divided into ten books, and other works. He was the orator of Cæsarea, and a disciple of the famous Herodes Atticus, who flourished under the emperors Hadrian and Antoninus Pius, and obtained so prodigious a name among the Sophists. He declaimed a long time at Rome, where he died very old, though he continued all the while a member of the college at Athens. There was another

ther Pausanias, of Laconia, who writ concerning the Hellespont, Laconia, &c. &c.

PEARCE (Dr. ZACHARY), a learned English bishop, was the son of a distiller in High-Holborn, London, and born in 1690. He was educated at Westminster-School, and elected thence to Trinity-College in Cambridge. During the first years of his residence in the university, he amused himself with lighter compositions; some of which were inserted in the miscellaneous publications of the times. In 1716, he published an edition of "*Cicero de Oratore*," and dedicated it to the lord chief-justice Parker. Lord Parker soon recommended him to Dr. Bentley, master of Trinity, to be made one of the fellows: to which Bentley agreed, on condition, that lord Parker should promise to unmake him again, as soon as it lay in his power to give him a living. In 1717, he went into orders; and was invited by lord Parker, now become chancellor, to live with him as chaplain. In 1719, he was rector of Stapleford-Abbots, in Essex; in 1720, of St. Bartholomew behind the Royal-Exchange; and, in 1723, of St. Martin's in the Fields. In 1724, the degree of D. D. was conferred on him by archbishop Wake; and the same year he dedicated to his patron, afterwards earl of Macclesfield, his edition of "*Longinus*." After many disappointments, in 1739, he was made dean of Winchester; in 1748, bishop of Bangor; and, in 1756, bishop of Rochester and dean of Westminster. In 1763, being old and (as he thought) unfit for his situation, he communicated to lord Bath his intention to resign both his bishopric and deanery, and to retire upon his private fortune: and lord Bath acquainted the king, who named a day and hour, when the bishop was admitted alone into the closet. But lord Bath having applied for bishop Newton to succeed him; and the ministry being alarmed that any dignities should be obtained but through their hands, opposed his resignation: so that the king told him, at a third audience, that he must think no more of resigning. However, in 1768, he obtained leave to resign the deanery. He died in June 1774. He wrote several little pieces. His critical abilities, and application to philological learning, were great.

PEARSON (JOHN), a very learned English bishop, was born Feb. 12, 1612, at Sauring in Norfolk; of which place his father was rector. In 1623, he was sent to Eton-School; whence he was elected to King's-College in Cambridge, in 1632. He took the degree of bachelor of arts in 1635, and that of master in 1639; in which year he resigned his fellowship of the college, and lived afterwards a fellow-commoner in it. The same year he entered into orders, and was collated to a prebend in the church of Sarum. In 1640, he was appointed chaplain to Finch, lord-keeper of the great seal; by whom, in that year, he was presented to the living of



of Torrington in Suffolk. Upon the breaking out of the civil wars, he became chaplain to the lord Goring, whom he attended in the army, and afterwards to Sir Robert Cook in London. In 1650, he was made minister of St. Clement's, Eastcheap, in London. In 1657, he and Gunning, afterwards bishop of Ely, had a dispute with two Roman-Catholics upon the subject of schism. In 1659, he published "An Exposition of the Creed," at London, in 4to. Also, "The Golden Remains of the ever memorable Mr. John Hales, of Eton." Soon after the Restoration, he was presented by Juxon, then bishop of London, to the rectory of St. Christopher's in that city; created doctor of divinity at Cambridge, in pursuance of the king's letters mandatory; installed prebendary of Ely, archdeacon of Surrey, and made master of Jesus-College in Cambridge; all before the end of the year 1660. March 25, 1661, he succeeded Dr. Love in the Margaret professorship of that university; and, the first day of the ensuing year, was nominated one of the commissioners for the review of the liturgy in the conference at the Savoy. April 14, 1662, he was admitted master of Trinity-College in Cambridge; and, in August, resigned his rectory of St. Christopher's, and prebend of Sarum. In 1667, he was admitted a fellow of the Royal-Society. Upon the death of Wilkins, bishop of Chester, Pearson was promoted to that see, to which he was consecrated, Feb. 9, 1672-3. He died in July 1686, having produced several other works.

PECK (FRANCIS), born at Stamford in Lincolnshire, May 4, 1692, was educated at Cambridge, where he took the degrees of B. and M. A. The first work discovered of his writing is a poem, entitled, "Sighs on the Death of Queen Anne:" printed probably about the time of her death in 1714. In 1721, being then curate of King's-Clifton in Northamptonshire, he offered to the world proposals for printing the History and Antiquities of his native town, which work he produced in 1727, in folio. He obtained the rectory of Godeby, near Melton, in Leicestershire, the only preferment he ever enjoyed. This celebrated antiquary and biographer, published several other useful works, the most esteemed of which is, his "Desiderata Curiosa." He died Aug. 13, 1743, aged 51.

PECKWELL (HENRY), D. D. chaplain to the most honourable the marchioness of Lothian, and rector of Bloxham near Digby, in the county of Lincoln, was born at Chichester, in 1747. He was first bound apprentice to a merchant, but seemed during his clerkship, more attached to Whitfield's Tabernacle, than his master's counting-house. In short, he followed his own inclinations. His patrimonial estate raised him above looking to the great for preferment: yet his friend the then lord Robert Manners, particularly requested him to accept the living of Bloxham, which  
he

he held till his death. He was minister of Westminster-Chapel, and always attached to the people called Methodists. He was an advocate for the Humane-Society, and for the Society for the Relief of Persons imprisoned for Small Debts, and founder of a charitable institution called "The Sick Man's Friend," whose object is, to relieve the bodily wants of the sick poor of every denomination, and to convey knowledge and instruction to the mind. This eminent divine, died in James's-Street, Westminster, Aug. 18, 1787. He was buried in the family-vault, in Chichester. He left a widow, and two children, a son and daughter.

**PEELE (GEORGE), M. A.** This poet, who flourished in the reign of queen Elizabeth, was a native of Devonshire, from whence being sent to Broadgate's Hall, he was some time afterwards made a student of Christ-Church-College, Oxford, about 1573, where, after going through all the several forms of logic and philosophy, and taking all the necessary steps, he was admitted to his master of arts degree in 1579. After this it appears that he removed to London, where he became the city poet, and had the ordering of the pageants. He lived on the Bank-side over-against Black-Friars. He was a good pastoral poet; and his plays were often acted with great applause. The real titles of the plays written by this author, of which four only are known, are, 1. "The Arraignment of Paris, 1584," 4to. 2. "Edward the First, 1593," 4to. 3. "King David and Fair Bethsabe, 1599," 4to. 4. "The Turkish Mahomet and Hyren the Fair Greek;" not printed. Other plays are attributed to this author, who is said to have led a very irregular life. He died about 1597, having left behind (some say) a wife and a daughter.

**PEIRESC (NICOLAS CLAUDE FABRI),** an illustrious genius who adorned France, was descended from an ancient and noble family, seated originally at Pifa in Italy, and born in 1580. At ten years of age, he was sent to Avignon, where he spent five years in completing his humanity-studies in the Jesuits-College. He was removed to Aix in 1595, and entered upon the study of philosophy. In the interim, he attended the proper masters for dancing, riding, and handling arms. In 1596, he was sent to finish his course of philosophy under the Jesuits at Tournon. At the same time taking a fancy to the mathematics, he learned particularly cosmography, as being necessary in the study of history: yet he abated nothing of his application to antiquity, in which he was famous: nor did he omit the study of humanity in general, wherein he was in a manner the master and instructor of a brother who was with him. Being recalled by his uncle in 1597, he returned to Aix, and entered there upon the study of the law. The following year he went again to Avignon, to carry on his course of law under a private master.

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Being afterwards desirous to go into Italy, especially to Rome, in search of curiosities, his uncle having procured a proper governor, he and his brother set out upon that tour, Sept. 1699; and passing through Florence, Bononia, and Ferrara, when he had staid a few days at Venice, he fixed his residence at Padua, in order to complete his course of law. After a year's stay here, he set out for Rome, and arrived there Oct. 1699, in order to be in time for seeing the jubilee. He passed six months in this city, viewing the numberless curiosities there; and, after Easter, going to Naples with the same design, returned to Padua about June the same year. He resumed his study of the law; and in the interim applied himself to all such languages as might be of use in decyphering the inscriptions upon medals, &c. About 1691-2, he left Padua; and, crossing the Alps to Geneva, went to Lyons; where, receiving money, he made a handsome present to his governor, who took the route of Paris. From Lyons he went to Montpellier, to improve himself in the law under Julius Parius; and, arriving there in July, he put himself and his brother to board with that professor. From Montpellier he dispatched more rarities to his uncle, who sending for him home, he arrived at Aix in November; but, bringing Parius along with him, he obtained leave to return to Montpellier in a few days. He waited upon Parius back again, under whom he continued pursuing his law studies, till the end of 1693; when he returned to Aix, at the earnest request of his uncle, who, having resigned to him his senatorial dignity, had, ever since the beginning of the year, laboured to get the king's patent. The degree of doctor of law was a necessary qualification for that dignity. Peiresc, therefore, having kept the usual exercise, took that degree Jan. 18, 1694; on which occasion he made a most learned speech, upon the origin and antiquity of the doctoral ornaments. The solemnity was hardly finished, when the patent aforesaid was to be presented to the senate, lest a year's time should be lost. It was therefore given in, and ordered to be recorded: yet, Peiresc procured leave not to be presently admitted, and entered into the list of senators.

In 1695, he accompanied G. Varius, first president of the senate at Aix, to Paris; whence, having visited every thing curious, he crossed the water, in company with the French king's ambassador, in 1696, to England. Here he was very graciously received by king James; and, having seen Oxford, &c. he passed over to Holland; from thence, after visiting the several towns and universities, with the literati in each, he went through Antwerp to Brussels, and back to Paris, to see the ceremony of the Dauphin's baptism; which, being solemnized Aug. 24, he returned home in Sept. 1696, being expected for the ordering of the family affairs.

Presently after this, he purchased the barony of Rians, which he completed in 1697; which year, at the solicitation of his uncle,



having approved himself before that assembly, he was received a senator on the 1st of July. In Jan. 1608, he lost his uncle. In 1616, he attended Varius to Paris; where, having spent seven years and some months, he left it, upon a message from his father, now grown old and sickly. He arrived at Aix in October; and not long after presented to the court a patent from the king, permitting him to continue in the function of his ancient dignity, and to exercise the office of a secular or lay person, notwithstanding that, being an abbot, he had assumed the person of a churchman. To this the court of parliament, not assenting, decreed unanimously, that, being already admitted into the first rank, he should abide perpetually therein. In 1625, he buried his father. In 1627, he prevailed with the archbishop of Aix, to establish a post thence to Lyons, and so to Paris and all Europe; by which the correspondence, constantly held with the literati every where, was much facilitated. In 1631, having completed the marriage of his nephew Claudius with Margaret Alresia, a noblewoman of the county of Avignon, he bestowed upon him the barony of Rianty, together with a grant of his senatorial dignity, only reserving the function to himself for three years. But the parliament not waiting his surrender of it, he resented that affront so heinously, that he procured, in 1635, letters-patent from the king, to be restored, and to exercise the office for five years longer, which happened to be till his death, June 24, 1637. His nephew Claudius, provided him a very honorable funeral.

PELAGIUS, whose real name is said to be Morgan, (the Heriarch) was born in Great-Britain in the 4th century, and is said to have been abbot of the monastery of Bangor. In the prosecution of his studies, falling into errors, he went to Rome, and began to teach his doctrines in that city about 400. He pretended, that man is able to work out his salvation by the natural force of free-will, without the assistance of grace: that by these natural powers he may even so attain to a state of perfection, as not to be subject either to passion or sin; that grace is given in proportion to our meriting it; and, lastly, that there is no such thing as original sin. He gained a great crowd of followers; and the heresy spread so much, that it became necessary for him to quit Rome; as he did in 409, going to Sicily, and accompanied by Celestius, his chief disciple and fellow-labourer. They continued in Sicily, till the report of a conference, held at Carthage between the Orthodox and Donatists, induced them to go to Africa; but Pelagius did not stay long there; and, after his departure, Celestius being accused of talking against original sin by Paulinus, was condemned by a council held at Carthage in 412, under Aurelius, primate of Africa. Upon this, he repaired to his friend Pelagius, who had retired to Palestine. These two heretics (Pelagius and Celestius) having been

excommunicated,

excommunicated, the pope applied to Honorius, requesting him to cause all heretics to be driven out of Rome; accordingly the emperor gave a rescript at Ravenna, in April 418, directed to the pretorian prefect of Italy, who, in consequence thereof, issued his ordinance jointly with the pretorian prefect of the East, and the prefect of Gaul, purporting, that all such as shall be convicted of such error shall suffer perpetual banishment, and all they have be confiscated. Moreover, the pope, vigorously prosecuting his design to extirpate the friends of Pelagius, caused all the bishops to be deposed, who would not subscribe the condemnation of the new heresy, and drove them out of Italy by virtue of the laws of the empire. Atticus, bishop of Constantinople, likewise rejected their deputies. They were driven from Ephesus; and Theodotus, bishop of Antioch, condemned them, and drove Pelagius thence, who was lately returned from Palestine, where he had taken refuge from the emperor's rescript. It is supposed that Pelagius now returned to England, where he died obscurely. This Heresiarch wrote several things.

PELISSON (PAUL), a French academician, and reckoned one of the first geniuses of the 17th century, was descended from an ancient and distinguished family, and born at Beziers in 1624. His mother, who was left a widow very young, brought him up in the Protestant religion, which was her own; and sent him to Castres to learn the Belles Lettres of Morus, a learned Scotsman, who was principal of a college of the Protestants there, and father of the famous Alexander Morus. At twelve years of age he was removed to Mountaubon to study philosophy; and thence to Toulouse, where he applied himself to the law. He acquired a good knowledge of the Latin, Greek, Spanish, and Italian languages; taking care all the while to cultivate his own, the French; and read the best authors in them all. His love for the Belles Lettres did not make him neglect his destined province, the law; which he plied so diligently, as to publish, when he was not quite one and twenty, "A Commentary upon the Institutes of Justinian." It was printed in French at Paris, in 1645, in 12mo. Some little time after, he came to Paris; where the celebrated Conrart, to whom he had been recommended by the Protestants of Castres, introduced him to the gentlemen of the academy, who assembled at his house: but Pelisson soon returned to Castres, the residence of his family, and applied himself to the business of the bar. He had excited the admiration of all about him, and was going on in a most flourishing way; when the small-pox seized him, and disfigured his countenance so terribly, that his most intimate friends could not know him. This misfortune afflicted him sensibly, and determined him to return to Paris, to seek for consolation among the Muses and the learned; and at length he settled there. In

1652, he became secretary to the king; and the same year read his "History of the French Academy, from its Establishment in 1635 to 1652," to that society. This work of Pellisson, which has always been reckoned a master-piece, was printed at Paris in 1653, in 8vo.

Fouquet, superintendant of the finances, who well knew his merit and talents, made him his first clerk and confidant in 1657; and Pellisson, though much to his detriment, always preserved the sincerest attachment to him. Two years after, he was made master of the accounts at Montpellier, and in his journey to that place passed through Pezenas; where he visited the tomb of his friend Sarasin, and with many tears had a mass said over it. (See SARASIN). He was scarce returned to Paris, when the disgrace of his patron Fouquet involved him in much trouble; insomuch that, in 1661, he was sent to the Bastille, and confined there above four years. He was set at liberty in 1666; and two years after, had the honour to attend Lewis XIV. in his first expedition against the United Provinces, of which he composed a fine account. In 1670, he abjured the Protestant religion. He took the ecclesiastical habit, obtained several benefices, and the place of master of the requests. The king settled on him a pension of 6000 livres; and, towards 1667, intrusted him with the revenues of some abbeys, to be employed in converting the Hugonots. He shewed great zeal in this work; and in 1686, the year after the revocation of the edict of Nantes, added the use of his pen to other means. He began a large controversial volume upon the sacrament; but did not live to finish it. He died at Versailles, February the 7th, 1693. He was, an indifferent poet, but a man of great eloquence and learning.

PELL (JOHN), an eminent English mathematician, descended from an ancient family in Lincolnshire, was born at Southwyke in Suffex, March 1, 1610; and educated in grammar learning at the free-school, then newly founded, at Stenning in that county. At thirteen, he was sent to Trinity-College in Cambridge, being then as good a scholar as most masters of arts in that university, but, though he was eminently skilled in the Greek and Hebrew languages, he never offered himself a candidate at the election of scholars or fellows of his college. In 1630, he took the degree of master of arts at Cambridge, and the year following was incorporated in the university of Oxford. July 3, 1632, he married Ithamaria, or Athamar, second daughter of Mr. Henry Reginolles of London, by whom he had four sons and four daughters. Having produced several valuable treatises, which evinced his mathematical knowledge, he was thought worthy of a professor's chair in that science; and upon the vacancy of one at Amsterdam in 1639, Sir William Boswell, the English resident with the States General, used his interest, that he might succeed in that professorship;



ship; which was not filled up till above four years after, 1643, when Pell was chosen to it. June 1646, he was invited by the Prince of Orange to be professor of philosophy and mathematics at Breda, in the college newly founded there by his highness, with the offer of a salary of 1000 guilders a year. This he accepted of; and, upon his removal to Breda, was eased of the professorship of philosophy, and discharged only the duties of that of mathematics. He left Breda, and returned to England, in 1652; and, in 1654, was sent by the protector Cromwell agent to the Protestant cantons in Switzerland, his instructions being dated March 30th of that year. His first speech in Latin to the deputies of Zurich was on the 13th of June; and he continued in that city during most of his employment in Switzerland, in which he had afterwards the title of resident. Being recalled by the protector, he took his leave of the cantons in a Latin speech at Zurich, the 23d of June 1658; but returned to England so short a time before the protector's death, that he had no opportunity of an audience from him.

In his negotiations abroad, he did no ill service to the interests of Charles II. and the church of England; and after the Restoration, he entered into holy orders. He was ordained deacon March 31, 1661, and priest in June following, by Sanderson, bishop of Lincoln; and, on the 16th of that month, instituted to the rectory of Fobbing in Essex, given him by the king. In 1663, he was presented by Sheldon, bishop of London, to the rectory of Laingdon in Essex; and, upon the promotion of that bishop to the see of Canterbury in the next month, became one of his grace's domestic chaplains. He was then doctor of divinity, and expected to be made a dean; but being not a person of activity, could never rise higher than a rector. He neglected his worldly affairs; and suffered himself to be so cozened out of the profits of his parsonage, that he wanted necessities, even ink and paper, to his dying day. He was for some time confined to the King's-Bench prison for debt; but March 1682, was invited by Dr. Whittler to live in the college of physicians. Here he continued till June following; when he was obliged, by his ill state of health, to remove to the house of a grandchild of his in St. Margaret's church-yard, Westminster. He died at the house of Mr. Cothorne, reader of the church of St. Giles's in the Fields, Dec. the 12th, 1685, and was interred by the charity of Busby, master of Westminster-School, and Sharp, rector of St. Giles's, in the rector's vault under that church. He published several things, and was the author of many good inventions.

PELLEGRINO (TIFALDI), called otherwise PELEGRINO da Bologna, where he was born, was the son of an architect of Milan; and had such a genius for the sciences, that of himself he designed several

several things at Rome and Bologna, and became "one of the best masters of his time in the arts of painting and architecture, both civil and military. He first shewed his capacity at Rome, and acquired a reputation there: but whatever success his works had, the workman was very unfortunate, either because he did not know what price to set on his pieces, or because he could never be contented. He was so chagrined at his ill fortune, that he would often bemoan it. He became a great architect, a great engineer, and built several stately palaces, which might have contented him, had he been more out of love with the world than he was. Returning into his own country, cardinal Borromeo sent for him to Pavia, where he built the palace de Sapienza; and was chosen by the citizens of Milan to be superintendant of the building they were about to add to their cathedral church. From thence Philip II. invited him to Spain, to direct the painting and architecture of the Escorial. He painted a great deal there, and so pleased the king, that his majesty gave him a purse of a hundred thousand crowns, and honoured him with the title of marquis. Pellegrino, loaded with riches and honour, returned to Milan; and died there in the pontificate of Clement VIII. at the age of about threescore and ten.

PELLEGRINO of Modena, a celebrated Italian painter, bred under Raphael, who worked, with other disciples of that inimitable master, in the paintings of the Vatican, and made several pictures of his own at Rome. After Raphael's death, he returned to Modena, and followed his business with industry and success till his death; which was occasioned by some wounds he received, in endeavouring to rescue his son, who had committed a murder in a public street of that city.

PEMBROKE (THOMAS), a good English painter, the disciple of Larroon, whose manner he imitated; he performed well both in portraits and history. He died in London, in his 28th year, about 1730.

PENN (WILLIAM), an illustrious person among the Quakers, and founder of the colony of Pennsylvania in North-America, was born in the parish of St. Catherine, near the Tower of London, Oct. 14, 1644, and educated at the school of Chigwell in Essex. Afterwards, he went to a private school on Tower-Hill, and had likewise the advantage of a domestic tutor. In 1660, he was entered a gentleman-commoner of Christ-Church in Oxford, where he continued two years, and delighted much in manly sports at times of recreation: but mean-while, being influenced by the preaching of one Thomas Loe, a Quaker, he and other students withdrew from the national form of worship, and held private meetings,

meetings, where they prayed and preached among themselves. This, giving great offence to the governors of the university, Penn was fined for non-conformity; and, continuing still zealous in his religious exercises, was at length expelled his college.

Upon his return home, he was severely treated by his father on the same account, who turned him out of doors in 1662. His passion however abating, he sent his son to France, in company with some persons of quality, where he continued a considerable time, and returned well skilled in the French language, and with a very polite and courtly behaviour. Then he was admitted of Lincoln's-Inn, with a view of studying the law, and there continued till the plague broke out in 1665. In 1666, his father committed to his care a considerable estate in Ireland, which occasioned his residence in that kingdom, where, by the preaching of the above-mentioned Thomas Loe, at Cork, he was induced to become a Quaker. He now attended their meetings constantly: in one of which, at Cork, in Nov. 1667, he, with many others, was apprehended and imprisoned; but, upon writing a letter to the earl of Orrery, was soon after discharged. In 1668, he became a preacher among the Quakers; and the same year, was committed close prisoner to the Tower of London, where he wrote several pieces; and, being discharged after seven months imprisonment, went in 1669 to Ireland, where he preached among the Quakers, and continued to write in defence of his new religion. Returning to England, and the conventicle act prohibiting the meetings of Dissenters under severe penalties, he was committed to Newgate, in August 1670, for preaching in Grace-Church-Street; but, being tried for that offence at the Old-Bailey, was acquitted by the jury. Sept. the 16th, the same year, his father died; and, being perfectly reconciled to him, left him an estate of 1500*l.* per annum, in England and Ireland. In Feb. 1670-71, he was committed again to Newgate for preaching publicly, where he continued six months. After his discharge, he went to Holland and Germany, but seems not to have made any stay. In 1672, he married the daughter of Sir William Springett, formerly of Darling in Suffex, who had been killed during the civil wars at the siege of Bamber; and, soon after his marriage, settled with his family at Rickmansworth in Hertfordshire. In 1677, he travelled again into Holland and Germany, in order to propagate the New-Light; and had frequent conversations with the princess Elizabeth, daughter of the queen of Bohemia, and sister to the princess Sophia, grandmother to George II.

In 1681, Charles II. in consideration of the services of Sir William Penn, and sundry debts due to him from the crown at the time of his decease, granted Mr. Penn and his heirs, by letters-patent, the province lying on the West-side of the river Delaware in North-America, and made them absolute proprietors and governors

of



of that country. The name too was changed, in honour of Penn, from the New-Netherlands to Pennsylvania; it having been a *sylva*, or country overgrown with woods. Upon this, he published "A Brief Account of the Province of Pennsylvania, in 1681," folio: proposing an easy purchase of lands, and good terms of settlement for such as were inclined to remove thither. He drew up likewise, "The Fundamental Constitutions and Frame of the Government of the Province of Pennsylvania." Many single persons, and some families out of England and Wales, went over; and, having made and improved their plantations to good advantage, the governor, in order to secure the new planters from the native Indians, appointed commissioners to confer with them about land, and to confirm a league of peace, which they accordingly did. In Aug. 1682, he embarked for Pennsylvania, accompanied by many persons, especially Quakers; and, during his abode there, took all proper measures to cause his infant-colony to thrive and flourish. He returned to England in 1684; and, James II. coming soon after to the throne, he was taken into a very great degree of favour with his majesty.

At the Revolution, being suspected of disaffection to the government, and looked upon as a Papist or Jesuit under the mask of a Quaker, he was examined before the privy-council, Dec. 1688; but, on giving security, was discharged. In 1690, when the French fleet threatened a descent on England, he was again examined before the council, upon an accusation of corresponding with the late king James; and was held upon bail for some time, but discharged in Trinity-Term. He was attacked a third time the same year, and deprived of the privilege of appointing a governor for Pennsylvania, till, upon his vindication of himself, he was restored to his right of government. He designed now to go over a second time to Pennsylvania, and published proposals in print for another settlement there; when a fresh accusation appeared against him, backed with the oath of one William Fuller, who was afterwards declared by the parliament a notorious impostor. A warrant was granted for Penn's apprehension, which he narrowly escaped at his return from George Fox's funeral, the 16th of January 1690: upon which he concealed himself for two or three years, and during his recess wrote several pieces. At the end of 1693, through the interest of lord Somers and others, he was admitted to appear before the king and council, when he represented his innocence so effectually, that he was acquitted.

His wife dying in Feb. 1694, he married another, the daughter of a Bristol merchant, in March 1695-6, by whom he had four sons and one daughter; and, the month after, his eldest son by his former wife died of a consumption, in his 21st year. In August 1699, he embarked with his family for Pennsylvania; but, during his absence, some persons endeavoured to undermine both his and  
other

other proprietary governments, under pretence of advancing the prerogative of the crown; and a bill for that purpose was brought into the House of Lords. His friends, the proprietors and adventurers then in England, immediately represented the hardship of their case to the parliament; soliciting time for his return to answer for himself, and accordingly pressing him to come over as soon as possible. He, seeing it necessary to comply, summoned an assembly at Philadelphia; to whom, Sept. 15, 1701, he made a speech, declaring the reasons of his leaving them; and the next day took shipping for England, where he arrived about the middle of December. After his return, the bill, which, through the solicitations of his friends had been postponed the last session of parliament, was wholly laid aside. In 1710, the air of London not agreeing with his declining constitution, he took a seat at Rushcomb, near Twyford, in Buckinghamshire, where he resided till his death, which happened July 30, 1718. He was buried at Jordans, in Buckinghamshire, where his former wife, and several of his family lay. He wrote a vast number of things.

PENNI (GIOVANIN FRANCISCO), surnamed Il Fattore, given him on account of his good husbandry in managing Raphael's expences, when he lived with him; which was to the time of his death, Julio Romano being his fellow-disciple. He was very skilful, especially in designing, and has done many things from Raphael's thoughts, which pass for that master's own. He died at Naples in his 40th year, in 1528. He had a brother called Luca Penni, who worked a while with Pierino del Vago his brother-in-law, at Genoa, and other places of Italy: also in England, and at Fontainebleau.

PEPUSCH (Dr. JOHN CHRISTOPHER), was born at Berlin about 1667; and became so early a proficient on the harpsichord, that, at the age of fourteen he was sent for to court, and appointed to teach the prince, father of the king of Prussia. About 1700, he came over to England, and was retained as a performer at Drury-Lane: it is supposed, that he assisted in fitting the operas which were performed there. In 1713, he was admitted to the degree of Doctor in Music at Oxford, and continued to prosecute his studies with great assiduity. In 1724, he accepted an offer from Dr. Berkeley to accompany him to the Bermudas, and to settle as professor of music in his intended college there; but, the ship in which they sailed being wrecked, he returned to London, and married Francesca Margarita de l'Epine. This person was a native of Tuscany, and a celebrated singer, who performed in some of the first of the Italian operas that were represented in England. She continued to sing on the stage, till about 1718; when, having at a modest computation, got above ten thousand guineas, she retired,

and afterwards married Dr. Pepusch. At the instance of Gay and Rich, Pepusch undertook to compose, or rather to correct, the music for "The Beggar's Opera." His reputation was now at a great height. In 1737, he was chosen organist of the Charter-House, and retired, with his wife, to this venerable mansion. The wife died in 1740, and he had before lost a son, his only child; so that he had no source of delight left, but the prosecution of his studies, and the teaching of a few favourite pupils, who attended him at his apartments. Here he drew up that account of the ancient genera, which was read before the Royal-Society, and is published in the "Philosophical Transactions for October, November, and December, 1746;" and, soon after the publication thereof, he was chosen a fellow of the Royal-Society. He died the 20th of July 1752, aged 85; and was buried in the chapel of the Charter-House, where a tablet with an inscription is placed over him.

PEREFIXE (HARDOUIN DE BEAUMONT de), a French writer, is recorded here for having left us a very excellent "Histoire du Roi Henri IV." of France. He was Maitre d'Hotel to cardinal Richelieu, under whom he was trained; became a doctor of the Sorbonne; was afterwards appointed preceptor to Lewis XIV. was admitted into the French-Academy in 1654, and made archbishop of Paris in 1664. He died in 1670.

PERIZONIUS (JAMES), a learned German, was of a family originally of Teutorp, a small town in Westphalia: their name was Voorbrock; but being changed for Perizonius, a Greek word of the same import, by one who published an "Epithalamium," with this name subscribed, it was retained by the learned part of the family ever after. Anthony Perizonius was rector of the school of Dam, professor of divinity and the Oriental languages, first at Ham, and afterwards at Deventer; at which last place he died in 1672, in his 46th year. He published in 1669, a learned treatise, entitled, "De Ratione studii Theologici."

James, the eldest son of Anthony, was born at Dam, Oct. 26, 1651; and studied first under Gisbert Cuper at Deventer, and was afterwards, in 1671, removed to Utrecht, where he attended the lectures of Grævius. His father designed him for divinity and the ministry; but, by death, left him to pursue his natural inclination and taste, which lay towards polite learning, history, and antiquity. With this view, he went, in 1674, to Leyden, where he continued his studies under Theodore Ryckius, professor of history and eloquence in that city. He became afterwards rector of the Latin school at Delft; and was in that situation, when, in 1681, he accepted the professorship of history and eloquence, which was offered him by the university of Franeker. His great reputation made this university flourish, on which account his stipend was augmented by  
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the addition of an hundred crowns. Ryckius dying in 1690, Perizonius was offered the vacant professorship; but the curators of Franeker engaged him to continue with them, by adding another hundred crowns to his stipend. He left them however in 1693, and went to Leyden, to fill the place of professor of history, eloquence, and the Greek language; and in this employment continued till his death, which happened April 6, 1717. He published a great many works in Latin, relating to history, antiquities, and classical literature.

PERRAULT (CLAUDE), an eminent Frenchman, was the son of an advocate of parliament, and born at Paris in 1613. He was bred a physician, but practised only among his relations, his friends, and the poor. He discovered early a particular taste for the sciences and fine arts; of which he acquired a very consummate knowledge, without the assistance of a master. He was skilled in architecture, painting, sculpture, mathematics, physics, and all those arts which relate to designing and mechanics.

When the Academy of Sciences was established, he was chosen one of its first members, and was chiefly depended upon in what related to mechanics and natural philosophy. He designed the entrance into Louvre: published a translation of "Vitruvius," with notes: a book of the "Five Orders of Architecture:" "A Collection of several Machines," of his own invention: "Medical Essays," and "Memoirs of the Natural History of Animals." He died Oct. 9, 1688, aged 75.

PERRAULT (CHARLES), the brother of Claude, was born at Paris in 1626, and discovered early a greater genius for letters than his brother; and as great a one for the sciences and fine arts, which he cultivated under his directions. The minister Colbert chose him for his first clerk of the buildings, of which himself was superintendant; and afterwards made him comptroller-general of the finances under him. Perrault, was one of the first members of the academy of Belles Lettres and inscriptions, and was received into the French academy in 1671. He was very useful to the men of letters who frequented his levee, and shewed him great respect as long as his protector lived; but, upon the death of Colbert in 1683, and when the effects of envy took place, he was strangely neglected by them. He spent the next twenty years in retirement, and devoted himself wholly to reading and writing books. He published various works, upon different subjects, in verse and prose. He died in 1703, aged 77.

Besides Claude and Charles, there were two other brothers, Peter and Nicholas, who distinguished themselves in the literary world. Peter, the eldest of them all, was receiver-general of the finances, and published, in 1674, a piece, "De l'origine des Fontaines;"

taines;" and, in 1678, a French translation of Tasso's "*La Secchia rapita*." Nicholas was admitted doctor of the Sorbonne in 1652, and died in 1661; leaving behind him a work, entitled, "*La Morale des Jesuites, extraite fidelement de leurs livres*," which was printed in 1667, 4to.

PERRIER (FRANCIS), an eminent French painter, born about 1590, was a goldsmith's son; a debauched young man, who, running away from his parents, went to Rome. As he was on his journey thither, his money fell short; when a blind man, who was also bound for Rome, persuaded him to lead him, offering him a share of the alms he got by begging on the road. Perriere, having no other way to subsist, accepted of his offer; and, in this equipage arrived at Rome, where he was again very much embarrassed to find out means to maintain himself, his blind beggar's assistance either failing, or not being sufficient to support him. He was reduced to terrible straits at his first coming; but, that necessity prompting him to recur to his genius for the pencil, the facility of this in a little time put him in a way to get his bread. He acquired an easy and agreeable manner of designing: and, finding that he could dispatch a great deal of business, he resolved to return to France. He took a second journey to Italy, where he stayed ten years, and returned again to Paris in 1645. He died professor of the academy, in 1655.

PERRIER (CHARLES), a French poet, nephew of Francis, was born at Aix in Provence. He first devoted himself to Latin versification, in which he succeeded greatly. He was esteemed by Menage, "*The Prince of Lyric Poets*." He obtained the academy-prize, two years together, viz. in 1681 and 1682. He died in 1692. He was a good kind of man; but, like the generality of second-rate poets, very affected, conceited, and self-sufficient.

PERRON (JAMES DAVY DU), a cardinal eminent for great parts and learning, was descended from ancient and noble families on both sides. His parents, having been educated in the principles of Calvin, retired to Geneva; and settled afterwards in the canton of Bern, where he was born, Nov. 25, 1556. His father, who was a man of learning, instructed him till he was ten years of age, and taught him mathematics and the Latin Tongue. Young Perron seems afterwards to have built upon this foundation by himself; for, while his parents were tossed about from place to place by civil wars and persecutions, he applied himself entirely to study. He learned by himself the Greek tongue and philosophy, and afterwards applied to the Hebrew language, which he attained so perfectly,

perfectly, that he read without points, and lectured on it to the ministers.

In the reign of Henry III. he was carried to the court, which was then at Blois, where the states were assembled in 1576; and introduced to the king, as a prodigy of parts and learning. His controversial talents were very great, so that none durst dispute with him: although he made many challenges to those who would have been glad to attack him. At the breaking up of the states, he came to Paris, and mounted the chair in the habit of a cavalier, in the grand hall of the Augustines, where he held public conferences upon the sciences. He set himself afterwards to read the "Sum" of St. Thomas Aquinas, and cultivated a strict friendship with Philip Desportes, abbot of Tiron, who put him into his own place of reader to Henry III. He is said to have lost the favour of this prince in the following manner: One day, while the king was at dinner, he made an admirable discourse against Atheists; with which the king was well pleased, and commended him much for having proved the being of a God by arguments so solid. But Perron, whose spirit of policy had not yet got the better of his passion for shining or shewing his parts, replied, that "if his majesty would vouchsafe him audience, he would prove the contrary by arguments as solid; which so offended the king, that he forbid him to come into his presence. Perron recovered himself, however, from this fall. The reading of St. Thomas had engaged him in the study of the fathers, and made him particularly acquainted with St. Augustine; so that he devoted himself wholly to divinity, and resolved to abjure Calvinism. When he was converted himself, he laboured mightily in the conversion of others, even before he had embraced the ecclesiastical function. By these arts, and his uncommon abilities, he acquired great influence, and was pitched upon to pronounce the funeral oration of Mary queen of Scots, in 1587; as he had done also that of the poet Ronsard, in 1586. He wrote, some time after, by order of the king, "A Comparison of moral and theological Virtues;" and two "Discourses," one upon the soul, the other upon self-knowledge, which he pronounced before that prince. After the murder of Henry III. he retired to the house of cardinal de Bourbon, and laboured more vigorously than ever in the conversion of the Reformed. He went to wait on Henry IV. with cardinal de Bourbon, at the siege of Roan; and followed him to Nantes, where he held a famous dispute with four ministers. The king, afterwards resolving to have a conference about religion with the principal prelates of the kingdom, sent for Du Perron to assist in it; but, as he was yet only a laic, he nominated him to the bishopric of Evreux, that he might be capable of sitting in it. He came with the other prelates to St. Denis, and was supposed to contribute more than any other person to the conversion of that great prince.

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After this, he was sent with Mr. d'Ossat to Rome, to negotiate Henry's reconciliation to the holy see; which, at length he effected, to the satisfaction of the king. Du Perron stayed a whole year at Rome, and then returned to France; where, by his services, he advanced himself to the highest dignities. The king resolved to make him grand almoner of France, to give him the archbishopric of Sens, and wrote to Clement VIII. to obtain for him the dignity of a cardinal; which that pope conferred on him, in 1604, with singular marks of esteem. The indisposition of Clement made the king resolve to send the French cardinals to Rome; where Du Perron was no sooner arrived, than he was employed by the pope in the congregations. He was sent a third time to Rome, to accommodate the differences between Paul V. and the republic of Venice. The king ordered him to remain for some time there, to take the charge of his affairs; but his health not permitting him to stay long, he was recalled to France.

After the murder of Henry IV. which happened in 1610, he devoted himself entirely to the court and see of Rome, and prevented the doing any thing in France, which might displease it, or hurt its interests.

Having distinguished himself greatly by his speeches and his writings, he died at Paris, Sept. 5, 1618, aged 63. His works were collected after his death, and printed at Paris, in 1620 and 1622, in 3 vols. folio.

PERROT (NICHOLAS), sieur d'Ablancourt, a fine genius of France, was born at Chalons, April 5, 1606. He sprung from a family which had been illustrious in the law, and the greatest care was bestowed on his education. His father Paul Perrot, who was a Protestant, and famous for his writings, sent him to pursue his studies in the college of Sedan; where he made so rapid a progress, that, at thirteen, he had gone through the classics. He was then taken home, and an able master provided, not only to go over his whole course of study with him again, but also to give him some tincture of philosophy. After having continued in this way about three years, he was sent to Paris, where he studied the law five or six months, and was afterwards admitted advocate of parliament; but soon conceived a disgust to the law. At twenty, he abjured the Protestant religion; and soon after distinguished himself in the republic of letters, by writing a preface to the "*Honnête Femme*," for his friend Father Du Bosc. Scarce was this preface, which is a master-piece in the French language, published, but he felt a desire to return to the religion he had quitted; he was then 27; and, that he might not do any thing rashly, he first began to study philosophy, and afterwards divinity. He passed near three years in this manner, without hinting his design to any person; then set out from Paris to Champagne, where he abjured Popery; and very soon

soon after went to Holland, till the noise of quitting his religion was over. He was near a year in Leyden, where he learned Hebrew, and contracted a friendship with Salmasius. From Holland he went to England; then returned to Paris; and, after spending some weeks at Mr. Patru's, took an apartment near Luxemburg. In 1637, he was admitted a member of the French academy, and soon after undertook a translation of "Tacitus." While he was thus employed, he was forced to leave Paris, on account of the wars; and therefore retired to his estate, called Ablancourt, where he lived till his death, Nov. 17, 1664.

PERRY (Captain JOHN), a celebrated engineer, resided many years in Russia, having been recommended to the czar Peter while in England, as a person capable of serving him on several occasions relating to his new design of establishing a fleet, making his rivers navigable, &c. He was taken into his service at a salary of 300*l.* per annum, with travelling charges and subsistence money on whatever service he should be employed, besides a further reward to his satisfaction at the conclusion of any work he should finish. After some conversation with the czar himself, particularly towards making a communication between the rivers Volga and Don, he was employed on this work three summers successively; but not being properly supplied with men, partly on account of the ill success of his Czarish majesty's arms against the Swedes at the battle of Narva, and partly by the discouragement of the governor of Astracan, he was ordered at the end of 1707 to stop, and next year employed in refitting the ships at Veronise, and in 1709 in making the river of that name navigable; but, after repeated disappointments, and fruitless applications for his salary, he at last quitted the kingdom, under the protection of Mr. Whitworth, the English ambassador, in 1712. He was author of "The State of Russia, 1716," 8vo, and "An Account of the stopping of Dagenham-Breach, 1721," 8vo; and died Feb. 11, 1733.

PERSIUS (AULUS FLACCUS), an ancient Latin poet, who wrote satires under the reign of Nero, was born at Volaterræ, in Etruria, in the 22d year of Tiberius's reign. He was a Roman knight, and allied to persons of the first rank. He continued at Volaterræ till he was twelve years old; and was then removed to Rome, where he pursued his studies under Palæmon the grammarian, and Virginius Flaccus the rhetorician. He afterwards, at sixteen, applied himself to philosophy under Cornutus, a Stoic, who entertained so great a love for him, that there was ever after a most intimate friendship between them. He was a very excellent person; a good friend, a good son, a good brother, and a good relation. He was very chaste, yet very beautiful; sober, meek, and modest: which shews how wrong it is to judge of a man's morals by his writings;

writings; for the satires of Persius are not only licentious, but sharp and full of bitterness. He died in his 30th year. Six of his satires remain, in their judgments of which the critics have been much divided.

PETAVIUS (DIONYSIUS), or DENIS PETAU, a French Jesuit of immense erudition, was of a good family, and born at Orleans, Aug. the 21st, 1583. His father was a man of learning; and, according to his advice, young Petavius studied very intensely. He joined the study of the mathematics with that of the Belles Lettres; and then applied to a course of philosophy, which he began in the college of Orleans, and finished at Paris. After this, he maintained theses in Greek, which language was as familiar to him as Latin; and the Latin he is said to have understood better than his own native language, the French. When he was pretty well grown up, he had free access to the king's library, which he often visited, for the sake of consulting Latin and Greek manuscripts. Among other advantages which accompanied his literary pursuits, was the friendship of Isaac Casaubon, whom Henry IV. called to Paris in 1600. It was at his intigation, that Petavius, young as he was, undertook an edition of "The Works of Synesius;" that is, to correct the Greek from the manuscripts, to translate that part which yet remained to be translated into Latin, and to write notes upon the whole. He was but nineteen when he was made professor of philosophy in the university of Bourges; and he spent the two following years in studying the ancient philosophers and mathematicians. In 1604, when Morel, professor of the Greek tongue at Paris, published "The Works of Chrysostom," some part of Petavius's labours on Synesius were added to them: from the title of which we learn, that he then latinized his name Pætus, which he afterwards changed into Petavius.

He entered into the society of the Jesuits in 1605, and did great honour to it afterwards by his vast and profound erudition. He became zealous for the Catholic church; and excelled particularly in the dark science of chronology. The learned world in general are obliged to him for some exact and nice disquisitions upon this subject. In 1633, he published an excellent work, entitled, "*Rationarium Temporum.*" This celebrated father, after a life of labour, died at Paris, Dec. 11, 1652, aged 69.

PETER THE GREAT, Czar of Russia, who civilized that nation, and raised it from ignorance and barbarism to politeness, knowledge, and power, was a man of the most wonderful composition and character.

He was born the 30th of May 1672, and was son of the czar Alexis Michaelowits by a second wife. Alexis dying in 1672, Feodor, or Theodore, his eldest son by his first wife, succeeded to the



the throne, and died in 1682. Upon his decease, Peter, though but ten years of age, was proclaimed czar, to the exclusion of John his elder brother, who was of a weak body, and a weaker mind. The Strelitzes, who were the established guard of the czars, as the Janisaries are of the grand seigniors, made an insurrection in favour of John; and this they did at the instigation of the princess Sophia, who, being own sister to John, hoped, perhaps, to be sole regent, since John was incapable of acting, but certainly to enjoy a greater share of authority under John, than if the power was lodged solely in her half-brother Peter. However, to put an end to this civil tumult, the matter was at last compromised; and it was agreed, that the two brothers should jointly share the imperial dignity. The Russian education was at that time, like the country, barbarous, so that Peter had no advantages; and further, the princess Sophia, who, with great parts, was a lady of great ambition and intrigue, took all imaginable pains, and used all the means she could, to stifle his natural desire of knowledge, to deprave and corrupt his mind, and to debase and enervate him with pleasures. Nevertheless, his abhorrence of pageantry, and love of military exercises, discovered itself in his tenderest years; and, to gratify this inclination, he formed a company of fifty men, commanded by foreign officers, and clothed and exercised after the German manner. He entered himself among them into the lowest post, and performed the duties of it with the utmost diligence. He ordered them entirely to forget that he was czar, and paid the utmost deference and submission to the commanding officers. He fed upon his pay only, and lay in a tent in the rear of his company. He was some time after raised to be a serjeant, but only as he was entitled to it by his merit; for he would have punished his soldiers, had they discovered the least partiality in his favour: and he never rose otherwise, than as a soldier of fortune. The Strelitzes looked upon all this no otherwise, than as the amusement of a young prince: but the czar, who saw they were too formidable and entirely in the interest of the princess Sophia, had secretly a design of crushing them; which he wisely thought could not be better effected, than by securing to himself a body of troops, more strictly disciplined, and on whose fidelity he could more rely.

At the same time, he had another project in view, of vast importance, and most difficult execution. The sight of a small Dutch vessel, which he had met with on a lake, where it lay useless and neglected, made a wonderful impression on his mind, and he conceived thoughts of forming a navy; a design, which probably then seemed next to impossible even to himself. His first care was to get Hollanders to build some small vessels at Moscow, and afterwards four frigats of four guns each on the lake of Peterlave. He had already taught them to combat one another;

and he passed two summers successively on board English or Dutch ships, which set out from Archangel, in order to instruct himself in naval affairs. In 1696, czar John died, and Peter was now sole master of the empire. He began his reign with the siege of Asoph, then in the hands of the Turks, but did not take it till 1697. He had already sent for Venetians, to build gallies on the river Don, which might shut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a stronger idea than ever, of the importance and necessity of a naval force; yet he could have none but foreign ships, none at least but what he was obliged to employ foreigners in building. He was desirous of surmounting these disadvantages, but the affairs he projected were of too new and singular a nature to be so much as considered in his council: and indeed they were not proper to be communicated. He resolved therefore singly to manage the bold undertaking; with which view, in 1698, he sent an embassy to Holland, and went himself incognito in the retinue. He entered himself in the India admiralty-office at Amsterdam, and caused himself to be inrolled in the list of ship carpenters; and he worked in the yard with greater assiduity than any body there. His quality was known to all; and they shewed him to one another with a sort of veneration. King William, who was then in Holland, paid him all the respect that was due to his uncommon qualities; and the czar's disguise freed him from that, which was merely ceremonious and troublesome. The czar wrought with such success, as in a little time to pass for a good carpenter; and afterwards studied the proportions of a ship. He then went into England; where, in four months, he made himself a complete master in the art of ship-building, by studying the principles of it mathematically, which he had no opportunity of learning in Holland.

During the czar's absence, the princess Sophia, being uneasy under her confinement, and meditating to regain that liberty which she had forfeited by former insurrections, found means to correspond with the Sirelitzes, who were now quartered at a distance from Moscow, and to instigate them to a third rebellion in her favour. The news of this obliged him to hasten home: and, arriving at Moscow about the end of 1699, he executed terrible vengeance upon the ringleaders, yet took no other satisfaction of his sister the princess, than by continuing her confinement in the nunnery, and hanging up the priest, who had carried her letters, on a gallows before her window. He sent the chief nobility of his empire into foreign countries, to improve themselves in knowledge and learning: he opened his dominions, which till then had been shut up, and invited all strangers who were capable of instructing his subjects; and he gave the kindest reception to all land and sea officers, sailors, mathematicians, architects, miners, work-

ers in metals, physicians, surgeons, and indeed operators and artificers of every kind, who would settle in his dominions.

It would be endless to enumerate all the various establishments, for which the Russians are indebted to this great emperor. He established, 1. A body of 100,000 foot, under as regular a discipline as any in Europe. 2. A navy of forty ships of the line, and 200 gallies. 3. Fortifications in all main towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the most unfrequented deserts. 4. An academy for naval affairs and navigation, where all the nobility are obliged to send some of their children. 5. Colleges at Moscow, Peterburg, and Kiof, for languages, polite literature, and mathematics; and schools in the villages, where the children of the peasants are taught to read and write. 6. A college of physicians, and a noble dispensatory at Moscow, which furnishes medicines to the great cities, and to the armies; whereas before, there was no physician but the czar's, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard before in Russia. Voltaire relates, that the czar had studied this branch of knowledge under Reyseh at Amsterdam; and made such improvements under this master, as to perform even chirurgical operations himself. He afterwards purchased the cabinet of that anatomist, which contained an immense collection of the most curious, instructive, and uncommon preparations. 8. An observatory, not only for the use of astronomers, but as a repository for natural curiosities. 9. A physic garden, to be stocked with plants, not only from all parts of Europe, but from Asia, Persia, and even the distant parts of China. 10. Printing-houses, where he abolished their old barbarous characters, which, through the great number of abbreviations, were almost become unintelligible. 11. Interpreters for all the languages of Europe; and likewise for the Latin, Greek, Turkish, Kolomic, Mogul, and Chinese. 12. A royal library, composed of three very large ones, which he purchased in England, Holstein, and Germany.

These and many more were particular institutions and establishments: but the czar made general reformations, to which indeed the other were only subservient. He changed the architecture, which was ugly and deformed; or, to speak more properly, he first introduced that science into his dominions. He sent for a great number of pictures from Italy and France; and by this means instructed in the art of painting a people, who knew no more of it, than what they could collect from the wretched daubing of their saints' painters. He sent ships laden with merchandize to Genoa and Leghorn, which returned freighted with marble and statues. He introduced knowledge, where it was miserably wanted: and this knowledge enabled him to abolish fests, miracles, and saint-worship, in a good degree, at least. He took away part of the re-



venues of those churches and monasteries which he thought too wealthy ; and, leaving only what was necessary for their subsistence, added the overplus to his own demesnes. He made many judicious ecclesiastical canons, and ordered preaching in the Russian language. Lastly, he established a general liberty of conscience throughout his dominions ; and, if we had no other proof of his civilized spirit, this would be sufficient. There is one more reformation, and perhaps as necessary and useful as any of the former, which he made even in his last illness, though it was exceedingly painful. When the senators and great personages, then about him, mentioned the various obligations which Russia lay under to him, for abolishing ignorance and barbarism, and introducing arts and sciences, he told them, that he had forgot to reform one of the most important points of all, viz. the mal-administration of justice, occasioned by the tedious and litigious chicanery of the lawyers ; and signed an order from his bed, limiting the determination of all causes to eleven days, which was immediately sent to all the courts of his empire. This wonderful person died of the strangury, caused by an imposthume in the neck of his bladder, Jan. 28, 1725, aged 53. He had a son, who lived to be a man ; but this son engaging with his mother, whom Peter had divorced in 1692, and other mal-contents, in a conspiracy against his father in 1717, was condemned to die : however, he saved the executioners the trouble, by dying a natural death. The czar composed several pieces upon naval affairs ; and his name must be added to the short catalogue of sovereigns who have honoured the public with their writings. The czarina, his widow, and second wife, whom he nominated his successor, was, upon his death, immediately acknowledged empress of Russia by the several estates thereof. The history of this lady is curious and extraordinary. She was born in Livonia, in 1684 ; and losing her parents, who were of low condition and poor, she became destitute. The parish clerk, who kept a school, took her into his house, and kept her ; till Dr. Gluck, minister of Marienburg, happening to come to that village, asked the clerk of the girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her almost in the same manner as if she had been his own daughter ; and not only had her taught spinning and sewing, but instructed her also himself in literature above her sex, and especially in the German language. At length a Livonian serjeant in the Swedish army, fell passionately in love with her, and she agreed to marry him : but the next day, the Russians made themselves master of Marienburg ; and the general, casting his eyes accidentally on Catharine, and observing something very striking in her air and manner, took her then under his protection, and afterwards into his service. Some time after, she was advanced to be a house-keeper to prince Menzikoff, who was the general's patron ; and there the czar seeing her, she made such an

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impression on him, that he married her. She was taken at Marienburg, in 1702, and married to the czar in 1711: what became of her former husband, the serjeant, is not known. She was a woman of wonderful abilities and address, and in truth a very fit comfort for such a one as Peter the Great, whom she rescued from ruin by her good management, when he was surrounded by the Turks. The czar made her the partner of his councils and undertakings, as well as of his bed. He shewed the high opinion he had of her, by nominating her to succeed him: but she died in little more than two years after him. She had several daughters by the czar; the youngest of which, Elizabeth, after the heirs of the elder branches were extinct, ascended the throne in 1741. The lenity of this princess has been carried to a degree unparalleled in the history of any nation. She had promised, that during her reign nobody should be put to death; and she kept her word. She is the first sovereign that ever shewed this regard to the human species. Malefactors are now condemned to serve in the mines and other public works; a regulation, not less prudent than humane, since it renders their punishment of some advantage to the state.

PETIS DE LA CROIX (FRANCIS), interpreter of the Oriental languages to the French king, was sent into Turkey and Persia, at the age of 16, in order to learn those languages. He made several voyages into Africa and the East, by order of the court: he was employed in several negotiations abroad, and recompensed for his merit by the chair of Arabic-professor in the College-Royal. Besides the Arabic, Turkish, Persian, and Tartarian, he understood very well the Ethiopian and Armenian languages. He died at Paris in 1713, after having compiled several useful works relating to Oriental history; among others, "The history of Gengis-Kan," which has been translated into English.

PETIT (PETER), a very learned Frenchman, was born at Paris in 1617, and brought up to the profession of physic, in which faculty he took a doctor's degree at Montpellier: but, afterwards returning to Paris, neglected the practice of it, and gave himself up entirely to the study of polite literature. He lived some time with the first president of Lamoignon, as preceptor to his sons; and afterwards with Mous. Nicolai, first president of the chamber of accounts, as a man of letters and companion. He spent the greatest part of his life in composing; and he had a wonderful facility with his pen, which enabled him to write much. He was deeply read in the ancient Greek and Latin authors, and joined to his skill in these an uncommon knowledge in philosophical matters. He died in 1687, aged 70, having taken a wife not long before.

PETIT (PETER), a mathematician of France, celebrated for his

his writings and connections, was born in 1589; and spent the first part of his life at Montlucon, in the diocese of Bourges, the place of his nativity, where he cultivated from his youth mathematics and philosophy. He came to Paris in 1633, whither his reputation had travelled before him; and was employed on several occasions by cardinal Richelieu. He was commissioned by this minister to visit the sea-ports, and had the title of the king's-engineer; and was also sent into Italy upon his majesty's business. He was at Tours in 1640, and married there; and afterwards was made intendant of the fortifications. He died in 1667. He was the author of several works upon physical and astronomical subjects.

PETITOT (JONS), an Italian painter, was born at Geneva in 1607; of a father who was a sculptor and architect, who, after having passed part of his life in Italy, retired to that city. His son was designed to be a jeweller; and, by frequent employment in enamelling, acquired so fine a taste, and so precious a tone of colouring, that Bordier, who afterwards became his brother-in-law, advised him to attach himself to portrait, believing he might push his art on still to greater lengths; and though both the one and the other wanted several colours which they could not bring to bear the fire, yet they succeeded to admiration. These two friends, agreeing in their work and their projects, set out for Italy. The long stay they made there, frequenting the best chemists, joined to a strong desire of learning, improved them in the preparation of their colours; but the completion of their success must be ascribed to a journey they afterwards made to England. There they found Sir Theodore Mayerne, physician to Charles I. and a great chemist; who had by his experiments discovered the principal colours to be used for enamel, and the proper means of vitrifying them. Mayerne introduced Petitot to the king, who retained him in his service, and gave him a lodging in Whitehall. The distinguished favour shewn him by that prince was only interrupted by his unhappy and tragical end: this was a terrible stroke to Petitot, who did not quit the royal family; but followed them in their flight to Paris, where he was looked on as one of their most zealous servants. Charles II. after the battle of Worcester in 1651, went to France; and, during the four years that the prince stayed there, visited Petitot, and often eat with him. When Charles II. returned to England, Lewis XIV. retained Petitot in his service, gave him a pension, and a lodging in the gallery of the Louvre. These new favours, added to a considerable fortune he had already acquired, encouraged him to marry in 1661. Afterwards Bordier became his brother-in-law, and ever remained in a firm union with him: they lived together, till their families growing too numerous obliged them to separate. As Petitot was a zealous Protestant, and full of apprehensions at the revocation of the edict of Nantz in 1685, he demanded



demanding the king's permission to retire to Geneva; who finding him urgent, and fearing he should escape, cruelly caused him to be arrested, and sent to Fort l'Evêque, where the bishop of Meaux was appointed to instruct him. Yet neither the eloquence of Bossuet, nor the terrors of a dungeon could prevail. He was not convinced, but the vexation and confinement threw him into a fever: of which the king being informed, ordered him to be released. He no sooner found himself at liberty, than he escaped with his wife to Geneva, after a residence at Paris for thirty-six years. His children remaining in that city, and fearing the king's resentment, flung themselves on his mercy, and implored his protection. The king received them favourably, and told them he could forgive an old man the whim of desiring to be buried with his fathers. The concurrence of friends, and the resort of the curious who came to see Petitot, was so great, that he was obliged to quit Geneva, and retire to Veray, a little town in the canton of Bern, where he worked in quiet. He was about the picture of his wife, when a distemper carried him off in one day, in 1691, aged 84. He had seventeen children by his marriage; but only one of his sons applied himself to painting, who settled in London. His father sent him several of his works to serve him for models. This son is since dead; some of his family were settled in Dublin.

PETRARCH (*Francis*), an Italian, eminent for great parts and great learning, has been called the father of modern poetry; and was, perhaps, the first among the moderns, in whom the spirit and genius of ancient literature began to revive. His parents were of Florence, of honourable families; and his father was a manager in the faction of the Bianchini, which were driven from the town by the Neri in 1320. He retired to Arezzo, where Petrarch was born in 1304. His father, after many vain attempts to be restored, fixed at length at Avignon, then the seat of the pope: whence Petrarch, who was nine years old, was sent to Carpentras, in order to learn grammar, rhetoric, and philosophy. He was four years at this place, and then removed to Montpellier, where he spent four more years in the study of the law. After that, his father sent him to Bologna, to have him made complete in this way, for that was what he had set his heart upon: but, the dry study of the law had no charms for Petrarch. Poetry, eloquence, and history, had employed in reality the greatest part of his time and attention; which the father perceiving was so enraged, that, coming one day suddenly into his chamber, and finding a heap of ancient Latin authors by him, he flung them all into the fire, except Virgil and Cicero, which, at the earnest intercession of the son, he spared.

Losing his mother in 1324, and his father the year after, he returned to Avignon to settle his affairs; and soon after purchased a very retired but agreeable country-house, called Vaucluse, about  
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five miles east of it, where he spent a good part of every year. Here, in 1327, he commenced an amour with a beautiful young damsel, named Laura, who lived in the neighbourhood, and whom he has made famous by his poetry. His residence at Vacluse was sometimes interrupted by travels. He went to Paris, whence he passed to Flanders; then into Germany, and lastly to Rome. At his return to Avignon, he was prevailed with to enter into the service of Pope John XXII. who employed him in several important transactions both in France and at Rome. Not being fond of a court-life, he retired to Vacluse, where he devoted himself wholly to reading, to composition, and to Laura. He composed a Latin poem, called "*Africa*:" which, though a very crude performance, and faulty both in latinity and measure, appeared a prodigy in those days of ignorance; and made his name so famous, that the senate of Rome and the university of Paris both invited him at the same time, to come and receive the poetic crown. He went to Rome in 1341, where that honour was conferred upon him with great solemnity. From Rome he went to Parma, and soon after to Vacluse; where he gratified his prevailing passion, which was the love of books and solitude. Yet, in 1343, he was called out by Pope Clement VI. who sent him to compliment queen Joan of Naples, upon her accession to the crown. He went again into Italy in 1348, to visit some nobles at Verona; and he was here, when news of the death of his dearest Laura was brought him. He was infinitely afflicted with it; and immortalized his grief with a great number of verses written in her praise. He went to Avignon in 1349; to the jubilee at Rome in 1350, and thence to his solitude at Vacluse; which, growing probably disagreeable for want of Laura, he finally quitted in 1352. He went to Milan, where he entered into the service of the Visconti, who shewed him great kindness, and employed him in embassies and affairs of importance for the following ten years. The remainder of his life was spent in continual journeyings, sometimes to Parma, sometimes to Padua, as well as to Ferrara and Venice. He was at Venice in 1364, when Boccace came from Florence to assure him, that he was restored by the republic to the estate of his father, which had been forfeited; and had leave to return and settle there. The offer pleased him much, but came too late: he was then grown old and infirm, and so subject to fainting fits, that he was once at Ferrara supposed to be dead for three hours. He chose to retire to Padua, for the sake of being near his patron Francis de Carrara, who had given him an agreeable country-house, about ten miles from the town, called Arqua; and at this place he died, July 1374, aged 70. He was an ecclesiastic, had a canonry or two and an archdeaconry, but never entered into the order of priests. He had a natural daughter, not by Laura, but by a young lady of a good family, whose husband became his sole executor.

PETRONIUS ARBITER (TITUS), a polite writer and critic of antiquity, who flourished in the reign of Nero; and of whom there remains a considerable fragment of a piece in verse and prose; entitled, "Satyricon, or a Kind of Menippean Satire." He was a Roman knight, of an ancient family; and, after an education suitable to his quality, made his appearance in the court of Claudius. Here he found a way of living agreeable to his temper, which was voluptuous: and having passed his youth in gaiety and pleasure, he was, either through the favour of Nero or his own merit, sent proconsul to Bithynia; where this man of pleasure, shewed himself capable of the closest application to business, and performed all the duties of an able magistrate. He was afterwards chosen consul; perhaps extraordinarily for some months, as was usual, when the consul died within the year of his office, which was never left vacant. There is some reason to suppose this, because we do not find his name in any list of the consuls; and yet the authority of Tacitus, who says he was consul, must not be questioned. The time of his consulate being expired, he relapsed into his former manner of living; and either became vicious from his own inclination, or out of a desire to please Nero strove to appear so. Hence he became one of the emperor's confidants, and received the surname of Arbitrator, because Nero thought none of his pleasures elegant or well fancied, which were not either contrived or approved by Petronius.

Thus he acted for some time under Nero, as intendant of his pleasures: and, by this means possessing great favour with the emperor, stood exposed to the envy and hatred of Tigellius; who was, as it were, his rival and superior in the science of pleasure. That jealous and selfish favourite resolved therefore to ruin him, which by various insinuations at first, and false accusations afterwards, he gradually effected. For, knowing cruelty to be the prevailing passion of this prince, he insinuated that Petronius was too intimate with Sevinus, not to be dipped in Piso's conspiracy; and then suborning one of his slaves to swear against him, deprived him of all means of justifying himself, and imprisoned the greatest part of his domestics. Petronius was put under durance at Cumæ, whither he had attended the emperor in his journey to Campania; but soon resolved to end his hopes and fears by a voluntary death, which however he was unwilling to have thought precipitate. He opened his veins therefore, and then closed them again: he did this more than once, at intervals conversing with his friends, in a pleasant and jocular way, they repeating to him songs and verses upon diverting subjects. In short, he slept, he travelled, rewarded some, and punished others of his domestics; affecting to do all the ordinary offices of life, that his death might not seem forced, but accidental. He died in the year of Rome 817, of Christ 63; and, as is supposed, about 50 years old.



PETTY (Sir WILLIAM), a singular instance of an universal practical genius, was the elder son of Anthony Petty, a clothier at Rumsey, a small port-town in Hampshire, where he was born May 16, 1623. Being carried in his infancy, by the bent of genius and inclination, to view the common mechanics at work, he presently took up the tools himself; and soon grew to handle them with such dexterity, that at twelve years of age he had attained a skill in each trade, not much inferior to that of the ordinary workmen therein. After this, he went to the grammar-school at Rumsey; where, he not only acquired a competent readiness in the Latin, Greek, and French tongues, but also became master of all the rules of common arithmetic, the practical geometry, dialing, and the astronomical part of navigation, in three years time. Thus instructed in literature, and the knowledge of several mechanical trades, he removed at fifteen to the university of Caen in Normandy; and after some stay there, returning to England, was preferred in the navy; where, having made a purse of about threescore pounds, he resolved to use it in travelling for further improvement in his studies. He began now to turn his thoughts to physic; and it was chiefly to get an insight into that art, that in 1643 he visited Leyden, Utrecht, Amsterdam, and Paris. He spent three years in foreign parts, and maintained his brother Anthony (whom he had taken with him to breed up) as well as himself; and yet brought home to Rumsey in 1646, about 10*l.* more than he carried out of it in 1643. The following year, having invented an instrument for double writing, he obtained a patent from the parliament for the sole teaching of that art for seventeen years. Though this project (however promising in the theory) did not turn to any great account in itself, yet by this means our author was brought into the knowledge of the leading men of those times; and observing their proceedings at Oxford, he resolved to lay hold of the opportunity of fixing himself there. Accordingly, he went thither in 1648, and at first was employed by their anatomy-professor as his assistant. In the mean time, he practised physic and chemistry with good success; and grew into such reputation, that the philosophical meetings, which preceded the Royal-Society, were first held (for the most part) at his lodgings: and by a parliamentary recommendation he was put into a fellowship of Brazen-Nose-College, in the place of one of the ejected fellows, and created doctor of physic, March 7, 1649. He was admitted a candidate of the College of Physicians, June 25, 1650. Jan. 1, 1650-1, he was made professor of anatomy; and, Feb. 7, music-professor at Gresham-College, by the interest of his friend Dr. Graunt. In 1652, he was appointed physician to the army in Ireland: he was likewise physician to three lords-lieutenants successively, Lambert, Fleetwood, and Henry Cromwell.

Some time after his settlement in Ireland, having observed, that,  
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after the rebellion there in 1641, the lands forfeited thereby, which had been adjudged to the soldiers who suppressed it, were very insufficiently measured, he represented the matter to the persons then in power, who granted him a contract, dated Dec. 11, 1654, to make the admeasurements anew; and these he finished with such exactness, that there was no estate of 60*l.* per annum, and upwards, which was not distinctly marked in its true value, maps being likewise made by him of the whole. By this contract he gained a very considerable sum of money. He was likewise one of the commissioners for setting out the lands to the army, after they were surveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made the doctor his secretary, appointed him a clerk of the council there in 1657, and procured him to be elected a burges for West-Looe in Cornwall, in Richard Cromwell's parliament, which met Jan. 27, 1658. March the 25<sup>th</sup> following, Sir Hierom Sankey, member for Woodstock in Oxfordshire, impeached him for high crimes and misdemeanours, in the execution of his office. This brought him into England, when appearing in the House of Commons, April 19, he answered to the charge on the 21<sup>st</sup>; to which his prosecutors replying, the matter was adjourned; and it never came to an issue, that parliament being suddenly dissolved the next day. In 1659, he became a member of the Rota-Club at Miles's coffee-house in New-Palace-Yard, Westminster; but returned to Ireland not long after Christmas, and stayed there till the Restoration of Charles II. Then he came into England, and was received very graciously by his Majesty; and, resigning his professorship at Gresham, was made one of the commissioners of the Court of Claims. April 11, 1661, he received the honour of knighthood, and the grant of a new patent, constituting him surveyor-general of Ireland; and was chosen a member of parliament there. Upon the foundation of the Royal-Society, he was one of the first members, and of the first council established therein. About 1663, he invented his double-bottomed ship, to sail against wind and tide, which occasioned much discourse. This ship performed one voyage from Dublin to Holyhead, into which narrow harbour she turned in against wind and tide, July 1663.

In 1666, Sir William drew up his treatise, called "*Verbum Sapienti*," containing an account of the wealth and expences of England, and the method of raising taxes in the most equal manner. In 1667, he married Elizabeth, daughter to Sir Hardresse Waller, knight, and relict of Sir Maurice Fenton, baronet; and afterwards set up iron-works and pilchard-fishing, opened lead-mines, and a timber-trade in Kerry, which turned to very good account. Meanwhile, he found time to consider other subjects of general utility, and communicated them to the Royal-Society. In Nov. 1684, he was chosen president of the Philosophical-Society of

Dublin, which was instituted after the plan of that in London. Having composed several useful pieces, he died at his house in Piccadilly, Westminster, Dec. 16, 1687, in his 65th year. His corpse was carried to Rumsby, and there interred, near those of his parents. His writings are very numerous, and are ample proofs of his genius. He left a widow and three children, Charles, Henry, and Anne: Charles was created baron of Shelbourne, in the county of Waterford in Ireland, by king William III. but, dying without issue, was succeeded by his younger brother Henry, who was created viscount Dunkeron, in the county of Kerry in that kingdom, and earl of Shelbourne, Feb. 11, 1718. He married the lady Arabella Boyle, sister to Charles earl of Cork, who brought him several children. He was member of parliament for Great-Marlow in Buckinghamshire, a fellow of the Royal-Society; and died April 17, 1751. Anne was married to Thomas Fitz-Morris, baron of Kerry and Lixnaw, and died in Ireland, anno 1737.

PEYRERE (ISAAC), a French Protestant, born at Bourdeaux in 1592, entered into the service of the prince of Condé, whom he pleased by the singularity of his humour. Peyrere believed himself to have discovered from St. Paul, that Adam was not the first man; and to prove this, he published in Holland, 1655, a book in 4to. and in 8vo. which was condemned to the flames, and got the author imprisoned at Brussels; but, being liberated through the interest of the prince of Condé, he went to Rome in 1656, and abjured Calvinism and Præadamitism before Alexander VII. Nobody believed him sincere, and probably he was not; for, returning to Paris, in spite of all the means this pope used to detain him at Rome, he became librarian to the prince of Condé, and some time after retired to the seminary des Vertus, where he died in 1676, aged 84. He wrote other singular and curious pieces.

PEZRON (PAUL), a very learned and ingenious Frenchman, was born at Hennebont in Bretagne, in 1629; and admitted of the order of Cîteaux, in 1660. He made the Scriptures the principal object of his study; but being persuaded, that a perfect knowledge of profane history was necessary to understand them thoroughly, he read with vast attention the ancient Greek and Latin historians. He became a great antiquary, and was indefatigable in tracing the origin of the language of the Goths. The result of this was, that he was led to espouse a system entirely new; which he communicated to the public, in a work printed at Paris in 1687, 4to. and called "The Antiquity of Time restored, and defended, against the Jews and Modern Chronologers." This book was extremely admired for the ingenuity and learning of it; yet created, as was natural, no small alarm among the religious; and consequently occasioned a controversy. Pezron was the author of other curious and learned works,



works. He died Oct. 10, 1706, aged 67; having gone through several promotions, the last of which was the abbey of Charmoye, to which he was nominated by the king, in 1697.

PFEFFERCORN (JOHN), a famous converted Jew, of curious memory, would have persuaded the emperor Maximilian to cause all the Hebrew books to be burned, except the Bible; because they contained magic, blasphemies, and other dangerous things. The emperor, astonished with this report, was so far wrought upon, as to publish an edict, in 1510, by which he ordered all the Hebrew books to be carried to a certain house, that those which contained any blasphemy might be burnt. Caprio shewed the danger of this edict, and he was supported by Ulric de Hutten: many writings were published on both sides; but Caprio at length prevailed, and the edict was not executed. It is commonly believed, that Pfeffercorn was so chagrined with this, as to return to Judaism; and, that he was burned alive in 1515, for profaning the eucharist, at Hall; but this must have been another person of his name, since our Pfeffercorn was living in 1517. He is the author of some Latin pieces, and among the rest of one "*De abolendis Judæorum scriptis.*"

PHÆDRUS, an ancient Latin author, who wrote five books of "*Fables*" in Iambic verse, was a Thracian; and was born, as there is reason to suppose, some years before Julius Cæsar made himself master of the Roman empire. His parentage is uncertain; though some have imagined his liberal education to be an argument that it was not mean. How he came into the service of Augustus is unknown: but his being called "*Augustus's freedman,*" in the title of his book, shews that he had been that emperor's slave. He received his freedom from Augustus, and no doubt such a competency, as enabled him to enjoy the valuable gift. He expresses a great regard to that prince's memory, which he had indeed the more reason to do, since misfortunes overtook him after his decease. Under Tiberius, he was unjustly persecuted by Sejanus, to which he has frequently alluded in his "*Fables*;" and particularly in the preface to his third book. We know not the cause of this persecution. He seems to have written all his "*Fables*," after the death of Augustus: the third book he certainly wrote after that of Sejanus, who perished in the 18th year of Tiberius; for, in the dedication of that book to his patron Eutychus, he has mentioned the favourite with a resentment, which would never have been pardoned had he been living. How long Phædrus survived him, is uncertain; but, supposing him to have lived a little longer, he must have been above seventy at his death. His "*Fables*" are generally valued for their wit and good sense, expressed in great purity, terseness, and elegance of language.

PHÆDRUS (THOMAS), professor of eloquence at Rome, in the 16th century, was canon of Lateran, and keeper of the library in the Vatican. He owed his rise to the acting of Seneca's "Hyppolitus," in which he performed the part of Phædra; from whence he ever after retained the name of Phædrus. The cause of his death was very extraordinary. Riding one day through the city on a mule, he met a cart drawn by wild oxen; at which his mule took a fright, and threw him down. Though a corpulent man, he was so happy that the cart passed over him without doing him any hurt, because he luckily fell in the space between the wheels; but his fright, and the fall together, spoiled the whole mass of his blood to such a degree, that he contracted a distemper, of which, after languishing some time, he died, when he was under fifty.

PHALARIS, a celebrated tyrant of antiquity, was born at Astypalea, a city of Crete; and gave early signs of an ambitious and cruel nature. As soon as he was grown up, he interfered in affairs of state, and aimed at empire; on which account he was banished by the Cretans. He fled to Agrigentum in Sicily, and there, by virtue of great accomplishments, became a favourite with the people. When the Agrigentines had decreed to build a temple, they committed the care of the work to Phalaris; whom they thought the properest person, as being then an officer concerned in collecting the revenues of the state. Phalaris hired workmen, bought slaves, and got together a prodigious quantity of materials. These materials were stolen from time to time: upon which Phalaris got leave of the citizens to fortify a little castle for their better security. This unwary concession proved destructive to their liberty: for Phalaris now armed his slaves, whom he had drawn into his measures by a promise of freedom; and, fallying forth, made himself master of the city, with no great opposition. This is supposed to have happened in the 52d olympiad. He was a man of great sagacity and artifice, liberally educated, and skilled in the management of affairs. He behaved himself with so much moderation and wisdom at first, that the people of Himera intrusted him with their armies; and had probably undergone the same fate with the Agrigentines, if Stesichorus had not given them timely warning of their danger.

He discovered at length his nature, by degenerating gradually into the extremest cruelty; in which he exceeded all the princes that ever reigned; and Siculus Tyrannus became afterwards a proverbial expression for a tyrant of the first magnitude. The end of this tyrant is diversely related, though all agree that it was violent. It is generally supposed that he fell by the hands of the Agrigentines; and, as some say, at the instigation of Pythagoras. He reigned, according to Eusebius, 28 years; others say 16.

PHIDIAS,

PHIDIAS, the most famous sculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flourished in the 83d olympiad. This wonderful artist was not only consummate in the use of his tools, but accomplished in those sciences and branches of knowledge, which belong to his profession: as history, poetry, fable, geometry, optics, &c. He first taught the Greeks to imitate nature perfectly in this way; and all his works were received with admiration. They were also incredibly numerous; for it was almost peculiar to Phidias, that he united the greatest facility with the greatest perfection. He made an excellent statue of Minerva for the Plateans; but the statue of this goddess, in her magnificent temple at Athens, of which there are still some ruined remains, was an astonishing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whose talents he well knew, to make a statue of the goddess; and Phidias formed a figure of ivory and gold, thirty-nine feet high. He had carved upon the shield of the goddess his own portrait, and that of Pericles; and this was, by those that envied them, made a crime in Phidias. He was also charged with embezzling part of the materials which were designed for the statue. Upon this, he withdrew to Elis, and revenged himself upon the ungrateful Athenians, by making for them the Olympic Jupiter: a prodigy of art, and which was afterwards ranked among the seven wonders of the world. Phidias concluded his labours with this master-piece; and the Elians, to do honour to his memory, erected and appropriated to his descendants, an office, which consisted in keeping clean this magnificent image.

PHILIPS (FABIAN), author of several books relating to ancient customs and privileges in England, was the son of a gentleman, and born at Prestbury in Gloucestershire, Sept. 28, 1601. When he was very young, he spent some time in one of the inns of Chancery; and thence translated himself to the Middle-Temple, where he became learned in the law. In the civil wars he continued loyal, having always been an assertor of the king's prerogative; and was so passionate a lover of Charles I. that two days before the king was beheaded, he wrote a protestation against the intended murder, which he caused to be printed, and affixed to posts in all public places. For some time, he was flazer for London, Middlesex, Cambridgeshire, and Huntingdonshire; and spent much money in searching records, and writing in favour of the royal prerogative: yet he got no advantage from it, except the place of one of the commissioners for regulating the law, worth 200*l.* per annum, which only lasted two years. After the restoration of Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and published a book, to shew the necessity of preserving them. In 1663, he published,

“The



“ The Antiquity, Legality, Reason, Duty, and Necessity of Præemption and Pourveyance for the King,” 4to; and, afterwards, as before, many other pieces upon subjects of a similar kind. He died, Nov. 17, 1690, in his 89th year; and was buried near his wife, in the church of Twyford in Middlesex.

PHILIPS (CATHERINE), an English lady of great wit and accomplishments, was the daughter of Mr. Fowler, a merchant of London; and born there in 1631. She was educated at a boarding-school in Hackney; where she distinguished herself early for her skill in poetry. She became the wife of James Philips, of the priory of Cardigan, Esq. and afterwards went with the viscountess of Dungannon into Ireland. At the request of the earl of Orrery, she translated from the French, and dedicated to the countess of Cork, “ Corneille’s tragedy of Pompey;” which was several times acted at the new theatre there in 1663 and 1664, in which last year it was published. She translated also the four first acts of “ Horace,” another tragedy of Corneille; the fifth being done by Sir John Denham. This excellent and amiable lady, died of the small-pox in London, the 22d of June 1664. Her poems, &c. were published after her death in 1667.

PHILIPS (JOHN), an English poet, was son of Dr. Stephen Philips, archdeacon of Salop; and born at Bampton in Oxfordshire, Dec. 30, 1676. After being well grounded in grammar-learning, he was sent to Winchester-School, and became consummate in the classics; and was removed thence to Christ Church in Oxford, where he performed all his university exercises with applause. Following, however, the natural bent of his genius, which lay towards poetry, he applied himself to read the valuable authors in that way; particularly Milton, whom he studied so intensely, that it is said there was not an allusion in “ Paradise Lost,” drawn from any hint in either Homer or Virgil, which he could not refer to. Yet he was not so much in love with poetry, as to neglect any other parts of good literature: he was very well versed in the knowledge of nature, and particularly skilled in all manner of antiquities, as he hath with much art and beauty shewed in his poetry. The first poem, which distinguished him, was his “ Splendid Shilling;” which the author of the “ Tatler” styles “ the finest burlesque poem in the British language.” His next, entitled, “ Blenheim,” he wrote at the request of the earl of Oxford, and Mr. Henry St. John, afterwards lord Bolingbroke, on occasion of the victory obtained there by the duke of Marlborough in 1704. It was published in 1705; and the year after he finished a third poem, “ Upon Cyder,” the first book of which had been written at Oxford. It is founded upon the model of Virgil’s “ Georgics,” and is a very excellent piece in its kind. All that

we have more of Mr. Philips, is a Latin "Ode to Henry St. John, Esq." which is also esteemed a master-piece. He was contriving greater things, but was prevented by illness. He died at Hereford, Feb. 15, 1708, when he had not reached his 33d year. He was interred in the cathedral there, with an inscription over his grave; and had a monument erected to his memory, in Westminster-Abbey, by Sir Simon Harcourt, afterwards lord-chancellor, with an epitaph upon it, written by Dr. Atterbury, though commonly ascribed to Dr. Friend. Philips was one of those few poets, whose muse and manners were equally excellent and amiable; and both were so in a very eminent degree.

It is remarkable, that there were two poets of both the names of our author, who flourished in his time: one of whom was nephew to Milton, and wrote several things, particularly some memoirs of his uncle, and part of Virgil Travestied. The other was the author of two political farces, both printed in 1716; 1. "The Earl of Marr married, with the Humours of Jockey the Highlander." 2. "The Pretender's Flight: or, a Mock Coronation, with the Humours of the facetious Harry St John."

PHILIPS (AMBROSE), an English poet, was descended from an ancient family in Leicestershire, and educated at St. John's-College in Cambridge, where he wrote his "Pastorals:" a species of poetry, in which he has been thought by some to have excelled. When he quitted the university, and repaired to the metropolis, he became, as Jacob expresses himself, "one of the wits at Button's;" and there contracted an acquaintance with the gentlemen of the Belles Lettres, who frequented it. Sir Richard Steele was his particular friend, and inserted in his "Tatler" a little poem of his, called "A Winter-Piece," dated from Copenhagen the 9th of May 1709, and addressed to the earl of Dorset.

The next work Philips published, after his "Pastorals," was, "The Life of John Williams, Lord-Keeper of the Great Seal, Bishop of Lincoln, and Archbishop of York, in the Reigns of James and Charles I:," he is supposed to have undertaken this, for the sake of making known his political principles.

Meanwhile, he fell under the severe displeasure of Pope, who satirized him with his usual keenness. Philips was not Pope's match in the art of satirizing, and therefore had recourse to another weapon; for he stuck up a rod at Button's coffee-house, with which he resolved to chastise his antagonist, whenever he should meet him. But Pope prudently declined coming to a place, where he must have felt the resentment of an enraged author, as much superior to him in bodily strength, as inferior in genius and skill in versifying. Besides Mr. Pope, there were some other writers who have written in burlesque of Mr. Philips's poetry, which was singular in its manner, and not difficult to imitate, particularly Mr.

Henry Carey, who, by some lines in Philips's style, and which were for some time thought to be dean Swift's, fixed on that author the name of "Nanby Pamby;" and Isaac Hawkins Browne, Esq. in his poem called "A Pipe of Tobacco," which, however, was written with great good humour, and, though intended to burlesque, is by no means designed to ridicule Mr. Philips, he having taken the very same liberty with Swift, Pope, Thompson, Young, and Cibber. As a dramatic writer, our author has certainly considerable merit. The titles of them all, being three in number, are, 1. "The Distressed Mother," from the French of Racine, acted in 1711; 2. "The Brother," a tragedy, acted in 1721; and 3. "Humfrey Duke of Gloucester," acted also in 1721.

Mr. Philips's circumstances were in general, through his life, not only easy, but rather affluent, in consequence of his being connected, by his political principles, with persons of great rank and consequence. He was concerned with Dr. Hugh Boulter, afterwards archbishop of Armagh, the right honourable Richard West, lord-chancellor of Ireland, the reverend Mr. Gilbert Burnet, and the reverend Mr. Henry Stevens, in writing a series of papers, called "The Free-Thinker," which were all published together by Mr. Philips, in three volumes in 8vo. In the latter part of queen Anne's reign, he was secretary to the Hanover club, a set of noblemen and gentlemen who had formed an association in honour of that succession, and for the support of its interests, and who used particularly to distinguish in their toasts such of the fair-sex as were most zealously attached to the illustrious house of Brunswick. Mr. Philips's station in this club, together with the zeal shewn in his writings, recommending him to the notice and favour of the new government, he was, soon after the accession of king George I. put into the commission of the peace, and, in 1717, appointed one of the commissioners of the lottery. On his friend Dr. Boulter's being made primate of Ireland, he accompanied that prelate across St. George's-Channel, where, in Sept. 1734, he was appointed registrar of the prerogative court at Dublin, had other considerable preferments bestowed on him, and was elected a member of the House of Commons there, as representative for the county of Armagh. At length, having purchased an annuity for life of 400l. per annum, he came over to England some time in the year 1748, but did not long enjoy his fortune, being struck with a palsy, of which he died, June 18, 1749, in his 78th year, at his lodgings near Vaux-Hall.

PHILO, an ancient Greek writer, and of a noble family among the Jews, flourished at Alexandria in the reign of Caligula. He was the chief person of an embassy, which was sent to Rome about the year 42, to plead the cause of his nation against Apion, who was commissioned by the Alexandrians to charge it with neglecting the



the honours due to Cæsar; but that emperor would not suffer him to speak, and behaved to him with such anger, that Philo was in no small danger of losing his life. He went a second time to Rome, in the reign of Claudius; and then, according to Eusebius and Jerome, became acquainted, and upon terms of friendship, with St. Peter. Photius says further, that he was baptized into the Christian religion, and afterwards, from some motive of resentment, renounced it; but there is much uncertainty in all this, and few believe that St. Peter was at Rome so early as the reign of Claudius, if he was there at all.

Be this as it will, Philo was educated at Alexandria, and made an uncommon progress in eloquence and philosophy. After the fashion of the time he cultivated, like many of his religion, the philosophy of Plato, whose principles he imbibed so deeply, and whose manner he imitated so well, that it grew to be a common saying, "Aut Plato philonizat, aut Philo platonizat." The writings of Philo abound with high and mystical, new and subtle, far-fetched and abstracted notions, where the doctrines of Plato and Moses are so promiscuously blended, that it is not an easy matter to assign to each his own principles. In the mean time, we should greatly injure this Jewish Plato not to own, that there are in his works many excellent things. Though he is continually platonizing, and allegorizing the scriptures, yet he abounds with fine sentiments and lessons of morality: and his morals are rather the morals of a Christian, than of a Jew. History likewise, as well as his own writings, gives us all imaginable reason to conclude, that he was a man of great prudence, constancy, and virtue.

PHILOLAUS, of Crotona, an ancient celebrated philosopher of the Pythagoric-School, to whom some have ascribed "The Golden Verses of Pythagoras." He made the heavens his principal object of contemplation; and is generally supposed to have been the author of that system, which Copernicus afterwards revived, and is now known to be the true system of the world.

PHILOSTORGIUS, an ancient ecclesiastical historian, was born in Cappadocia, about the year 388. He was brought up in Arian principles, so that his history is not free from partiality; and it is manifest that he favours those heretics, while he is sometimes severer than he should be upon their adversaries. Otherwise, there are many useful things in him, relating to the antiquities of the church; and his style would not be amiss, if it did not abound so much in figurative and poetical expressions. His history is divided into twelve books: it begins with the controversy between Arius and Alexander in 320, and ends about 425, in the time of the younger Theodosius.

**PHILOSTRATUS (FLAVIUS)**, an ancient Greek author, who wrote the *Life of Apollonius Tyanensis*, and some other things which are still extant. Eusebius calls him an Athenian, because he taught at Athens; but Eunapius and Suidas always speak of him as a Lemnian: and Philostratus hints himself, in his "*Life of Apollonius*," that he used to be at Lemnos, when he was young. He was one of those who frequented the schools of the Sophists; and he mentions his having heard Damianus of Ephesus, Proclus Naucratis, and Hippodromus of Larissa. This shews, that he lived in the reign of the emperor Severus, from 193 to 212, when those Sophists flourished. He became known afterwards to Julia Augusta, the consort of Severus; and was one of those learned men whom this philosophic empress had continually about her. It was by her command, that he wrote the "*Life of Apollonius Tyanensis*." Suidas and Helychius say, that he taught rhetoric, first at Athens, and then at Rome, from the reign of Severus to that of Philip, who obtained the empire in 244.

There were many of the name of Philostratus among the ancients: also one who was a nephew of the Philostratus here recorded; who joined him in a collection of letters.

**PHIPPS (CONSTANTINE-JOHN)**, Lord Mulgrave, in England and Ireland, and F. R. S. was born in 1746; succeeded to his Irish title in 1775; and was created an English peer June 17, 1790. He married June 20, 1787, Anne-Elizabeth, youngest daughter of Nathaniel Cholmondeley, Esq. of Honingham, in the county of York, one of the richest heiresses in that county, who died in childhood in 1788, leaving a daughter. His great-grandfather, Constantine Phipps, was, in 1714, lord-chancellor of Ireland, died in 1723, and left an only son, William, who, in 1718, married Catharine, daughter of James earl of Anglesea, by whom he had Constantine, created lord Mulgrave in 1767, and one daughter, Catharine. Constantine, the first lord, who died in 1775, married Lepel, eldest daughter of John lord Hervey, who died in 1780, by whom he had issue Constantine-John, the late lord; Charles, captain in the royal navy, deceased; Henry, Edmund, Augustus, and a daughter, Henrietta-Maria, married in 1776, to Charles Viscount Dillon. Lord Mulgrave entered very young into the naval service, under the auspices of his uncle, the late earl of Bristol. Soon after he was of age, he came into parliament for Lincoln, and, very early in life, was an able parliamentary speaker. In the debates which originated from the famous trial of the king against Almon, and the doctrines then held by earl Mansfield, he displayed great ability, and a knowledge of our practical jurisprudence seldom acquired by any who are not of the long robe. From the peculiarities of his voice, manner, and delivery, however, he was rather an informing than a pleasing or commanding speaker: so just is lord Chesterfield's ob-  
servation,

servation, that "it is not so much what is said, as the manner of saying it, that is most essential to a senator." In his own profession he was justly admired, and may well be classed with our most eminent naval commanders. His "Voyage to the North-Pole," from June 4, to Sept. 24, 1773, to determine how far navigation was practicable to the North-Pole, published in 1774, will ever immortalize his memory : and he is supposed to have written the introduction to captain Cook's last voyage, an eloquent and masterly performance. In the late maps his track appears upon the globe with that of captain Cook : and he will be regarded by posterity as an eminent benefactor to cosmography. His lordship died at Leige in Germany, Oct. 10, 1792, having left behind him a considerable sum of ready money, and a library the most perfect in England as to all works of naval science, with many unpublished charts and notes of soundings.

PHLEGON, surnamed Trallianus, from Trallis a city of Lydia, where he was born, was the emperor Hadrian's freed-man, and lived at least to the 18th year of Antoninus Pius ; as appears from his mentioning the consuls of that year. He wrote several works full of erudition, of which there is nothing now left but fragments. Among these was an "History of the Olympiads," "A Treatise of Long-Lived Persons," and another of "Wonderful Things ;" the short and broken remains of which, Xylander translated into Latin, and published at Basil in 1568, with the Greek and with notes.

PHOTIUS, Patriarch of Constantinople in the ninth century, was descended from an illustrious and noble family, and born in that city. He had vast talents by nature, which he cultivated with the utmost application and care : insomuch that there was no branch of literature, sacred or profane, nor scarce any art or science, in which he was not consummately versed. He seems to have been by far the greatest man of the age in which he lived ; and was so intimately concerned in the chief transactions of it, that ecclesiastical writers have thence called it "Seculum Photianum." He was first raised to the chief dignities of the empire, being made principal secretary of state, captain of the guards, and a senator : in all which stations he acquitted himself with a distinction suitable to his great abilities ; for he was a refined statesman, as well as a profound scholar.

When Ignatius was expelled and deposed from the see of Constantinople, Photius was nominated by the court to succeed him. He was yet only a layman, when he was chosen patriarch ; but, that he might be, as it were, gradually raised to that dignity, he was made monk the first day, reader the next, and the following days sub-deacon, deacon, and priest. So that in the space of six  
days



days he attained the patriarchate : it happened upon Christmas-Day in the year 858. The metropolitans, subject to the see of Constantinople, acknowledged Photius : but great opposition was made to this uncanonical ordination from other quarters, and he was actually degraded at Rome. Photius, however, ordered a council to be called at Constantinople, and got himself confirmed in his patriarchal dignity ; in which, by various arts not very worthy of his high and sacred office, he continued during the life of his friend the emperor Michael. But Michael was slain by the order of Basilus, who succeeded him, Sept. 23, 867 ; and then the affairs of Photius were ruined : for, the first thing that Basilus resolved on was, to banish him to a monastery, and re-instate Ignatius in his see. This he accordingly did in November ; and in this fallen state he lay for more than ten years : when, a division arising between the pope and Ignatius, he thought it a proper conjuncture for attempting his own restoration ; and, having obtained the emperor's favour, returned to Constantinople, while Ignatius was yet alive. It is said, Ignatius would have come to terms with him ; but Photius, determined to be satisfied with nothing less than his restoration to the patriarchate, refused all manner of reconciliation with him. Ignatius, however, died Oct. 23, 878 ; and then Photius, to cut the matter as short as possible, went into St. Sophia's church with armed men ; forced a great many bishops, clerks, and monks, to communicate with him ; deposed and persecuted all that refused ; and, to prevent all opposition from the papal side, prevailed by threats and presents on two of the pope's legates who were there, to declare publicly to the clergy and people, that they were come to depose Ignatius, and to declare Photius their patriarch. He kept his seat, thus forcibly obtained, till 886 ; and then was turned out, and banished by the emperor Leo into a monastery in Armenia, where he is supposed to have died soon after. He was a man of great parts, but his ardent love of glory, and unbounded ambition, prompted him to such excesses, as made him rather a scourge than a blessing to those about him. He was the author of many intestine tumults and civil commotions ; and not only divided the Greek church, but laid the foundation of a division between the Greek and Latin churches. Though he was a man of business and the world, yet there are extant several fruits of his studies ; the most considerable of which is his "Bibliotheca," composed by him while he was yet a layman, and an ambassador in Assyria. His "Nomocanon," is also another proof of his great abilities. There are other small pieces of Photius that have been printed, and not a few still extant in manuscript only.

PIAZZA (HIEROM BARTHOLOMEW), a native of Italy, was the author of "A Short and True Account of the Inquisition and its Proceedings, as it is practised in Italy, set forth in some particular

cular Cafes. Whereunto is added, An Extraét out of an authentic Book of Legends of the Roman Church. By Hierom Bartholomew Piazza, an Italian born; formerly a Lector of Philosophy and Divinity, and one of the Delegate Judges of that Court, and now, by the Grace of God, a Convert to the Church of England. London: printed by Wm. Bowyer, 1722." The author of this book, was a poor harmless and inoffensive man, who taught the Italian and French languages for many years at Cambridge, where he died about 1745, and was buried in the chancel of St. Andrew's-Church there. Several of his university pupils having attended his funeral, and supported his pall. He had been a Dominican friar; but, on his coming to England, to shew himself a true convert, he forgot his vows and took a wife, a French Huguenot woman, by whom he had a son and two daughters, of men and women's estate at their father's death, which was very sudden. He was always very poor and necessitous, and has been often publicly relieved by the university, and oftener by the private colleges and his scholars, who were the more generous to him as he always behaved himself decently and soberly, and was constantly clean and neat, though in indigent circumstances.

PICARD (JOHN), a celebrated French astronomer, was chosen into the Academy of Sciences in 1666. Five years after, the king sent him to the castle of Uraniburg, built by Tycho Brahe in Denmark, in order to make astronomical observations there; which he did, and brought them to France, to the great benefit of astronomy. He was also the first, who, by order of the king, visited several parts of France, to measure the degrees of a terrestrial meridian, and to determine the meridian of France. He was labouring jointly with Cassini, when he died in 1683. His works consist of pieces physical and astronomical. He was an ecclesiastic.

PICART (BERNARD), a famous engraver, was son of Stephen Picart, a famous engraver also, and born at Paris in 1673. He learned the principles of design, and the elements of his art, from his father, and studied architecture and perspective under Sebastian le Clerc. When grown up, he went into Holland, where his parents had settled themselves; and, after two years stay, returned to Paris, and married a wife, who died soon after. Having embraced the Reformed religion, he returned to Holland, for the sake of that freedom in the exercise of it, which he could not have at Paris; and there his active genius produced all those master-pieces, which made him considered as the most ingenious artist of his age. He died in 1733, aged 60: his father Stephen died at Amsterdam in 1721, aged 90.

PIERCE (EDWARD), an English painter, who flourished in the reigns

reigns of Charles I. and II. He was eminent both in history and landscapes. He also drew architecture, perspective, &c. and was much esteemed in his time. But there is little of his work now remaining, the far greater part being destroyed in the fire of London, in 1666. It chiefly consisted of altar-pieces, ceilings of churches, and the like; of which last sort there is one yet remaining, done by him, in Covent-Garden church, where are to be found many admirable parts of a good pencil. He worked some time for Vandyck; and several pieces of his performing are to be seen at Delvon-Castle in Leicestershire. He died in London about 1733, leaving behind him three sons, who all became famous in their different ways.

PIERINO (DEL VAGA), an eminent Italian painter, was born in Tuscany about 1500: he was poorly bred, and scarce two years old when he lost his mother. His father was a soldier, and his nurse a she-goat. He came young to Florence, and was put to a grocer, who used to send him to the painters with colours and pencils. Of them he learned to design, and in a little time became the most skilful of all the young painters in Florence. An ordinary painter, whose name was Vaga, took him in his company to Rome; and from living with him he was called del Vaga, for his true name was Buonacorsi. At Rome, he worked half the week for painters; and the other half, including Sundays and holidays, he spent in study and designing. Sometimes he might have been found among the ruins, seeking for antique ornaments, or designing the basso-relievos; sometimes in Michael Angelo's chapel; and sometimes in the halls of the Vatican. He also studied anatomy, and other sciences necessary to his profession. By this industry he got so much knowledge, that he was soon taken notice of by the best masters; and Raphael employed him, jointly with Giovanni d'Udine and others, to help him in the execution of his designs.

Of all his contemporary artists, none understood the ornaments and decorations of painting so well as he; or so boldly followed Raphael's gusto, as may be seen by the pictures in the Vatican Lodgings, which were performed by him. Raphael's friendship procured him other considerable works in the Vatican, and Pierino shewed his gratitude by his particular affection for him. But the plague driving him from Rome, he returned to Florence, where having painted some pieces, he went back to Rome. After Raphael's death, he joined with Julio Romano and Francesco il Fattore, to finish the works in the Vatican, which were left imperfect by their common master; and, to confirm their friendship, he married Francesco's sister in 1525; yet they were separated two years afterward by the Spaniards besieging Rome. Pierino was taken prisoner, and obliged to pay a large sum for his ransom. He went then to Genoa, where he was employed by prince Doria to paint a palace, which that prince was then building. In this work



he made use of cartoons; the convenience of which he discovered to one Geronimo Trevifano, a painter, who had laughed at them, and to others who came to him to learn the advantage of them. From Genoa he removed to Pisa, intending, at his wife's request, to settle there; but, after he had drawn some pictures, he returned to Genoa, and worked again for prince Doria. He then went a second time to Pisa, and thence to Rome, where Paul III. and cardinal Farnese gave him so much work, that he was forced to quit the execution of it to others, and content himself with making the designs. At the same time the pope sent for Titian to Rome, which made Pierino so jealous, and grieved him so much, that he did all in his power to oblige Titian to hasten back to Venice, in which he succeeded. The multiplicity of Pierino's business, and his vivacity in his performances, drained his spirits in the flower of his age. At 42, he spent his time wholly in visiting his friends; and lived pleasantly till his 47th year, when he died of an apoplexy, in 1547.

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PIERIUS. See VALERIANUS.

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PIGHIUS (STEPHANUS), a very learned German, was born at Campen in Overysel, in 1520: and, when grown up, went to Rome, where he spent eight years in the study of Roman antiquities, and acquired a depth of skill in them, which was not exceeded, if it was equalled, by any. He then returned to Germany, and was taken into the family of Antony Perenotus, the cardinal de Granvelle, who was a great patron of men of letters. The cardinal made Pighius his librarian, who shut himself up, and scarcely conversed with any thing but books for many years. He gave the first good edition of Valerius Maximus in 1585, 8vo. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome: but Charles died, and left Pighius nothing further to do, than to deplore the loss of him in a panegyric. This he did in a piece, called "Hercules Prodicus;" where he described Charles as another Hercules, with all the qualities of a good prince. He did not lose his reward; for William, the father of Charles, made him canon of the church, and head-master of the school, at Santen; where he died in 1604, aged 84. His "Annales, seu Fasti Romanorum Magistratum et Provinciarum," are drawn up in a more exact and copious manner, than even those of Sigonius and Onuphrius Panvinus. He commended the care of them to his friends upon his death-bed; and Andreas Schottus published them at Plantin's press, 1615, in three vols. folio.

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PIGNORIUS (LAURENTIUS), a very learned Italian, was born at Padua in 1571, and bred an ecclesiastic. He made deep re-

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searches into antiquity, and published several works which are curious. His "*Mensa Isiaca*," and some other pieces, which illustrate the antiquities and hieroglyphics of the Egyptians, gained him the reputation of a man accurately as well as profoundly learned. He was also addicted to making verses; and there is, besides elogies, epitaphs, and other things in this way, a poem of his inscribed to pope Urban VIII. It must be remembered to the honour of Pignorius, that the great Galileo procured an offer to be made him of the professorship of polite literature and eloquence in the university of Pisa; which his love of studious retirement and his country made him decline. He wrote a great number of things in Italian, as well as in Latin. In 1630, the cardinal Fr. Barberini procured him a canonry in the church of Trevigio, but he did not enjoy it long; for the plague came to Padua the year after, and carried him off.

PILES (ROGER DE), an ingenious Frenchman, was born at Clamecy, of a good family, in 1635; made his first application to letters at Nevers and Auxerre; then went to Paris for philosophy; and lastly, studied divinity in the Sorbonne. In the mean time he cultivated the art of painting, for which he had a strong natural taste; and learned to design of Recoilet. Menage, who lodged with de Piles in the cloister Notre Dame, became acquainted with his great merit, and procured him in 1652, the province of instructing and educating the son of Mons. Amelot: in which he gave such satisfaction, that, when his pupil was old enough to travel, he attended him to Italy, where he had a fine opportunity of gratifying his taste for painting. Upon his return to Paris, he devoted himself to the study of this art, joining practice with theory; and soon became famous among the connoisseurs. In 1682, Amelot, his quondam pupil, being sent on an embassy to Venice, de Piles attended him as secretary; and, during his residence there, was sent by the Marquis de Louvois into Germany, to purchase pictures for the king, and also to execute a commission relating to state affairs. In 1685, he attended Mr. Amelot to Lisbon; and, in 1689, to Switzerland, in the same capacity. In 1692, he was sent incog. to Holland, under the appearance of a virtuoso in the picture way, but in reality to act secretly with the friends of France. He was discovered, and thrown into prison, where he continued till the peace of Ryfwick, and amused himself with writing "*The Lives of Painters*." In 1705, old as he was, he attended Mr. Amelot into Spain, when he went as ambassador extraordinary: but, the air of Madrid not agreeing with him, he was forced to return. He died in 1709, aged 74.

Besides his "*Lives of the Painters*," he wrote "*An Abridgement of Anatomy*;" "*A Translation of Fresnoy*;" "*Dialogues upon the Knowledge of Painting, and the Judgment to be formed*"

of Pictures ;” “ A Dissertation upon the Works of the most famous Painters ;” The Elements of practical Painting,” &c. His books are all in French.

PILKINGTON (*Mrs. LÆTITIA*), an English wit and poetess, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction, who settled in Dublin, by a lady of good family ; and born there in 1712. She had early a strong inclination and taste for letters, especially for poetry ; and her performances were considered as extraordinary for her years. This, with a very engaging sprightliness, drew many admirers ; and at length she became the wife of the Rev. Matthew Pilkington, a gentleman known in the poetical world by his volume of “ Miscellanies,” revised by dean Swift. She had not been long married, ere Mr. Pilkington grew jealous, not of her person, but of her understanding ; and her poetry, which when a lover he admired with raptures, was changed, now he was become her husband, into an object of envy. During these jealousies, Mr. Pilkington in 1732 went into England, in order to serve as chaplain to Mr. Barber, lord-mayor of London ; and, growing at a distance into better humour with his wife, wrote her a very kind letter, in which he informed her, that her verses were full of elegance and beauty ; that Mr. Pope, to whom he had shewn them, longed to see the writer ; and that he himself wished her heartily in London. She accepted the invitation, went, and returned with her husband to Ireland ; where, it seems, she underwent a violent persecution of tongues ; and suspicions were taken up, we know not on what grounds, against her chastity.

Not long after this, an accident threw her affairs into great confusion : her father was stabbed, she says, by accident ; but many in Dublin believed, by his own wife, though some said, by his own hand. Be this as it will, Mr. Pilkington, having now no further expectation of a fortune by her, threw off all reserve in his behaviour to her, and wanted an opportunity to get rid of her, which presently offered itself. She came afterwards to England, and settled in London ; where, getting her story known by means of Colley Cibber, she lived some time upon contributions from the great : but at length these succours failed, and we find her in the prison of the Marshalsea. After lying nine weeks there, she was released by the goodness of her friend Mr. Cibber, who had solicited charities for her ; and then, weary of attending upon the great, she resolved to employ five guineas she had left, in trade : and accordingly, taking a little shop in St. James’s-Street, she furnished it with pamphlets and prints. How long she continued behind the counter, is not related ; but she has told us, that, by the liberality of her friends, and the bounty of her subscribers, she was set above want ; and that the autumn of her days was like to be spent in peace and serenity. Whatever were her prospects, she



lived not long to enjoy the comforts of this competence; for Aug. 29, 1750, she died at Dublin in her 39th year.

She was the author of "The Turkish Court, or London Apprentice," a comedy acted at Dublin in 1748, but never printed. The first act of her tragedy, "The Roman Father," was no ill specimen of her talents that way; and throughout her "Memoirs," which are written with great sprightliness and wit, and describe the different humours of mankind very naturally, are scattered many beautiful little pieces, written in the true spirit of poetry.

PILON (FREDERICK), was born at Cork in Ireland, in 1750; at a very early age he was distinguished for his classical attainments, and a great display of abilities in oration. He frequented a forum in Cork, in which he used to astonish his hearers by his strength of argument; at length he was distinguished as the first orator belonging to the society, although the junior person belonging thereto. Before he reached his twentieth year he was sent to Edinburgh, to apply himself to the study of medicine; but finding little gratification in the attendance of lectures, and less in the inspection of anatomical subjects, he turned to pursuits more according with his feelings, and Celsus and Cullen were neglected for Shakespeare and Congreve; what was at first distaste was by this means soon confirmed into aversion; the restraints of prudence were forgotten, and he determined to indulge his strong propensities by going on the stage.

To his dramatic success, however, there were obstacles which genius could not subdue, nor even industry remove, his voice was deficient in harmony, and his figure wanted grace and importance. He made his first appearance at the Edinburgh theatre, in the character of Oronooko; his conception was good, and his discrimination far beyond the mechanism of general acting. But his defects were too obvious, and a very short experience soon convinced him that he could not succeed. He now felt all the consequences of imprudence, as by the displeasure of his friends he was left without any other resource. He therefore continued to play for three or four years at the provincial theatres in the northern parts of this kingdom. He at length returned to Cork, where he appeared once in the Earl of Essex. But yielding to the advice of some judicious friends, he abandoned a profession for which he found himself so unfit.

He did not long deliberate in the choice of another, for in 1776 he repaired to London, as the general mart of talents, and commenced literary adventurer. On his first coming to town, he was engaged by the late Mr. Griffin, bookseller, then printer of the Morning-Post, to write for that paper. But hardly was he established in this situation, before the death of his employer again involved him into difficulty and distress. In him necessity was

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really the mother of invention, and having no resource but his genius, he was not idle in its exercise; amongst the first of his performances was a Critical Essay on Hamlet, as performed by Mr. Henderson; this was written with so much judgment and acumen, that it procured him the friendship and patronage of Mr. Colman, which he long retained. In his Drama, a poem, written in the manner of Churchill's Rosciad, and Regatta, a poem, on the fete given on the river Thames in the year 1776, he was least successful. After a variety of miscellaneous essays, he at length turned his thoughts to the stage, in which he was encouraged by several performers with whom he had been acquainted, particularly Wilton, of Covent-Garden theatre, for whose benefit he wrote several little pieces. Encouraged by success in these, he thought his dramatic abilities might be rendered productive of greater advantage, by writing for the manager. Accordingly, in 1778, he produced his "Invasion," or "Trip to Brighthelmston:" this first production being well received, Pilon continued to woo the dramatic muse with various success. He generally caught whatever temporary subject was floating uppermost in the public mind, and immediately adapted it to the stage; there appears, of course, in those productions more ingenuity than correctness, and more of temporary allusion than of permanent humour.

Notwithstanding the success of his pieces, which had drawn considerable sums into the treasury of the theatre of Covent-Garden, where they had all appeared, an opera called, "The Fair American," written by Pilon, was refused by the manager: in consequence of which, it was presented to Drury-Lane, accepted and performed, but not with so much success as it merited, the music not having been approved. The performance of this opera was ultimately productive of great inconveniences, and, indeed, misfortunes to its author. The composer sued him for a specific and considerable sum: he would make no allowance for its failure, and the trifling profit Pilon had received was inadequate even to pay the costs of the suit. This business forced Pilon to retire, and in his retirement he wrote his last comedy, called "He would be a Soldier," the profits of which piece were not equal to what in general may be supposed from its very considerable run. Besides, Pilon was indebted to the manager for money he advanced, and a part of his emoluments were of course detained on that account. His old prosecutor the composer now re-commenced his law-suit, and poor Pilon was obliged to retire into France, where, applying again to his genius and industry, he produced another comedy, said to be called "The Ward of Chancery," but which he did not live to finish completely.

While he was in France, his friends in England brought his affairs to an accommodation; in consequence of which he returned, and soon after married. This was in him an imprudent action:

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for his constitution was much impaired, and rapidly declined from that event. He died Jan. 1788, and was buried at Lambeth.

PINÆUS (SEVERINUS), in French PINEAU, was born at Chartres about 1550, and bred a surgeon. He went and settled at Paris, where he became so famous in his profession, that he was made surgeon to the king. He excelled particularly in lithotomy, a branch in chirurgery, which was then very imperfectly understood; and published a discourse in French upon the extraction of the stone out of the bladder, in 1610, 8vo. We know no other particulars of his life, excepting that he died at Paris in 1619. He published a Latin book in 1598, which was much sought after, and went through several impressions: it was entitled, "*De notis integritatis & corruptionis virginum*;" or, "Of the Marks by which a Maid's Virginity may be known."

PINDAR, the prince of Lyric poets, was a contemporary of Æschylus, and born somewhat above forty years before the expedition of Xerxes against the Greeks, and better than five hundred before Christ. The place of his birth was Thebes, the capital of Bœotia: a country of so gross and heavy an air, as to render the extreme stupidity of its inhabitants proverbial. His parents are supposed to have been of low condition, so that he could not have any extraordinary advantages of education: and therefore we must impute his attainments to the prodigious force of his natural genius. We have little account of his way of life; only we are informed in general, that he was highly courted and respected by most of the princes and states of Greece.

His countrymen, the Thebans, had an unlucky grudge against him, for commending their mortal enemies, the men of Athens; and were provoked to fine him, for his affront to the state in so doing. They shewed their ill-will to him further, by determining a poetic prize against him, in favour of a woman, the ingenious and beautiful Corinna. In the mean time, the Athenians made him a present of double the value of his fine; and, what was still more, erected a public statue in honour of him. His death is said to have been the effect of his own wishes: for, having prayed the gods to send him the greatest happiness a mortal was capable of, he expired immediately after in the public theatre, leaning on the knees of a young boy whom he admired. He was then 55. His relations were highly respected after his decease. Of all the numerous works, which he is said to have composed, we have only his four books of hymns of triumph, on the conquerors of the four renowned games of Greece: the Olympian, the Pythian, the Nemean, and the Isthmian.

PINTURICCHIO (BERNARDINO), the inventor of a new way



way of painting, in the 15th century. He aimed to distinguish himself, by introducing the basso relievo of architecture into his pieces: but this being contrary to the art of painting, which always supposes a flat superficies, nobody followed his example. When he was at Siena, the monks of the order of St. Francis, who were fond of having a picture from him, gave him a chamber, that he might work with more convenience; and, that the room might not be incumbered with any thing which had no relation to his art, they took away all the furniture, except an old suit of armour, which seemed too troublesome to remove. Pinturricchio, being naturally quick and impatient, would have it taken away immediately; but in removing it, a piece happened to break off, in which were hid five hundred ducats of gold. This disappointment surprised Pinturricchio so much, and vexed him so heartily, the friars thereby having the advantage of the treasure, that he died a little after of mere grief and sorrow, in 1513, in his 59th year.

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PIPER (*FRANCIS LE*), an excellent English painter, was the son of a Kentish gentleman descended from a Walloon family. His father, having a plentiful estate, gave this his eldest son a liberal education, and would have had him bred a scholar, or else a merchant; but his genius leading him wholly to designing, he could not fix to any particular science or business but the art to which he naturally inclined. Drawing took up all his time and all his thoughts; and, being of a gay facetious humour, his manner was humorous or comical. He delighted in drawing ugly faces; and had a talent so particular for it, that he would, by a transient view of any remarkable face he met in the street, retain the likeness so exact in his memory, that in the draught you would have thought the person had sat several times for it. It is said of him, that he would steal a face; and a man, who was not handsome enough to desire to see his picture, sat in danger in his company. He had a fancy peculiar to himself in his travels: he would often go away, and let his friends know nothing of his departure; make the tour of France and the Netherlands a-foot; and sometimes his frolic carried him as far as Grand-Cairo. He never advertised his friends of his return, any more than he did of his intended absence, which he did to surprise them alternately with sorrow and joy. In this manner he travelled at several times through Italy, France, Spain, Germany, the Netherlands, and Holland; in which several countries he examined the works of the painters with pleasure and judgment, and formed to himself a manner of design, which no man in that kind ever excelled, nor perhaps ever equalled.

His invention was fruitful, and his drawing bold and free. He understood landkip painting, and performed it to perfection. He

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was particularly a great master in perspective. In the latter part of his life, he applied himself to modelling in wax in basso relievo; in which manner he did abundance of things with good success. Some time before his death an estate fell to him, by the decease of his mother; when, giving himself new liberty on this enlargement of his fortune, he fell into a fever by his free way of living; and, employing a surgeon to let him blood, the man unluckily pricked an artery, which accident proved mortal. Piper was very fat, which might contribute to his mischance. He died in Aldermanbury, about 1740.

**PITCAIRNE (ARCHIBALD)**, an eminent Scots physician, was descended from an ancient family in the county of Fife, and born at Edinburgh on Christmas-Day 1652. After being properly grounded in the languages at a private school in Dalkeith, he was removed to the university of Edinburgh; where, having gone through a course of philosophy, he studied first divinity, and then the civil law. Severe application impairing his health, he grew hectic, and had all the appearance of being in a consumption; for which he was advised to travel to Montpellier in France, but found himself recovered by the time he reached Paris. He determined to pursue the study of the law in the university there; but there being no able professor of it, and meeting with some of his countrymen, who were students in physic, he changed his purpose a second time, and joined with them. He had not been thus employed many months, when he was called home by his father: and now, having laid in the first elements of all the three professions, he was absolutely undetermined which to follow. It was then he applied himself to the mathematics, in which he made a very great progress without a master; but at last, observing a connection between physic and geometry, he fixed his choice unalterably upon that profession.

After applying for some time at Edinburgh to botany, pharmacy, and the materia medica, he went a second time to Paris, where he finished his studies; and then, a little before the Revolution, returned to Scotland, where he presently came into good business, and acquired an extensive reputation. In 1688, he published a piece, entitled, "*Solutio problematis de inventoribus*;" the design of which was, to ascertain Harvey's right to the discovery of the circulation of the blood. In 1692, he had an invitation from the curators of the university of Leyden, to be professor of physic there, which he accepted, and went and made his inauguration speech the 26th of April that year. He continued there little more than a year; during which short space he published several dissertations, chiefly with a view of shewing the usefulness of mathematics to physic: and Pitcairne was the first who introduced the mechanic principles into that art, in which he was zealously followed

lowed by the late Dr. Mead. He returned to Scotland in 1693, to discharge an engagement to a young lady, the daughter of Sir Archibald Stephenfon, an eminent physician in Edinburgh; and, being soon after married to her, was fully resolved to set out again for Holland: but, the lady's parents being unwilling to part with her, he settled at Edinburgh, and wrote a valedictory letter to the university of Leyden. His lady did not survive her marriage many years; yet she brought him a daughter, who was afterwards married to the earl of Kelly. Pitcairne died Oct. 13, 1713. His "*Dissertations*" is his chief work; he was very happy in Latin poetry.

PITHŒUS (PETER), a French gentleman of eminence in the republic of letters, was descended from an ancient and noble family in Normandy, and born at Troyes in 1539. His taste for literature discovered itself early, and it was cultivated to the utmost by the care of his father. He entered upon his studies at Troyes, and was afterwards sent to Paris, where he became first the scholar, and then the friend, of Turnebus. When he had finished his pursuits in languages and the Belles Lettres, he was removed to Bourges, and placed under Cujacius, in order to study the civil law. He made so wonderful a progress, that at seventeen he was able to speak extempore upon the most difficult questions; and his master was not ashamed to own, that even himself had learned some things of him. Cujacius removing to Valence, Pithœus followed him thither, and continued to profit by his lectures, to 1560. He then returned to Paris, and frequented the bar of the parliament there, for the sake of joining practical forms and usages to theoretic knowledge.

In 1563, being 24, he gave the first fruits of his studies to the public, in a work entitled, "*Adversaria Subseciva*;" which was highly applauded. A little time after, he was advanced by Henry III. to some considerable posts; in which, as well as at the bar, he acquitted himself with high honour. Pithœus was a Protestant, and therefore might have been involved in the terrible massacre of Saint Bartholomew in 1572, being then at Paris, where it was committed, and in the same lodgings with several Hugonots, who were all killed. He seems, however, to have been frightened by it out of his religion; which having, according to the custom of converts, examined and found to be erroneous, he soon abjured, and openly embraced the Catholic faith. Afterwards he attended the duke of Montmorency into England; and upon his return, by reason of his great wisdom, amiableness of nature and manners, and profound knowledge in various things, became a kind of oracle to his countrymen, who consulted him on all important occasions. He died upon his birth-day in 1596, leaving behind him a wife, whom he had married in 1579, and some children. He



published a great number of works in various ways, upon law, history, and classical literature; and he gave several new and correct editions of ancient writers. He was also the first who made the world acquainted with the "Fables of Phædrus."

**PITISCUS (SAMUEL)**, a very learned man, who did good service to the republic of letters by several useful works, was born at Zutphen, in the Low-Countries, in 1637. He studied the Belles Lettres at Deventer under Gronovius, and divinity at Groningen. Some little time after his education was completed, he was elected master of the public school at Zutphen; and, in 1685, had the direction of the college of St. Jerome at Utrecht given him, where he performed all the offices of a good governor to the end of his life. He died in 1717, aged fourscore years. He was the author of many Latin works, full of deep erudition and laborious researches.

**PITS, or PITSEUS (JOHN)**, an English biographer, was born at Alton in Hampshire, in 1560; and at eleven, sent to Wykeham's-School near Winchester. He was elected thence probationer-fellow of New-College in Oxford, at eighteen: but, in less than two years, left the kingdom as a voluntary Romish exile, and went to Doway, thence to Rheims; and, after one year spent in the English college there, was sent to the English college at Rome, where he studied seven years, and was then ordained priest. Returning to Rheims about 1589, he there taught rhetoric and Greek for two years: but the civil wars in France induced him to withdraw to Lorraine; and, at Pont-a-Mulſow, he took the degree of master of arts, and soon after that of bachelor of divinity. Next, going into Upper Germany, he resided a year and a half at Triers; and afterwards removed to Ingolstadt in Bavaria, where he resided three years, and took the degree of doctor of divinity. After having travelled through Italy as well as Germany, and made himself master of the languages of both countries, he came back to Lorraine; where, being taken particular notice of by Charles cardinal of Lorraine, he was preferred by him to a canonry of Verdun. Two years spent there, Antona, daughter to the duke of Lorraine, who was married to the duke of Cleves, invited him over to be her confessor; and, that he might be the more serviceable to her, he learned the French language, in which he became so perfect, that he often preached in it. In her service he continued twelve years; during which time he turned over the histories of England, ecclesiastical and civil, whence he made large collections and observations concerning the most illustrious personages, which were published in four large volumes. He then returned a third time to Lorraine, where, by the favour of John bishop of Toul, formerly his scholar, he was promoted to the deanery of Liverdon, which

which was of considerable value. This, with a canonry and an officialship of the said church, he held to the day of his death, which happened at Liverdun in 1616. He published three treatises: "De Legibus, Triers, in 1592:" "De Beatudine, Ingolst. in 1595:" "De Peregrinatione, Duffeld. in 1604."

PITT (CHRISTOPHER), an English poet, was born in 1699 at Blandford, the son of a physician much esteemed. He was in 1714, received as a scholar into Winchester-College, where he was distinguished by exercises of uncommon elegance; and, at his removal to New-College in 1719, presented to the electors, as the product of his private and voluntary studies, a complete version of Lucan's poem, which he did not then know to have been translated by Rowe. When he had resided at his college three years, he was presented to the rectory of Pimperm in Dorsetshire in 1722, by his relation, Mr. Pitt, of Stratfieldsea in Hampshire; and, resigning his fellowship, continued at Oxford two years longer, till he became M. A. in 1724. He probably about this time translated "Vida's Art of Poetry," which Tristram's elegant edition had then made popular. The success of his "Vida," animated him to a higher undertaking; and, in his thirtieth year he published a version of the first book of the *Æneid*, which work he afterwards completed. He did not long enjoy the reputation which this great work deservedly conferred; for he died April 13, 1743. He was buried under a stone at Blandford, on which is an inscription. Besides the works already mentioned, he composed a "Miscellany."

PIZARRO (FRANCIS), a Spanish general, discoverer and conqueror of Peru, in conjunction with Diego Almagro, a Spanish navigator. They are both charged with horrid cruelties to the inhabitants, and fell victims to their own ambition, jealousy, and avarice. Almagro revolting, was defeated and beheaded by Pizarro, who was assassinated by Almagro's friends in 1541.

PLACETTE (JEAN DE LA), a Protestant minister of great eminence, was born at Pontac in Bern, 1639; and his father, who was a minister, trained him with the greatest attention and care. From 1660, he exercised the ministry in France; but, after the revocation of the Edict of Nantz in 1685, he retired to Denmark, where he continued till the death of the queen in 1711: for, that princess, apprised of his great merit, kept him near her. From Denmark he passed to Holland, and fixed at first at the Hague; then removed to Utrecht, where he died in 1718, aged 79. He was the author of many works upon piety and morality, and of some in the Polemic way, against the church of Rome.

PLANTIN (CHRISTOPHER), a celebrated printer, was born  
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near Tours in 1533, and bred to an art which he carried to the highest degree of perfection. He went and settled at Antwerp, and there erected a printing-office ; which was considered not only as the chief ornament of the town, but as one of the most extraordinary edifices in Europe. A great number of ancient authors were printed here : and these editions were valued not only for the beauty of the characters, but also for the correctness of the text : with regard to which Plantin was so very nice, that he procured the most learned men to be correctors of his press. He got immense riches by his profession, which however he did not hoard up, but spent like a gentleman. He died in 1598, aged 65.

PLANUDES (MAXIMUS), a Greek monk of Constantinople, who lived at the end of the third, and the beginning of the fourth century, is the author of a "Life of Æsop," full of anachronisms, absurdities, and lies ; and of 140 "Fables," which, though he published them for Æsop's, have been suspected to be his own. We have also a collection of epigrams, under the title of "Anthologia," made by this monk. No particulars are known of Planudes, except that he suffered some persecution, on account of his zeal for the Latin church.

PLATINA (BARTHOLOMEW), a learned Italian, and author of a "History of the Popes," was born in 1421 at Piadena, a village between Cremona and Mantua. He first embraced a military life, which he followed for a considerable time ; but afterwards devoted himself to literature, and made a considerable progress in it. He went to Rome under Calixtus III. who was made pope in 1455 ; where, getting himself introduced to cardinal Bessarion, he obtained some small benefices of pope Pius II. who succeeded Calixtus in 1458, and afterwards was appointed apostolical abbreviator. Paul II. succeeded Pius in 1464, and then Platina's affairs took a very unfavourable turn. In the first place, Paul was much indispensed towards him, on account of his connections with his predecessor Pius : but this might possibly have been borne, if Paul, in the next place, had not removed all the abbreviators from their employments, by abolishing their places, notwithstanding they had purchased them with great sums of money. Upon this, Platina complained to the pope, and most humbly besought him to order their cause to be judged by the auditors of the Rota. The pope was offended at the liberty, and gave him a very haughty repulse. Upon this, Platina wrote to him, which being considered as an act of rebellion, caused him to be imprisoned, and to endure great hardships. At the end of four months he had his liberty, with orders not to leave Rome, and continued in quiet for some time ; but afterwards, being suspected of a plot, was again imprisoned, and with many others, put to the rack. The plot being found imaginary



nary, the charge was turned to heresy, which also came to nothing ; and Platina was set at liberty some time after. The pope flattered him with a prospect of preferment, and thus kept him in Rome ; but, dying of an apoplexy, left him to shift for himself as he could. Sixtus IV. succeeded Paul in 1467, and appointed Platina keeper of the Vatican library, which was set up by this pope. Platina here found himself in his own element, and lived very happily in that station, till 1481, when he was snatched away by the plague. He was author of several works.

PLATO, a most illustrious philosopher of antiquity, was born at Athens in the 88th Olympiad, and about 430 years before Christ. He was educated in a manner suitable to his rank : he learned grammar, mathematics, music, and painting. In his first years he addicted himself much to poetry ; wrote odes and dithyrambics first, and afterwards epic poetry ; which last, finding it much inferior to Homer's, he burned. Then he betook himself to writing tragedies, and had prepared one to contend for the prize at the Olympic theatre : but, the day before it should have been presented, he happened to hear Socrates, and was so charmed with his way of discoursing, that he not only forbore the contest at that time, but neglected poetry ever after, and even destroyed all his poems.

He was about his 20th year, when he became a follower of Socrates, and began to study philosophy. Plato was exceedingly attached to Socrates, and raised a considerable sum of money to procure his release, after he was imprisoned upon the accusations of his enemies ; and, when this failed, took the boldness to harangue in defence of him to the people, which he began to do so pathetically, that the magistrates, fearing a tumult, caused him to be silenced. Eight years he lived with Socrates ; in which time he committed the substance of his master's discourses to writing. Of this he composed dialogues, but with great additions of his own. On the death of Socrates, Plato retired to Megara, where he was kindly entertained by Euclid, who had been one of Socrates's first scholars. Afterwards he determined to travel in pursuit of knowledge : and from Megara he went to Italy. He dived into the most profound and mysterious secrets of the Pythagoric doctrines ; and, perceiving other knowledge to be connected with them, he went to Cyrene, where he learned geometry of Theodorus. Thence he passed into Egypt, to acquaint himself with the theology of their priests, to study more nicely the proportions of geometry, and to instruct himself in astronomical observations ; and, having taken a full survey of all the country, he settled for some time in the province of Sais, learning of the wise men there what they held concerning the universe, whether it had a beginning, whether it moved whole or in part, &c. and Pausanias affirms, that he learned from these the immortality, as also the transmigration, of souls. Some  
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of the fathers will have it, that he had communication with the books of Moses, and studied under one Sechnuphis, a learned man of Heliopolis, who was a Jew : but there is nothing that can be called evidence for these assertions. St. Austin once believed, that Plato had some conference with Jeremiah ; but afterwards discovered, that that prophet must have been dead at least sixty years before Plato's voyage to Egypt. Plato's curiosity was not yet satisfied : he travelled into Persia, to consult the magi about the religion of that country ; and he designed to have penetrated even to the Indies, and to have learned of the Brachmans their manners and customs ; but the wars in Asia hindered him.

Being returned to Athens from his travels, he applied himself to the teaching of philosophy, which at that time was the most honourable profession there. He set up his school in the academy, a place of exercise in the suburbs of the city, beset with woods ; and this, not being a very healthy situation, brought a quartan ague on him, which lasted eighteen months. He afterwards made several voyages abroad : one particularly to Sicily, in order to view the fiery ebullitions of Mount-Ætna. Dionysius the tyrant reigned then at Syracuse. Plato went to see him ; but, instead of flattering him, like a courtier, reproved him for the disorders of his court, and the injustice of his government. The tyrant, not used to disagreeable truths, grew enraged at Plato, and would have put him to death, if Dion and Aristomenes, formerly his scholars, and then favourites of that prince, had not powerfully interceded for him. Dionysius was content to deliver him into the hands of an envoy of the Lacedæmonians, who were then at war with the Athenians : and this envoy, touching upon the coast of Ægina, sold him for a slave to a merchant of Cyrene, who, as soon as he had bought him, sent him away to Athens. Some time after, he made a second voyage into Sicily, in the reign of Dionysius the younger ; who sent Dion, his minister and favourite, to invite him to court, that he might learn from him the art of governing his people well. Plato accepted the invitation, and went ; but, the intimacy between Dion and Plato raising jealousy in the tyrant, the former was disgraced, and the latter sent back to Athens. Dion, being re-admitted to favour, persuaded Dionysius to recall Plato, who received him with all the marks of good-will and friendship that a great prince could give. However, Plato being offended, and having complained, Dionysius, incensed at these complaints, resolved to put him to death : but Archytas, who had great interest with the tyrant, being informed of it by Dion, interceded for the philosopher, and obtained leave for him to retire. Accordingly, he returned to Athens, where he was warmly received.

This extraordinary man, being arrived at 81 years of age, died a very easy and peaceable death, in the midst of an entertainment, according to some ; but, according to Cicero, as he was writing.

Both

Both the life and death of this philosopher were calm and undisturbed ; and indeed he was finely composed for happiness.

The writings of Plato are all in the way of dialogue, where he seems to deliver nothing from himself, but every thing as the sentiments and opinions of others, of Socrates chiefly, of Timæus, &c. His style, as Aristotle observed, is betwixt prose and verse : on which account some have not scrupled to rank him with the poets.

PLAUTUS (MARCUS ACCIUS), a comic writer of ancient Rome, was born at Sarsina, a small town in Umbria, a province of Italy. His proper name was Marcus Accius : he is supposed, from his splay feet, to have got the surname of Plautus. His parentage seems to have been mean : and some have thought him the son of a slave. Few circumstances of his life are known : Cicero has told us in general, that he was some years younger than Nævius or Ennius, and that he died the first year of the elder Cato's censorship, when Claudius Pulcher and Lucius Portius Licinius were consuls. This was about the year of Rome 569, when Terence was about nine years old, and 184 years before Christ. A. Gellius says, that Plautus was distinguished at the same time for his poetry upon the theatre, that Cato was for his eloquence in the Forum : and observes elsewhere from Varro, that he was so well paid for his plays, as to think of doubling his stock by trading ; in which however he was so unfortunate, that he lost all he had got by the Muses, and for his subsistence was reduced, in the time of a general famine, to work at the mill. How long he continued in this distress, is no where said : but Varro adds, that the poet's wit was his best support, and that he composed three plays during this daily drudgery.

We have twenty of his plays extant, though not all of them entire ; none of which were composed at the mill, but before he became a bankrupt. Varro allowed twenty-six to be of his composition, which were all extant in Gellius's time. Some made the number of his plays to exceed an hundred ; but this might arise from his revising the plays of other poets.

PLAYFORD (JOHN), a man distinguished in the musical world, was born in 1613. He was a stationer, and a seller of musical instruments, music-books, and music-paper. What his education had been, is not known ; but that he had attained to a considerable proficiency in the practice of music and musical composition, is certain. In 1655, he published an " Introduction to the skill of Music ;" which, being written in a plain and easy style, succeeded so well, as to go through many editions, considerably improved by the author and his friends. He published a great number of music-books, and contributed not a little to the improvement of the art of printing music. He died about 1693. He had a son named John,



John, a printer of music ; and a younger named Henry, who was a feller of music.

PLINIUS SECUNDUS (CAIUS), the elder, one of the most learned of the ancient Roman writers, was born in the reign of Tiberius Cæsar, about the year of Christ 23. His birth-place was Verona. He was particularly formed for excelling in knowledge, being the most ingenious man of his age ; yet his excessive love of study did not spoil the man of business, nor prevent him from filling the most important offices with credit. He was a procurator, or manager of the emperor's revenue, in the provinces of Spain and Africa ; and was advanced to the high dignity of augur. He had several considerable commands in the army, and was as distinguished by his courage in the field, as by his eloquence at the bar.

In the year 79, he was with a fleet under his command, at Misenum, in the gulf of Naples, with his sister and her son, the younger Pliny. On the 24th of August, about one in the afternoon, his sister desired him to observe a cloud of a very unusual size and shape. He was in his study ; but immediately arose, and went out upon an eminence to view it more distinctly. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from Mount-Vesuvius. Its figure resembled that of a pine-tree ; for it shot up a great height in the form of a trunk, which extended itself at the top into a sort of branches ; and it appeared sometimes bright, and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This was a noble phenomenon for the philosophic Pliny, who immediately ordered a light vessel to be got ready ; but, as he was coming out of the house, with his tablets to enter observations into, he received a note from Rectina, a lady of quality, earnestly entreating him to come to her assistance, since, her villa being situated at the foot of Mount-Vesuvius, there was no way for her to escape, but by sea. He therefore ordered the galleys to put to sea, and went himself on board, with intention of assisting not only Rectina, but others : for the villas stood extremely thick upon that beautiful coast. He steered directly to the point of danger, whence others fled with the utmost terror ; and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He went so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning rock : they were likewise in danger, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider, whether he should return ? to which the pilot advising him, " Fortune," said he, " befriends the brave ; carry me to Pompeianus."

Pomponianus." Pomponianus was then at Stabizæ, a town separated by a gulph, which the sea, after several windings, forms upon that shore. He found him in the greatest consternation, exhorted him to keep up his spirits; and, the more to dissipate his fears, ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he sat down to supper with an apparent cheerfulness. In the mean while the eruption from Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. Pliny, to sooth the apprehensions of his friend, assured him it was only the burning of the villages, which the country-people had abandoned to the flames: after this, he retired, and had some sleep. The court which led to his apartment being in some time almost filled with stones and ashes, if he had continued there any longer, it would have been impossible for him to have made his way out: it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the rest of the company, who were not unconcerned enough to think of going to bed. They consulted together, whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent rockings; or to fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two; and went out, having pillows tied upon their heads with napkins, which was all their defence against the storms of stones that fell around them. It was now day every where else, but there a deeper darkness prevailed than in the most obscure night; which, however, was in some degree dissipated by torches, and other lights of various kinds. They thought proper to go down further upon the shore, to observe if they might safely put out to sea; but they found the waves still run extremely high and boisterous. There Pliny, taking a draught or two of water, threw himself down upon a cloth which was spread for him; when immediately the flames and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to arise. He raised himself with the assistance of two of his servants, for he was pretty fat, and instantly fell down dead: suffocated, as his nephew conjectures, by some gross and noxious vapour; for he had always weak lungs, and was frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it; exactly in the same posture that he fell, and looking more like a man asleep than dead.

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PLINIUS CÆCILIVS SECUNDVS (*CAIVS*), nephew of Caius Plinius Secundus, was born in the 9th year of Nero, and the  
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62d of Christ, at Novocomum, a town upon the lake Larius, near which he had several beautiful villas. Cæcilius was the name of his father, and Plinius Secundus that of his mother's brother, who adopted him. He brought into the world with him fine parts and an elegant taste, which he did not fail to cultivate early; for, he wrote a Greek tragedy at fourteen years of age. He lost his father when he was young, and had the famous Virginus for his tutor or guardian. He frequented the schools of the rhetoricians, and heard Quintilian; for whom he ever after entertained so high an esteem, that he bestowed a considerable portion upon his daughter at her marriage. He was in his 18th year when his uncle died; and it was then that he began to plead in the Forum, which was the usual road to dignities. About a year after, he assumed the military character, and went into Syria with the commission of tribune: but this did not suit his taste, and therefore we find him returning after a campaign or two.

Upon his return from Syria, he took a wife, and settled at Rome: it was in the reign of Domitian. During this most perilous time, he continued to plead in the Forum, where he was distinguished not more by his uncommon abilities and eloquence, than by his great resolution and courage, which enabled him to speak boldly, when none else durst scarcely speak at all. On these accounts he was often singled out by the senate, to defend the plundered provinces against their oppressive governors, and to manage other causes of a like important and dangerous nature. He obtained the offices of questor and tribune, and luckily went unhurt through the reign of Domitian: there is however reason to suppose, if that emperor had not died just as he did, that Pliny would have shared the fate of many other great men; for his name was afterwards found in Domitian's tablets, among the number of those who were destined to destruction.

He lost his wife in the beginning of Nerva's reign, and soon after took his beloved Calphurnia; of whom we read so much in his "Epistles." He had not any children by either of his wives. He was promoted to the consulate by Trajan in the year 100, when he was 38 years of age: and in this office pronounced that famous panegyric, which has ever since been admired, as well for the copiousness of the topics, as the elegance of address. Then he was elected augur, and afterwards made proconsul of Bithynia. It is not known what became of Pliny, after his return from Bithynia; whether he lived at Rome, or what time he spent at his country-houses. Antiquity is also silent as to the time of his death; but it is conjectured that he died either a little before, or soon after that excellent prince, his admired Trajan; that is, about A. D. 116. He was one of the greatest wits, and one of the worthiest men, among the ancients. He wrote and published a great number



ber of things: but nothing has escaped the wreck of time, except the books of "Letters," and the "Panegyric upon Trajan."

**PLOT** (Dr. ROBERT), an English philosopher and antiquary, was born of a genteel family, in 1641, at Sutton-Barn in Kent; and educated at the free-school of Wye in the same county. In 1658, he went to Magdalen-Hall in Oxford; took a bachelor of arts degree in 1661, a master's in 1664, and both the degrees in law in 1671. He removed afterwards to University-College. Being a very ingenious man, and particularly addicted to natural history, he was made a fellow of the Royal-Society; and, in 1682, elected one of the secretaries of that learned body. He published their "Philosophical Transactions," from No. 143, to No. 166, inclusive. In 1683, Elias Ashmole, Esq. appointed him the first keeper of his museum; and about the same time he was nominated by the vice-chancellor the first professor of chemistry in that university. In 1687, he was made secretary to the earl-marshal, or court of chivalry, which was then renewed, after it had lain dormant since the year 1641. In 1688, he received the title of historiographer to James II. In 1690, he resigned his professorship of chemistry, and also his place of keeper of the museum; to which he then presented a very large collection of natural curiosities, being such as he had figured and described in his histories of Oxfordshire and Staffordshire, and there distinguished by the names of "Scrinium Plotianum Oxoniense," and "Scrinium Plotianum Staffordiense." In 1694-5, Henry Howard, earl-marshal, nominated him Mowbray herald extraordinary; and, two days after, he was constituted register of the court of honour. He died of the stone, April 30, 1696, at his house in Borden; leaving two sons by a wife whom he had married in August 1690. He was author of several works, and left many manuscripts behind him.

**PLOTINUS**, an illustrious Platonic philosopher, was born at Lycopolis, a city of Egypt, in 204. He began very early to shew a great singularity both in his taste and manners. At twenty-eight, he had a strong desire to study philosophy, upon which he was recommended to the professors of Alexandria; but he was not satisfied with their lectures, and always returned from them melancholy. A friend, informed of the cause of his distaste, thought he might find a remedy in the lectures of Ammonius: nor was he mistaken: for the instant Plotinus heard that philosopher, he confessed that this was the man he was in search of. He spent eleven years with that master, and became a great philosopher. What he had imbibed of learning and knowledge under him, only inspired him with a stronger passion to acquire more, and to hear the Persian and Indian philosophers: for which reason, in 243, when the emperor Gordianus intended to wage war against the Persians, he

followed the Roman army, but probably repented of it, because he had hard work to save his life by flight, after the emperor had been slain. The year following, being now forty, he went to Rome, and read philosophical lectures in that city. He continued ten years in Rome, without writing any thing, and then wrote twenty books: but, in his 50th year, Porphyry became his disciple, who, being of an exquisitely fine genius, was not satisfied with superficial answers, but required to have all difficulties thoroughly explained; and therefore Plotinus, to treat things with greater accuracy, was obliged to write more books. The Romans paid an incredible regard to this philosopher: many of the senators became his disciples; and some of them not only frequented his lectures very assiduously, but quitted the function of magistrates, in order to lead a philosophic life. Some of the female sex were also inspired with a love for philosophy; and a lady of quality insisted upon his living in her house, that she and her daughter might have the pleasure of hearing him. He had the reputation of being a man of such great virtue as well as abilities, that many persons of both sexes, when they found themselves dying, intrusted him, as a guardian-angel, with their estates and their children. Plotinus never refused those troublesome offices, but had often the patience to examine, with other persons, the accounts of guardians. He was the arbitrator of numberless law-suits; on which occasion he always behaved with such humanity and rectitude of mind, that he did not create himself one enemy during the twenty-six years he resided at Rome. A philosopher of Alexandria, named Olympias, moved no doubt with envy, used his utmost endeavours to bring him into contempt, and even had recourse to necromancy to ruin him; but we do not find that he succeeded in the least. Plotinus laboured under various illnesses the year before he died: he had an inflammation in his throat, which made him so hoarse that he could scarcely speak, ulcers in his hands and feet, and a great weakness of sight. Finding himself in this condition, he left Rome, and was conveyed to Campania, to the heirs of a friend, who furnished him with necessaries of every kind. He died there at sixty-six. His genius was greatly superior to that of vulgar philosophers; and his ideas were singular and extraordinary. He wrote fifty-four books. The greater part of them turn on the most high-flown ideas in metaphysics.

PLUCHE (ANTOINE), a French writer, born at Rheims in 1668, and early distinguished by his progress in polite letters. The intendant of Rouen trusted him with the education of his son, upon the recommendation of him by the celebrated Rollin. After this, he went to Paris, where he first gave lectures upon history and geography, and then became famous by certain works which he published. Pluche had received holy orders, and obtained an

abbey,

abbey, to which he retired in 1749, and gave himself up entirely to devotion and study. He died of an apoplexy in 1751.

PLUTARCH, a great philosopher and historian of antiquity, who lived from the reign of Claudius to that of Adrian, was born at Chæronea, a small city of Bœotia in Greece, which had also been the birth-place of Pindar. Plutarch's family was ancient in Chæronea: his grandfather Lamprias was a man eminent for his learning, and a philosopher; and is often mentioned by Plutarch in his writings, as is also his father. Plutarch was initiated early in study, to which he was naturally inclined; and was placed under Ammonius, an Egyptian, who, having taught philosophy with reputation at Alexandria, thence travelled into Greece, and settled at Athens. Under this master, he made great advances in knowledge; and like a thorough philosopher, more apt to regard things than words, he pursued this knowledge to the neglect of languages.

After he was principled and grounded by Ammonius, he considered with himself, that a larger communication with the wise and learned was yet necessary for his accomplishment; and therefore, having a soul insatiable of knowledge, he resolved to travel. Egypt was at that time, as formerly it had been, famous for learning; and probably the mysteriousness of their doctrine might tempt him, as it had tempted Pythagoras and others, to go and converse with the priesthood of that country. From Egypt he returned into Greece; and, visiting in his way all the academies and schools of the philosophers, gathered from them many of those observations with which he has abundantly enriched posterity. He took a particular journey to Sparta, to search the archives of that famous commonwealth, to understand thoroughly the model of their ancient government, the history of their legislators, their kings, and their ephori; and digested all their memorable deeds and sayings with so much care, that he has not omitted even those of their women.

The circumstances of Plutarch's life are not known, and therefore cannot be related with any exactness. He was married, and his wife's name was Timoxena, as Rutilius conjectures with probability. He had several children, and among them two sons, one called Plutarch after himself, the other Lamprias, in memory of his grandfather. Lamprias was he, of all his children, who seems to have inherited his father's philosophy; and to him we owe the table or catalogue of Plutarch's writings, and, perhaps also, his "Apophthegms." He had a nephew, Sextus Chæroneus, who taught the emperor Marcus Aurelius the Greek tongue, and was much honoured by him. Some think, that the Critic Longinus was of his family; and, Apuleius, in his "Metamorphoses," affirms himself to be descended from him.

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On what occasion, and at what time of his life, he went to Rome, how long he lived there, and when he finally returned to his own country, are all uncertain: likewise, how he was made known to Trajan, who bestowed upon him the consular ornaments, and caused an edict to be passed, that nothing should be done without his knowledge and approbation. It is generally supposed, that Trajan, being a private man when Plutarch first came to Rome, was, among other nobility, one of his auditors. This wise emperor made use of him in his councils; at least, much of the happiness of his reign has been imputed to Plutarch. We are equally at a loss, concerning the time of his abode in the Imperial city; which, however, at different times, is not imagined to fall much short of forty years. The desire of visiting his native country, so natural to all men, and especially when growing old, prevailed with him at length to leave Italy; and, at his return, he was unanimously chosen archon or chief magistrate of Chæronea, and not long after admitted into the number of the Delphic Apollo's priests. We have no particular account of his death, either as to the manner of it, or the year; only it is evident that he lived, and continued his studies, to an extreme old age.

POCOCKE (Dr. EDWARD), a most learned Englishman, and famous particularly for his great skill in the Oriental languages, was born at Oxford, Nov. 8, 1604. He was sent early to the free-school of Thame in that county; and, at fourteen, entered a commoner of Magdalen-Hall in Oxford, whence, about two years after, he removed to Corpus-Christi-College. Besides the usual academical courses, which he pursued with much diligence, he read very carefully the best Greek and Roman writers: but, applying himself afterwards to the Eastern languages, that branch of learning proved so agreeable to him, that it became the chief object of his studies during the rest of his life. He took his bachelor of arts degree in 1622; and, Lud. de Dieu publishing a Syriac version of the "Apocalypse" at Leyden the following year, our author, after his example, began to prepare those four "Epistles," which were still wanting to a complete edition of the New Testament in that language. These "Epistles" were, the second of Peter, second and third of John, and that of Jude. They were published in 1629, when he was ordained priest, having entered into deacon's orders some time before; and being appointed chaplain to the English factory at Aleppo, by the interest of Selden, he arrived at that place, after a long voyage, Oct. 17, 1630. His situation in the East furnished an opportunity of accomplishing his skill in the Arabic tongue: and he likewise endeavoured to get a further insight, if possible, into the Hebrew; but soon found it fruitless, the Jews there being very illiterate. He also improved himself in the Ethiopic and Syriac; of which last he made a grammar, with a praxis,

for his own use. Oct. 30, 1631, he received a commission from Laud, then bishop of London, to buy for him such ancient Greek coins, and such manuscripts, either in Greek or the Oriental languages, as he should judge most proper for an university library; which commission Pococke executed to the best of his power. In 1634, the plague raged furiously at Aleppo; many of the merchants fled two days journey from the city, and dwelt in tents upon the mountains: Pococke did not stir, yet neither he nor any of the English caught the infection. In 1636, he received a letter from Laud, archbishop of Canterbury, informing him of his design to found an Arabic lecture at Oxford, and of naming him to the university for his first professor: upon which agreeable news, he presently settled his affairs at Aleppo, and took the first opportunity of returning home. On his arrival at Oxford this year, he took a bachelor of divinity's degree in July, and entered on the professorship in August: however, the next year, when his friend Mr. John Graves concerted his voyage to Egypt, it was thought expedient by Laud, that Pococke should attend him to Constantinople, in order to perfect himself in the Arabic language, and to purchase more manuscripts. During his abode here, he became, for some time, chaplain to Sir Peter Wych, then the English ambassador to the Porte.

In 1639, he received several letters from his friends, and particularly from the archbishop, pressing him to return home: and accordingly, embarking in August 1640, he landed in Italy, and passed from thence to Paris. On his return to London, he had the misfortune to find the archbishop in the Tower, and the nation in such confusion, that all his designs in Arabic, and all the expectations entertained of him, as the first person in Europe for Oriental learning, appeared now to be at an end. In 1643, he was presented by his college, of which he had been made fellow in 1628, to the rectory of Childrey in Berkshire: and, the military state of Oxford rendering the duties of his professorship impracticable, he retired to his living, and discharged the duties of a worthy parish-priest. He did not escape the common fate of the Royalists in those times: the profits of his professorship, after the death of Laud in 1644, being seized by the sequestrators, as part of the prelate's estate. However, as his very extraordinary merit and amiable qualities procured him friends on all sides, so, in 1647, he was restored to the salary of his lecture by the interest of Selden; and, to preserve him from the outrages of the soldiery, he obtained a protection under the hand and seal of general Fairfax, by the application of Dr. George Ent. In 1648, at the recommendation of Dr. Sheldon and Dr. Hammond, he was nominated Hebrew professor at Oxford, with the canonry of Christ-Church annexed thereto, by the king, then a prisoner in the Isle of Wight; and was soon after voted into the same lecture by the committee of parliament;

parliament; but ejected from his canonry the year after, for not subscribing the engagement. In the midst of these persecutions, he not only continued to read his lectures with the same diligence as before, but also published this year his "*Specimen Historiæ Arabum*." It is a short discourse in Arabic, with a Latin translation and notes by him; to which is added, an "*Elenchus Scriptorum Arabicorum*." In 1650, a vote was passed, to deprive him of his lectures, and to turn him out of the university; but he was saved from the effect of it by the intercession of a great part of that body, almost all of whom had been placed there by the parliament. In 1652, he was one of those concerned in preparing the intended edition of the Polyglott Bible. In 1655, he published his "*Porta Mosis*;" a work containing six prefatory discourses of Maimonides, which relate in a very clear method the history and nature of the Talmud, and the Jewish faith and discipline. In 1658, he published, "*The Annals of Eutychius*," in pursuance of a promise he had made some years before to Selden. In 1659, when the secluded members of the House of Commons were restored to their seats in parliament, he was, by the interest of Dr. Wallis, who had always been his friend, restored to his canonry of Christ-Church; in which he was firmly fixed the year after, at the return of the king. Being now re-instated at Oxford, he took his doctor of divinity's degree; and continued afterwards to discharge the duties of both his lectures, and to give the world, to the end of his life, new proofs of his unrivalled skill in Oriental learning. In 1663, our author published at Oxford, "*Gregorii Abul Farajii Historia Dynastiarum*," in 4to.

Some time after, Fell, dean of Christ-Church, having concerted a scheme for a "*Commentary*" upon the Old Testament, to be written by some learned hands in that university, engaged our author to take a share. This gave occasion to his "*Commentaries*" upon Micah and Malachi, published in 1677; after which he finished those upon Hosea and Joel, published in 1691. Pococke died Sept. 10, 1691, in his 87th year; and was interred in the cathedral of Christ-Church, where a monument, with an inscription, is erected to his memory. He had married a gentlewoman in 1646, while he was resident upon his living in Berkshire; by whom he had nine children. We have only an account of his eldest son Edward Pococke, who, under his father's direction, published, in 1671, 4to. with a Latin translation, an Arabic piece, entitled, "*Philosophus Autodidactus*; five, *Epistola Abu Jaafar Ebn Tophail de Hai Ebn Yokdhan*, &c. Mr. Pococke had also prepared an Arabic history, with a Latin version, and put it to the press at Oxford; but, not being worked off when his father died, he withdrew it, upon a disgust at not succeeding his father in the Hebrew professorship.



POCOCKE (RICHARD), D. D. (who was distantly related to the learned Orientalist Dr. Edward Pococke, being son of Mr. Richard Pococke, sequestrator of the church of All-Saints in Southampton, and head-master of the free-school there, by the only daughter of the reverend Mr. Isaac Milles, minister of Highcleer in Hampshire, was born at Southampton in 1704. He received his school-learning there, and his academical education at Corpus-Christi-College, Oxford; took his degree of LL. B. May 5, 1731; and that of LL. D. (being then precentor of Lismore) June 28, 1733; together with Dr. Secker, then rector of St. James's, and afterwards archbishop of Canterbury. He began his travels into the East in 1737, and returned in 1742, and was made precentor of Waterford in 1744. In 1743, he published the first part of those travels, under the title of "A Description of the East, and of some other Countries, Vol. I. Observations on Egypt." In 1745, he printed the second volume under the same title, "Observations on Palæstine or the Holy-Land, Syria, Mesopotamia, Cyprus, and Candia," which he dedicated to the earl of Chesham, then made lord-lieutenant of Ireland; attended his lordship thither as one of his domestic chaplains, and was soon after appointed by his lordship archdeacon of Dublin. March 1756, he was promoted by the duke of Devonshire (then lord-lieutenant) to the bishopric of Ossory, vacant by the death of Dr. Edward Maurice. He was translated by the king's letter from Ossory to Elphin in June 1765, bishop Gore of Elphin being then promoted to Meath: but, bishop Gore finding a great sum was to be paid to his predecessor's executors for the house at Ardbraccan, declined taking out his patent; and therefore bishop Pococke in July was translated by the duke of Northumberland directly to the see of Meath, and died in the month of September the same year, suddenly, of an apoplectic stroke, whilst he was in the course of his visitation. He was a great traveller, and visited other places besides the East.

POCOCK (Sir GEORGE), K. B. one of the vice-presidents of the Marine-Society, son of the reverend Thomas Pocock, M. A. F. R. S. and chaplain to Greenwich-Hospital, and Joice his wife (daughter of James Master, of East-Langton, in Kent, Esq. by Joice, only daughter of Sir Christopher Turnor, knight, a baron of the exchequer in the time of Charles II.) was born March 6, 1706. At twelve years of age, he began his profession in the navy under his uncle Sir George Byng, afterwards created lord-viscount Torrington. In 1748, he served on board the fleet, in that memorable victory off Sicily; and went through the different ranks of his profession with distinguished assiduity. In February 1754, he had a considerable command in the East-Indies, where he continued till, in 1758, he commanded, as admiral in chief, the British fleet there, and, with an inferior force, gained three signal victories

over the French ; for which the thanks of the East-India-Company were voted him in 1759. He was afterwards engaged in some severe but successful actions ; and returned to England with much honour in 1760. He was appointed in 1761, commander in chief of the naval force against the Havannah, in the taking of which he rendered his name immortal. Through a disgust at the appointment of Sir Hugh Palliser to the governorship of Greenwich-Hospital, this gallant veteran relinquished the emolument of his half-pay, which, had he retained it till his death, it is said, would have amounted to 80,000*l*. He was respected by his enemies abroad, esteemed and beloved by his officers, and adored by all the sailors. He died at his house in Charles-Street, Berkley-Square, April 3, 1792, aged 87. His remains were interred in the family-vault at Twickenham, near those of his lady, by whom he left one son, George Pocock, Esq. F. R. S. who is married to Miss Long, of the merchant's family ; and one daughter, married to the late earl Powlet, who died in 1788, and by whom she had three sons.

POGGIUS BRACCIOLINUS, a man of great parts and learning, who flourished at the time when learning was reviving in Europe, and himself contributed not a little to it, was descended from a family of good rank, and born in 1380 at Terranuova, a town in the territories of Florence. He was sent to Florence in 1398, and there learned Latin under John of Ravenna, and Greek of Emanuel Chrysoloras. His education being finished, he went to Rome, under the pontificate of Boniface IX. and was taken into the service of the cardinal de Bari, who was Ludolf Marramoro, a Neapolitan. Afterwards he had the place of writer of the apostolic letters, which he held ten years ; and then was made secretary to the pope, in which office he continued forty years.

In 1414, while the council of Constance was sitting, some cardinals and nobles of Rome sent him to this place, in search of ancient authors : and he executed his commission so well, that here and in the parts adjacent he found a considerable number. Poggius afterwards travelled to England, and stayed some time in London : he visited the monasteries here, in hopes of finding some ancient manuscripts, but was not so successful as in Germany. Some say, that pope Martin V. sent him also to Hungary ; but the circumstances of this journey are no where related. It is said, that he was a long time at Bologna and Ferrara : and there is reason to think, that he was tossed about some years from place to place by the troubles of the times. He determined at length to settle and to marry. He had already three sons by a mistress, though he was an ecclesiastic. He married a Florentine lady in 1435, when he was fifty-four, who was young, beautiful, and of an illustrious and ancient family, but not a large fortune : he took her to Rome, and had several children by her. He continued still in his office of  
apostolic

apostolic secretary, which he held under seven popes, including the space of forty years. Notwithstanding this, he was not rich; and we find him complaining of his circumstances, especially now his family was increased, in some of his letters. In 1453, the place of secretary to the republic of Florence was offered him, and he accepted it with pleasure: quitting Rome, though not without reluctance, on account of friends left behind him. Though he was full 72, he applied himself to study more intensely than ever: and, in that last period of his life, though he had an employment which took up much of his time, composed the most considerable of his works. His love of retirement induced him to build a country-house near Florence, which he called his academy, and in which he took much delight. Some have imagined, that his "*History of Florence*," was written here. He died at this villa in 1459, aged 79, and left a wife and six children. Five of them were sons, and became all distinguished by their abilities. John Francis, the youngest, was much esteemed by Leo X. who made him his secretary. Some have given the name of John Francis to Poggius himself, as others have that of Charles; but his real name was Poggio di Guccio Bracciolini, his father's name being Guccio, and Bracciolini that of his family.

Poggius appears by his works to have had a great passion for letters, and as great a regard for those that cultivated them. He excelled in Greek and Latin literature, and was one of the principal restorers of it.

POLE (REGINALD), cardinal, and archbishop of Canterbury, was descended from royal blood, being a younger son of Sir Richard Pole, lord Montague, cousin-german to Henry VII. and Margaret, daughter of George duke of Clarence, younger brother to king Edward IV. He was born, probably, at Stoverton-Castle in Staffordshire, in 1500; and, at seven years of age, sent to be instructed in grammar by the Carthusians, in the monastery at Shene, near Richmond in Surrey. At twelve, he became a nobleman of Magdalen College in Oxford; where the famous Linaere and William Latimer, two great masters of those times in the Greek and Latin tongues, were his chief preceptors. He took a bachelor of arts degree at fifteen, and entered into deacon's orders; and, in 1517, the year that Luther began to preach against indulgences, was made a prebendary of Salisbury; to which the deanery of Exeter, and other preferments, were soon after added, by the bounty of his relation Henry VIII. who directed his breeding to the church, with a design to raise him to the highest dignities in it.

Pole being now nineteen, and having laid a good ground-work of learning at Oxford, it was determined to send him, by way of completing his education, to Italy; for which a support suitable to his rank was provided by the king, who allowed him a large



yearly pension, besides the profits of his dignities. On his arrival, he visited several universities, and then fixed at Padua, where he entered into familiarity with Leonicus, a great philosopher and Grecian, Longolius, Bembus, and Lupset a learned Englishman. From Padua he went to Venice, where he continued for some time, and then visited other parts of Italy. Having spent five years abroad, he was recalled home; but, being desirous to see the jubilee, which was celebrated this year at Rome, he went to that city: whence, passing by Florence, he returned to England, where he arrived about the end of 1525.

He was received by the king, queen, court, and all the nobility, with great affection and honour; and much caressed, not only for his learning, but for the sweetness of his nature, and politeness of his manners. Devotion, however, and study, being what he solely delighted in, he retired to his old habitation among the Carthusians at Shene, where he spent two years in the free enjoyment of them. Then Henry VIII. began to start doubts concerning the lawfulness of his marriage with Catharine of Spain, in order to a divorce; and Pole, foreseeing the troubles consequent upon this, and how he must needs be involved in them, resolved to withdraw, and obtained leave of his majesty to go to Paris. Here he continued in quiet, till the king, prosecuting the affair of the divorce, and sending to the most noted universities in Europe for their opinion upon the illegitimacy of his marriage, commanded him to concur with his agents in procuring the subscriptions and seal of that of Paris. Pole left the affair to the commissioners; excusing himself to the king, as unfit for the employ, since his studies had lain another way. Henry was angry; upon which Pole returned to England, in order to pacify him, and then retired to Shene, where he continued two years. Henry at length perceiving, that the court of Rome resolved to oppose the affair of the divorce, conceived a resolution to shake off their authority, and to rely upon his own subjects. Pole was pressed again, and repaired to the king, with a design to give him satisfaction; but, his conscience checking him the moment he was about to speak, he could not utter a word. The extremity inspired him with courage; and, quitting his former purpose, he spoke point-blank against the divorce. The king, highly enraged, laid his hand upon his poniard, with a design to kill him; but was overcome with the simplicity and submission of his kinsman's address, and dismissed him in tolerable temper. Pole, however, apprehensive of further danger, thought it prudent to withdraw, and got his majesty's leave to travel again, who was so satisfied with his intentions, that he continued his pension for some time.

The first place he went to was Avignon, in the province of Narbonne in France. This town was under the pope's jurisdiction, and Pole continued there unmolested for a year; but, the air not agreeing

agreeing with his constitution, he left it, and went to Padua. In this beloved university he fixed his residence a second time, making excursions now and then to Venice; and devoted himself to study, and the conversation of the learned. Thus the days passed very agreeably in Italy, while fresh troubles were rising in England. Henry had not only divorced Catharine, but married Anne Boleyn, and resolved to throw off the papal yoke, and assert his right to the supremacy, with the title of supreme head of the church. To this end he procured a book to be written in defence of that title, by Sampson, bishop of Chichester, which he immediately sent for Pole's confirmation, who would willingly have deferred his answer: but Henry not admitting this, Pole, taking courage from the security of the pope's protection, not only disapproved the king's divorce, and separation from the apostolic see, in answer for the present, but shortly after drew up his piece, "*Pro Unitate Ecclesiastica*," and sent it to Henry. Henry, displeased with Pole, under pretence of wanting some passages to be explained, sent for him to England: but Pole, aware that to deny the king's supremacy, which was the principal scope of his book, was high treason there, and considering the fate of More and Fisher, refused to obey the call. The king therefore resolved to keep measures with him no longer; and accordingly his pension was withdrawn, he was stripped of all his dignities in England, and an act of attainder passed against him.

He was abundantly compensated for these losses and sufferings by the bounty of the pope and emperor. He had been created a cardinal, in January 1535-6, and soon after was sent by the pope with the character of nuncio both to France and Flanders; that, being near England, he might hold correspondence with the Catholics there, in order to keep them steadfast in the faith. At Paris he was received very honourably by the king, but did not stay long there; for Henry being informed of it, sent to demand him of the French monarch; and afterwards, by setting a price upon his head, and employing every means to catch him, so ferreted him from place to place, that Pole was forced at length to take refuge in Rome. He was now employed in negotiations and transactions of high concern; was consulted by the pope in all affairs relating to kings and sovereign princes; was one of his legates at the council of Trent; and, lastly, his penman, when occasion required. The tranquillity of Rome being soon after disturbed by the wars in France, and on the borders of Italy, Pole retired to a monastery in the territory of Verona, where he lived agreeable to his natural humour, till the death of our Edward VI. in July 1553.

On the accession of queen Mary, he was appointed legate for England, as the fittest instrument to reduce this kingdom to an obedience to the pope; but did not think it safe to venture his person thither, till he knew the queen's intentions with regard to the re-establishment

establishment of the Romish religion, and also whether the act of attainder, which had passed against him under Henry, and been confirmed by Edward, was repealed. However, it was not long before he received satisfaction upon both these points; and then he set out for England, by way of Germany, Oct. 1553. The emperor, suspecting a design in queen Mary to marry Pole, contrived means to stop his progress; nor did he arrive there till November 1554, when her marriage with Philip of Spain was completed. On his arrival he was conducted to the archbishop's palace at Lambeth, Cranmer being then attainted and imprisoned; and, on the 27th, went to the parliament, and made a long and grave speech, inviting them to a reconciliation with the apostolic see; whence, he said, he was sent by the common pastor of Christendom, to reduce them, who had long strayed from the enclosure of the church. This speech of Pole occasioned some motion in the queen, which she vainly thought was a child quickened in her belly: so that the joy of the times was redoubled, some not scrupling to say, that, as John the Baptist leaped in his mother's belly at the salutation of the Virgin, so here the like happy souls attended the salutation of Christ's vicar.

The parliament being absolved by Pole, all went to the royal chapel, where *Te Deum* was sung on the occasion: and thus, the pope's authority being now restored, the cardinal two days afterwards made his public entry into London, with all the solemnities of a legate; and presently set about the business of reforming the church from heresy. In the mean time pope Julius, and his successor Marcellus, soon after dying, the queen recommended Pole to the popedom; but Peter Caraffa, who took the name of Paul IV. was elected, before her dispatches arrived.

Pole had now the sole management and regulation of ecclesiastical affairs in England; and at first gave many proofs of his good temper: how unsensibly to it policy and a false religion led him to act afterwards, the persecutions under queen Mary must ever be a sad but undeniable proof. Pole's concurrence, however, in these butcheries, did not secure him against the attacks of his old enemy Paul IV. who, upon various pretences, accused him as a suspected heretic; summoned him to Rome to answer the charge; and, depriving him of his legantine powers, conferred them upon Peyto, a Franciscan friar, whom he had made a cardinal for that purpose. The new legate was upon the road for England, when queen Mary, apprized of his business, assumed some of her father's spirit, and forbade him at his peril to set foot upon English ground. Pole however was no sooner informed of the pontiff's pleasure, or rather displeasure, than, out of that implicit veneration which he constantly and unalterably preserved for the apostolic see, he voluntarily laid down the ensigns of the legate, and forebore the exercise of its power; dispatching his trusty minister Ornameto to Rome, with letters



letters clearing him in such submissive terms, as even melted the obdurate heart of Paul. The cardinal was restored to his legantine powers soon after, but did not live to enjoy them a full twelvemonth, being seized with a double quartan ague, which carried him off, Nov. 18, 1558. After lying forty days in state at Lambeth, he was carried to Canterbury, and there interred.

**POLIDORO** (*de CARAVAGIO*), an eminent Italian painter, so called from the place of his birth, in the duchy of Milan, where he was born in 1495. He went to Rome at the time when Leo X. was raising some new edifices in the Vatican; and, not knowing how to get his bread otherwise, for he was very young, he hired himself as a day-labourer to carry stones and mortar for the masons there at work. He drudged this way till he was eighteen, when one part of his business brought him to think of painting. It happened, that several young painters were employed by Raphael in the same place to execute his designs. Polidoro, who often carried them mortar to make their fresco, was touched with the sight of the paintings, and solicited by his genius to turn painter. In this disposition, he was very officious and complaisant to the young painters, pushed himself into their acquaintance, and opened to them his intention: whereupon they gave him proper lessons, which emboldened him to proceed. He applied himself with all his might to designing, and advanced so prodigiously, that Raphael was astonished, and set him to work with the other young painters; and he distinguished himself so much from all the rest, that, as he had the greatest share in executing his master's designs in the Vatican, so he had the greatest glory. He associated himself at first with Mattiureno, and their friendship lasted till the death of the latter, who died of the plague in 1526. After this, Polidoro, having by his assistance filled Rome with his pieces, thought to have enjoyed his ease, and the fruits of his labours; when the Spaniards in 1527, besieging that city, all the men of art were forced to fly, or else were ruined by the miseries of the war. In this exigence Polidoro retired to Naples, where he was obliged to work for ordinary painters, and had no opportunity of making himself noted. Seeing himself without business, and forced to spend what he had got at Rome, he went to Sicily; and, understanding architecture as well as painting, the citizens of Messina employed him to make the triumphal arches for the reception of Charles V. coming from Tunis. This being finished, finding nothing to be done answerable to the grandeur of his genius, and having no temptation to stay but the caresses of a woman he loved, he thought of returning to Rome. In this resolution, he drew his money out of the bank of Messina; which his servant understanding the night before his departure, confederated with other rogues, seized him in his bed, strangled him, and stabbed him. He was now in his 48th year. The murderers

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carried the body to the door of his mistress, that it might be thought he was killed there by some rival : yet, by God's providence, the murder was discovered. The assassins fled, and every body pitied his untimely fate. Among others, his servant, in the general sorrow, without fear of any one's suspecting him, came to make lamentations over him ; when a Sicilian count, one of Polidoro's friends, watching him, observed his grief not to be at all natural, and thereupon had him taken upon suspicion. He made a very bad defence ; and, being put to the torture, confessed all, and was condemned to be drawn to pieces by four horses. The citizens of Messina expressed a hearty concern for Polidoro's untimely end, and interred his corpse honourably in the cathedral church.

**POLIGNAC** (**MELCHIOR** de), a fine genius of France, and a cardinal, was born of an ancient and noble family at Puy, in 1662. He was sent early to Paris, to learn the languages ; and afterwards studied philosophy at Harcourt, where he began to shew an original genius. When cardinal de Bouillon went to Rome to the election of Alexander VIII. he engaged Polignac to attend him ; and introduced him to that pope, who was infinitely charmed with his fine parts and address. So was Lewis XIV. to whom he became known at his return, and by whom he was soon after sent ambassador extraordinary to Poland : where, after the death of Sobieski, he formed a project of procuring the succession for the prince of Conti, and gave assurances to his court of effecting it ; but these proving vain, he returned to France a little disgraced, and retired for three years. Then he was restored to favour, and sent to Rome as auditor of the rota. Returning home, he was employed in affairs of the greatest importance : was plenipotentiary at the congress of Utrecht, during which pope Clement XI. created him a cardinal. He was in the conclave, when Benedict XIII. was chosen in 1724. Upon the accession of Lewis XV. he was appointed to reside at Rome, as minister of France ; and did not return till 1732. He died in 1741, in his 80th year. He had been received into the French Academy in 1704 ; into the Academy of Sciences in 1715 ; into that of the Belles Lettres in 1717 : and he would have been an ornament to any society, having all the accomplishments of a man of parts and learning. He left behind him a Latin poem, which treats of God, the soul, atoms, motion, vacuum, and other sublime points, in such a manner, as to inculcate doctrines upon each just opposite to those of Lucretius. His work has been much admired, as possessing many qualities which form a perfect poem.

**POLITIAN** (**ANGELO**), in Latin Politianus, a most ingenious and learned Italian, was born at Monte Pulciano in Tuscany, July 1454. He learned the Greek tongue under Andronicus of Thessalonica, and made a great progress in it ; insomuch that he is said to

have written verses both in Greek and Latin, when he was not more than twelve years of age. He studied also the Platonic philosophy under Marfilius Ficinus, and that of Aristotle under Argyropylos. The first work that procured him reputation, was a poem upon the tournament of Julian de Medicis; and some time after, when the same Julian was assassinated by the Pazzi, Politian took occasion to write the history of that conspiracy, which was also wonderfully cried up. He was made professor of the Greek and Latin tongues at Florence; and acquired so much glory by his lectures, that the scholars left Demetrius Chalcondylas, although a native of Greece, and a very learned man, for the sake of hearing him. Politian's reputation increased more and more, when he published his Latin version of "Herodian," his "Miscellanea," and his "Latin Poems." He did a great deal towards promoting the revival of letters; and, had he lived longer, would doubtless have enriched the commonwealth of learning with excellent works: but he died at forty years of age, in 1494.

POLLUX (JULIUS), an ancient Greek writer, who flourished in the reign of the emperor Commodus, was born at Naucrates, a town in Egypt. He had his education under scribes, and became eminent in grammatical and critical learning. He taught rhetoric at Athens, and acquired so much reputation, that he was advanced to be preceptor of the emperor Commodus. He drew up for his use, and inscribed to him, while his father Marcus Antoninus was living, an "Onomasicon, or Greek Vocabulary," divided into ten books. He wrote many other works, none of which are come down to us. He lived fifty-eight years.

POLYÆNUS, the name of many eminent personages recorded in ancient writers. There was among them Julius Polyænus, of whom some Greek epigrams are extant, in the first book of the "Anthologia." The Polyænus, whom it concerns us most to know any thing of, is the author of the eight books of the "Stratagems of Illustrious Commanders in War." He appears to have been a Macedonian, and probably a soldier in the younger part of his life; although that is not certain. He was undoubtedly a rhetorician, and a pleader of causes; and as to the time in which he lived, that appears manifestly from the dedication of his work to the emperors Antoninus and Verus, whose reigns lay towards the latter part of the second century. He composed other works besides the "Stratagemata." If death had not prevented, he would have written "Memorabilia of the Emperors Antoninus and Verus:" for he makes a promise of this in the preface to his sixth book of "Stratagems."

POLYBIUS, an ancient historian, of Megalopolis, a city of  
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Arcadia, was the son of Lycortas, general of the Achæians, who were then the most powerful republic in Greece. He was born in the fourth year of the 143d Olympiad, or in the 548th year of the building of Rome, or about 200 years before Christ; and began to flourish in the times of Ptolemy Philometor. When he was twenty-four years of age, the Achæians sent him and his father Lycortas ambassadors to the Egyptian king; and the son had afterwards the same honour, when he was deputed to go to the Roman consul, who made war upon king Perseus in Thessaly. In the consulships of Æmilius Pætus, and Julius Pennus, a thousand Achæians were summoned to Rome, that state being suspected of designs against the Romans; and were there detained seventeen years. Polybius was one of them, and was then thirty-eight years of age. He thought he could make no exact description of places, nor depend enough on the credit of memorials, unless he had examined every thing upon the spot. Polybius resolved therefore to be well acquainted with many places, as well of Europe, as of Asia and Africa: and he used Scipio's authority to procure vessels fit to sail on the Atlantic Ocean. It is certain also, that he passed the Alps, and one part of Gaul, in order to represent truly Hannibal's passage into Italy; and, fearing to omit the least circumstance of the same Scipio's actions, he travelled all over Spain, and stopped particularly at New Carthage, that he might study more carefully the situation of it. Besides these travels on set purpose, he was carried much about, by reason of his connections at Rome. He attended Scipio when Carthage was destroyed, and was with Mummius at the burning of Corinth.

Though Polybius's main point was the history of the Romans, whose language he had learned with great care, and the establishment of their empire, yet he had in his eye the general history of the times in which he lived; and therefore he gave the name of "Catholic or Universal," to his history: nor was this at all inconsistent with his general purpose, there being scarcely any nations at that time in the known world, which had not some difference with, or dependence upon, the Romans. Of forty books which he composed, there remain but the first five entire; with an epitome of the twelve following, which is supposed to have been done by that great assertor of Roman liberty, Marcus Brutus: for Brutus delighted in nothing more than in reading history; and is known to have been so particularly fond of Polybius, that, even in the last and most unfortunate hours of his life, he amused himself not only in reading, but also in abridging his history. The space of time included in this history, is 53 years. Polybius died at eighty-two years of age, of an illness, occasioned by a fall from his horse, as Lucian relates in his "Macrobii." His death happened seventeen years before the birth of Cicero.

POLYCARP,

POLYCARP, an apostolic father of the Christian church, was born in Nero's reign, probably at Smyrna, a city of Ionia in Asia-Minor, where he was educated at the expence of Calisto, a noble matron of great piety and charity. In his younger years he is said to be instructed in the Christian faith by Eucolus, bishop of that place: but, be that as it may, he was unquestionably a disciple of St. John the Evangelist, and familiarly conversed with other of the apostles. At a proper age, Eucolus ordained him a deacon and catechist of his church; and, upon the death of that prelate, he succeeded him in the bishopric. To this he was consecrated by St. John; who also directed his "Apocalyptical Epistle," among six others to him, under the title of the "Angel of the Church of Smyrna," where, many years after the apostle's death, he was also visited by St. Ignatius. Ignatius recommended his own see of Antioch to the care and superintendency of Polycarp, and afterwards sent an epistle to the church of Smyrna from Troas, A. C. 107; when Polycarp is supposed to have written his "Epistle to the Philippians," a translation of which is preserved by Dr. Cave.

From this time, for many years, history is silent concerning him, till some unhappy differences in the church brought him upon the public stage. It happened, that the Quarto-deciman controversy, about the observation of Easter, began to grow very high between the Eastern and Western churches; each insisting stiffly upon their own way, and justifying themselves by apostolical practice and tradition. To prevent this fire from breaking out into a greater flame, Polycarp undertook a journey to Rome, to interpose with those who were the main supports and champions of the opposite party. The see of that capital of the Roman empire was then possessed by Anicetus; and many conferences were held between the two bishops, each of them urging apostolical tradition for their practice. But all was managed peaceably and amicably, without any heat of contention: and, though neither of them could bring the other into his opinion, yet both retained their own sentiments, without violating that charity which is the great and common law of their religion. Polycarp during his stay at Rome, employed himself particularly in opposing the heresies of Marcian and Valentinus. Thus our prelate governed the church of Smyrna with apostolic purity, till he suffered martyrdom by fire, in the 7th year of Marcus Aurelius, A. C. 107. His bones were gathered up, and decently interred by the Christians.

POMFRET (JOHN), an English poet, was son of Mr. Pomfret, rector of Luton in Bedfordshire, and born about 1667. He was educated at a grammar-school in the country, and thence sent to Cambridge; but to what college is uncertain. There he accomplished himself in polite literature, wrote most of his poetical pieces, and took both the degrees in arts. After that, he went into

orders, and was presented to the living of Malden in Bedfordshire. About 1703, he came up to London for institution to a larger and very considerable living; but was stopped some time by Compton, then bishop of London, on account of a few lines in his poem, entitled, "The Choice;" which, being maliciously represented, the good bishop was made to believe, that Pomfret preferred licentious to hymeneal love. But the bishop was soon convinced, that this representation was nothing more than the effect of malice, as Pomfret at that time was actually married. The opposition, however, which his slanderers had given him, was not without effect; for, being by this obliged to stay in London longer than he intended, he caught the small-pox, and died of it, aged 35.

A volume of his poems was published by himself in 1699, with a very modest and sensible preface. Two pieces of his were published after his death by his friend Philalethes: one entitled, "Reason," and written in 1700: the other, "Dies Novissima," or, "The Last Epiphany," a Pindaric ode.

POMPONATIUS (PETER), an eminent Italian philosopher, was born at Mantua in 1462. He was so little in stature, that he was almost a dwarf; yet possessed an exalted genius, and was considered as one of the greatest philosophers of the age in which he lived. He taught philosophy, first at Padua, afterwards at Bologna, with the highest reputation. His book "De Immortalitate Animæ," published in 1516, made a great noise. This procured him many adversaries, who did not scruple to treat him as an atheist; and the monks procured his book, although he wrote several apologies for it, to be burnt at Venice. His book upon "Incantations," was also thought very dangerous. He died in 1525, according to Paul Jovius, in his grand cloister. He married three wives, and had but one daughter, to whom he left a large sum of money.

POOLE (MATTHEW), an eminent nonconformist minister, was son of Francis Poole, Esq. of York, where he was born in 1624. After a proper education in grammar and languages, he was sent to Emanuel-College in Cambridge, where he took a master of arts degree; and falling in with the Presbyterian opinions concerning ecclesiastical polity, which then prevailed, he entered into the ministry, and about 1648, was made rector of St. Michael le Quern in London. He became famous and of weight among his party; inasmuch that, in 1658, when he published, "A Model for the maintaining of Students of choice Abilities at the University, and principally in order to the Ministry," it was accompanied with a recommendation from the university, signed by several heads of houses in Cambridge. Refusing to comply with the Act of Uniformity in 1662, he was ejected from his living; upon which occasion he printed a piece in Latin, entitled, "Vox Clamantis in Deserto:"

however,



however, he submitted to the law with a commendable resignation. Being unmarried, and enjoying a paternal estate of 100*l.* per annum, he sat down to his studies, and resolved to employ his pen in the service of religion in general, without regard to particular disputes among Protestants. With this view, he drew the design of a very laborious and useful work, which was published by him in 1669, &c. under the title of "*Synopsis Criticorum Bibliorum*," in 5 vols. folio, and met with a good reception from all parties. In the midst of this employment, he found leisure to testify his zeal against Popery, in a treatise entitled, "*The Nullity of the Romish Faith, concerning the Church's Infallibility*," 1666," 8vo. When Oates's depositions concerning the popish plot were printed in 1679, Poole found his name in the list of those that were to be cut off; and an incident befel him soon after, which gave him the greatest apprehensions of his danger. It is said, that, before this incident, he gave not the least credit to what was said in Oates's deposition; but then he thought proper to retire to Holland, where he died the same year, in October, not without a suspicion of being poisoned, as Calamy relates. He published several small pieces, besides what has been mentioned; and he also wrote a volume of "*English Annotations upon the Holy Scriptures*;" but was prevented by death from going further than the 58th chapter of Isaiah.

POPE (ALEXANDER), a celebrated English poet, was descended from good families, and born June 8, 1688, in the Strand, where his father was then a hatter. He was taught to read very early by an aunt, and learned to write without any assistance, by copying printed books. The family being of the Romish religion, he was put, at eight years of age, under one Taverner, a priest, who taught him the rudiments of the Latin and Greek tongues together; and soon after sent to a Popish-seminary near Winchester, whence he was removed to a school at Hyde-Park-Corner. He discovered early an inclination for versifying; and the translations of Ogilby and Sandys from Virgil and Ovid first falling in his way, these were his favourite authors. At twelve, he retired with his parents to Binfield, in Windsor-Forest; and there became acquainted with the writings of Spencer, Waller, and Dryden. Dryden struck him most, probably because the cast of that poet was most congenial with his own; and therefore he not only studied his works intensely, but ever after mentioned him with a kind of veneration. He once obtained a sight of him at a coffee-house, but never was known to him.

Though Pope had been under more tutors than one, yet it seems they were so insufficient for the purpose of teaching, that he learned very little from them: so that, being obliged afterwards to begin all over again, he may justly be considered as one of the self-taught. At fifteen, he had acquired a readiness in the two learned languages,

to which he soon after added the French and Italian. He had already scribbled a great deal of poetry in various ways; and this year set about an epic poem, called "Alexander," but this he burned.

His pastorals, begun in 1704, first introduced him to the wits of the time; among whom were Wycherley and Wallis. This year he wrote the first part of his "Windfor-Forcill," though the whole was not published till 1710. In 1708, he wrote the "Essay on Criticism;" which production was justly esteemed a master-piece in its kind, and shewed not only the peculiar turn of his talents, but that those talents, young as he was, were ripened into perfection. He was not yet twenty years old; and yet the maturity of judgment, the knowledge of the world, and the penetration into human nature, displayed in that piece, were such as would have done honour to the greatest abilities and experience.

But whatever may be the merit of the "Essay on Criticism," it was still surpassed, in a poetical view, by the "Rape of the Lock," first completely published in 1712, there being more *vis imaginandi* displayed in this poem, than perhaps in all his other works put together. In 1713, he gave out proposals for publishing a translation of "Homer's Iliad," by subscription; in which all parties concurred so heartily, that he acquired a considerable fortune by it. The subscription amounted to 600*l.* besides 120*cl.* which Lintot, the bookseller, gave him for the copy. Addison is said to have secretly opposed him, and to have translated, himself, the first book of the "Iliad;" which was afterwards published under Tickell's name, with a view of disgracing his. Our poet had long paid an awful veneration to this rival, the consciousness of which probably gave a keener edge to his resentment now: but, though this inexcusable treachery and falseness hurt him exceedingly, yet he managed it very nicely; and at last revenged it in those well-known lines, which do honour to the satirist.

Pope's finances being now in good condition, he purchased a house at Twickenham; whither he removed, with his father and mother, in 1715, where the former died about two years after. As he was a Papist, he could not purchase, nor put his money to interest on real security; and, as he adhered to the cause of king James, he made it a point of conscience not to lend it to the new government: so that, though he was worth near 20,000*l.* when he laid aside business, yet living afterwards upon the quick stock, he left but a slender substance to his family. Our poet, however, did not fail to improve it to the utmost: he had already acquired much by his publications, and he was all attention to acquire more. In 1717, he published a collection of all he had printed separately; and proceeded to give a new edition of Shakespeare, which, being published in 1721, discovered that he had consulted his fortune more than his fame in that undertaking. The

"*Iliad*" being finished, he engaged upon the like footing to undertake the "*Odyssey*." Broom and Fenton did part of it, and received 500*l.* of Pope for their labours. It was published in the same manner, and on the same conditions to Lintot, excepting that, instead of 1200*l.* he had but 600*l.* for the copy. This work being finished in 1725, he was afterwards employed with Swift and Arbuthnot in printing some volumes of "*Miscellanies*." About this time, he narrowly escaped losing his life, as he was returning home in a friend's chariot; which, on passing a bridge, happened to be overturned, and thrown with the horses into the river. The glasses were up, and being not able to break them, must have been immediately drowned, if the postillion had not done it, and dragged him out to the bank. A fragment of the glass, however, cut him so desperately, that he ever after lost the use of two of his fingers. In 1727, his "*Dunciad*" appeared in Ireland, and the year after in England, with notes by Swift, under the name of Scriblerus. This edition was presented to the king and queen by Sir Robert Walpole, who, probably about this time, offered to procure Pope a pension, which however he refused, as he had formerly done a proposal of the same kind made him by lord Halifax. He greatly cultivated the spirit of independency; and "*Unplac'd, unpension'd, no man's heir or slave,*" was frequently his boast. He bore the insults and injuries of his enemies long, but at length, in the "*Dunciad*," made an absolutely universal slaughter of them; for even Clobber, who was afterwards advanced to be the hero of it, could not forbear owning, that nothing was ever more perfect and finished in its kind, than this poem.

In 1729, by the advice of lord Basingbroke, he turned his pen to subjects of morality; and accordingly we find him, with the assistance of that noble friend, who furnished him with the materials, at work this year upon the "*Essay on Man*." In pursuing the same design, he wrote his "*Ethic Epistles*;" the fourth of which, "*Upon Taste*," giving great offence, as he was supposed to ridicule the duke of Chandos under the character of "*Timon*," is said to have put him upon writing "*Satires*," which he continued till 1730. He ventured to attack persons of the highest rank, and set no bounds to his satirical rage. A genuine collection of his "*Letters*" was published in 1737. Our author added a fourth book to the "*Dunciad*," which was first printed separately, in 1742; but the year after the whole poem came out together, as a specimen of a more correct edition of his works. He had made some progress in that design, but did not live to complete it. He had all his life been subject to the head-ach; and that complaint, which he derived from his master, was now greatly increased by a dropfy in his breast, under which he expired the 30th of May, 1744, in his 50th year.



POREE (CHARLES), a French Jesuit, but very fine genius, was born in 1675, and entered into that society in 1692. He was professor of the Belles Lettres, of rhetoric, and of theology, successively; and shone in every department exceedingly. He was a trainer of youth all his life; and it is presumed, that no man ever exceeded him in this way. He died in 1741. There are orations, comedies, tragedies, and pieces in the poetical way, of his in Latin.

PORPHYRIUS, a philosopher of great name among the ancients, was born A. D. 233, in the reign of Alexander Severus. He was of Tyre, a city in Phœnicia; and had the name of Malchus, in common with his father, who was a Syrophœnician. St. Jerome and St. Augustin have called him Bataneotes: whence Fabricius suspects, that the real place of his nativity was Batanea, a town of Syria; and that he was carried thence with a colony to Tyre. He went to Athens, where he had the famous Longinus for his master in rhetoric, who changed his Syrian name Malchus, as not very pleasing to Grecian ears, into that of Porphyrius, which answered to it in Greek. Afterwards he proceeded to Rome, where, at thirty years of age, he heard Plotinus; whose life he has written, and inserted in it many particulars concerning himself. Five years after, he went to reside at Lilybæum in Sicily, on which account he is sometimes called Siculus: and here, he composed those famous books against the Christians, which, for the name and authority of the man, and for the sharpness and learning with which they were written, were afterwards thought so considerable, as to be suppressed by particular edicts under the reigns of Constatine and Theodosius. The circumstances of Porphyry's life, after his arrival in Sicily, are little known; except that he died at Rome, towards the end of Diocletian's reign, when he was above seventy. Some have imagined that he was in the early part of his life a Christian, but afterwards, through some disgust or other, deserted that profession, and grew exceedingly bitter against it: while others have hinted, that he embraced Christianity when he was old, and after he had written with great acrimony against it. He was the author of a great number of things, the far greater part of which have perished.

POTENGER (JOHN), son of John Potenger, D. D. (who was appointed master of Winchester-School, Aug. 1, 1642, and died in Dec. 1659) was born in St. Swithin's-Parish, Winchester, July 21, 1647, admitted on the foundation of the college in 1658, and from thence removed to a scholarship of Corpus-Christi-College, Oxon, where he took the degree of B. A. and afterwards entered of the Temple, and was regularly called to the bar. The office of comptroller of the pipe, which he held to the day of his death, he purchased, in 1676, of Sir John Ernle, then chancellor of the Exchequer,

Exchequer, whose daughter he married. In 1692 his wife died, leaving him only one daughter, who in 1695 was married to Richard Bingham, Esq. of Melcombe-Bingham, in the county of Dorset. Thither he retired many years before his death, which happened on Dec. 18, 1733, in the 87th year of his age. He was buried by his wife in Binsfield Church, in the parish of Highworth, Wilts. Mr. Potenger also published "A Pastoral Reflection on Death," a poem, in 1691; and "The Life of Agricola," from Tacitus, and perhaps other select pieces; but the far greater part of his works, consisting of "Poems, Epistles, Translations, and Discourses," both in prose and verse, was reserved only for the entertainment of his private friends, who yet importuned him to make them public.

POTT (PERCIVAL), Esq. F. R. S. was principal surgeon at St. Bartholomew's-Hospital for near 50 years. He received his rudiments in surgery from Mr. Nourse, who was surgeon of St. Bartholomew's-Hospital. Mr. Pott was a man of the strictest professional integrity, and scorned to trifle with the miseries of mankind: when he could not cure, he withdrew his attendance; and when he could not convince, he would not flatter. He was remarkably quick and decisive in his opinions, inasmuch that he hath been thought by some to be abrupt. His long experience, and his deep historical knowledge of surgery, made the rarest cases familiar to him.

He was called into the country during the hard frost in 1783, and returned in a post-chaise cold and shivering, which in a few days brought on his death. He was buried in the city the 29th of December 1788. A procession attended his hearse of five mourning coaches, with many of the faculty in their private carriages. The following is as correct a list of his publications as we can obtain: 1. "An Account of Tumours which soften the Bones." Phil. Transf. 1741, No. 459. 2. "A Treatise on Ruptures," 8vo. London, 1756. 3. "An Account of a particular Kind of Rupture," 8vo, *ibid.* 1757. 4. "A Treatise on the Hydrocele," 8vo. *ibid.* 1762. 5. "A Treatise on the Fistula Lachrymalis," 8vo. *ibid.* 1763. 6. "An Account of an Hernia of the Urinary-B bladder, including a Stone." Phil. Transf. vol. LIV. for 1764. 7. "Remarks on the Fistula in Ano," 8vo. *ibid.* 1767. 8. "Some few general Remarks on Fractures and Dislocations," 8vo. *ibid.* 1768. 9. "Observations on the Nature and Consequences of those Injuries to which the Head is liable from external Violence," 8vo. *ibid.* 1768. 10. "Observations on Wounds of the Head," 8vo. *ibid.* 1769 and 1771. 11. "An Account of the Method of obtaining a perfect or radical Cure of the Hydrocele, or Watery Rupture, by Means of a Seton," 8vo. *ibid.* 1771. 12. "Chirurgical Observations relative to the Cataract, the Polypus of the

Nose, the Cancer of the Scrotum, the different Kinds of Ruptures, and the Mortification of the Toes and Feet," 8vo. London, 1775. All these different works have been collected and published in one volume quarto.

POTTER (Dr. CHRISTOPHER), a learned English divine, was nephew of Dr. Barnabas Potter, bishop of Carlisle; and born in Westmoreland about 1591. He was admitted of Queen's-College, Oxford, in 1606, where he took, in due time, both the degrees in arts and divinity. He was first made fellow, and in 1626 succeeded his uncle in the provostship of his college. Though a zealous puritanical preacher, he became at length an adherent to Laud. In 1628, he preached a sermon at Ely-House, upon the consecration of his uncle; who, was made bishop of Carlisle by the endeavours of Laud. In 1633, he published "An Answer to a late Popish Pamphlet, entitled "Charity Mistaken:" which he wrote by the special order of Charles I. whose chaplain he was. In 1635, he was promoted to the deanery of Worcester; and, in 1640, became vice-chancellor of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon the breaking out of the civil wars, he sent all his plate to the king; and declared, that he would rather, like Diogenes, drink out of the hollow of his hand, than that his majesty should want: and he afterwards suffered much for the royal cause. He was nominated to the deanery of Durham, Jan. 1645-6; but was prevented from being installed by his death, which happened at his college in March following.

POTTER (Dr. JOHN), archbishop of Canterbury, and a very learned man, was son of Mr. Thomas Potter, a linen-drapery at Wakefield in Yorkshire: where he was born about 1674. Being put to school there, he made an uncommon progress in the Greek tongue; and, at fourteen, was sent to the University-College in Oxford. At nineteen, he published "*Variante Lectiones & Notæ ad Plutarchi librum de audiendis poetis; & ad Basilii magni orationem ad Juvenis, quomodo cum fructu legere possint Græcorum libros*, 1693." 8vo. The year after, he was chosen fellow of Lincoln-College; and, proceeding master of arts, took pupils, and went into orders. In 1697, came out his edition of "*Lycophron*," in folio. The same year, 1697, he published likewise the first volume of his "*Antiquities of Greece*:" which was followed by the second, the year after. These works established his fame in the literary republic both at home and abroad, and engaged him in a correspondence with Grævius and other learned foreigners. In 1704, he commenced bachelor of divinity, and became chaplain to archbishop Tenison, with whom he went to reside at Lambeth; was made doctor in 1706, and soon after chaplain to the queen.



queen. In 1707, he published, in 8vo, "A Discourse upon Church Government;" and, the year after, succeeded Dr. Jane as regius professor of divinity, and canon of Christ-Church in Oxford. In 1715, he was made bishop of Oxford; and, the same year, published an edition of the works of Clements Alexandrinus, in 2 vols. folio. Jan. 1736-7, he succeeded Wake in the archbishopric of Canterbury: which high and important office he supported with much dignity for ten years, dying in 1747. He disinherited his eldest son, because he mortified his ambition, by marrying below his dignity.

POURBUS (PETER and FRANCIS), father and son, two good Flemish painters, the former of whom was born at Goude, and the latter at Bruges. They flourished in the 15th century; and each of them in the place of his birth did a great many fine pieces, which are yet in the churches, and remain sufficient proofs of their skill. Francis having been for some time his father's disciple, removed to Frans Floris, whom he excelled in colouring. The father died in 1583, and the son in 1622.

POUSSIN (NICHOLAS), an eminent French painter, was born at Andel, a little city in Normandy, 1594. His family however were originally of Soissons; in which city there were some of his relations officers in the Presidial court. John Pouffin, his father, was of noble extraction, but born to a very small estate. His son, seeing the narrowness of his circumstances, determined to set up for himself as soon as possible, and chose painting for his profession, having naturally a strong inclination to that art. At eighteen, he went to Paris, to learn the rudiments of it. A Poictovin lord, who had taken a liking to him, put him to Ferdinand, a face-painter, whom Pouffin left in three months to place himself with Lallemand, with whom he stayed but a month: he saw he should never learn any thing from such masters, and he resolved not to lose his time with them; believing he should profit more by studying the works of great masters, than by the discipline of ordinary painters. He worked a while in dextemper, and did it with extraordinary facility. The cavalier Marino being at that time in Paris, and knowing Pouffin's genius was above the small performances he was employed about, persuaded him to go in his company to Italy: Pouffin had before made two vain attempts to undertake that journey, yet by some means or other he was hindered from accepting the advantage of this opportunity. However, he promised to follow in a short time, and having finished his business, he set out for Rome in his 30th year.

He there met with his friend, the cavalier Marino, who was mighty glad to see him; and, to be as serviceable as he could, recommended him to cardinal Barberini, who desired to be acquainted

with him. Yet, somehow or other, he did not emerge, and could scarcely maintain himself. He was forced to give away his works for so little, as would hardly pay for his colours: however, his courage did not fail him; he minded his studies assiduously, resolving, whatever came of it, to make himself master of his profession: he had little money to spend, and therefore the more leisure to retire by himself, and design the beautiful things in Rome, as well antiquities as the works of the famous Roman painters.

Louis XIII. and de Noyers, minister of state and superintendant of the buildings, wrote to him at Rome to oblige him to return to France: he consented to it with a great reluctance. He became weary of the tumultuous way of living at Paris, which never agreed with him; wherefore he secretly resolved to return to Rome, pretending he went to settle his domestic affairs and fetch his wife: but when he got there, whether or no he found himself as in his centre, or was quite put off from any thought of returning to France by the deaths of Richelieu and the king, which happened about that time, he never left Italy afterwards. He died in 1665, aged 71. He married Galper's sister, by whom he had no children.

**POWELL (WILLIAM SAMUEL)**, an English divine of very uncommon abilities, was born at Colchester, Sept. 27, 1717; admitted of St. John's College, Cambridge, in 1734; and, having taken the degree of bachelor of arts in 1738-9, elected fellow of it in March 1740. In 1741, he was taken into the family of the late lord Townshend, as private tutor to his second son Charles Townshend, afterwards chancellor of the Exchequer; and ordained deacon and priest at the end of the year, when he was instituted to the rectory of Colkirk in Norfolk, on lord Townshend's presentation. He returned to college the year after, and began to read lectures as an assistant to the principal tutor; but became himself principal tutor in 1744. He took the degree of bachelor of divinity in 1749, of doctor in 1756. In 1765, he was elected master of his college; obtained the archdeaconry of Colchester the year after; and, in 1768, was instituted to the rectory of Freshwater in the Isle of Wight. He died Jan. 19, 1775.

**POWER (Hon. RICHARD)**, LL. D. second baron of the court of Exchequer in Ireland, was a man of distinguished eminence on the bench, and of no less reputation as an intelligent lawyer. He was also usher to the court of Chancery; in right of which office, large sums of money, in contest, were occasionally deposited in his hands, for the security of suitors. In the contest between the duke of Chandos and tenants, which so long engaged the Chancery, a large sum had been paid by the tenants, which,  
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under an order of the court, was to be invested in government securities, the principal and accruing interest to be the right of the party who obtained the decree; which terminated, after many years, in favour of the tenants. On adjustment of accounts, the other, as in right of office, withheld the interest, which amounted to near 300*l*. The tenants appealed to the chancellor, who was struck with the equity of their claim, and which we have reason to think was still strengthened by an order of the late chancellor. Lord Fitzgibbon immediately directed the usher to appear in court, to answer for his conduct. The baron hesitated, if not refused: alleging his station as a judge, and holding a seat also on the same bench with the chancellor, in the court of Exchequer-Chamber. The chancellor was peremptory in his order; and most justly observed, that no person must or should hold a place in that court, where he presided, who did not give personal and immediate attendance when directed, and, further, fixed on the 5th of Feb. 1794, for the appearance of the other personally, to account for his conduct. The baron brooded in silence over the business. On Sunday, the 2d of that month, about one o'clock, he rode to the extremity of the South-Wall, with calmness dismounted, and gave his horse to the servant, with directions to proceed slowly, and wait at Ringsend for his return. The servant returned; the baron advanced to the New Packet-Dock, in Dublin-Bay, and disappeared, after leaving his hat on the wall. The servant waited till dusk, and finding no appearance, returned back, but could not get the smallest intelligence, not a trace, the hat excepted, which he immediately recognized. It was then supposed the baron had taken a boat and boarded some of the packets under way for England. These hopes all vanished when the body was discovered, the next morning on the strand, near the Pigeon-House. A jury sat upon the body; verdict, Accidental Death. His fortune in the English funds was estimated at upwards of 60,000*l*. It is further said, that he left all his papers sealed up, and deliberately made his will; in which he bequeathed 10,000*l* to lord Macartney, who was his patron in lord Townshend's administration, and by whom he obtained a seat on the Exchequer-Bench, and the office of usher of the Chancery. The rest of his property, real and personal, which last was very considerable, after some small legacies, he left to his nephew. This family has been remarkably unfortunate; one brother was killed, a few years since, by the white-boys; a second broke his neck when hunting; and a third as above related, fell a sacrifice to high-spirited pride.

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PRADON (NICHOLAS), a French poet, who died at Paris in 1698, and had in his day affected to be the rival of Racine. He was not without a party to support him; and his tragedy of "*Phædra and Hyppolytus*," by the force of intrigue and cabal, appeared for  
some



some time to balance the reputation and merit of Racine's play of the same name.

PRESTON (THOMAS, LL. D.) flourished in the earlier part of queen Elizabeth's reign, was first M. A. and fellow of King's-College, Cambridge, and afterwards created a doctor of civil law, and master of Trinity-Hall in the same university. In the year 1564, when queen Elizabeth was entertained at Cambridge, this gentleman acted so admirably well in the tragedy of "Dido," a Latin play, composed by John Ritwile, one of the fellows of King's-College, and did moreover so genteelly and gracefully dispute before her majesty, that, as a testimonial of her approbation, she bestowed a pension of twenty pounds per annum upon him, a circumstance which Mr. Steevens supposes to have been ridiculed by Shakspeare in the "Midsummer Night's Dream," at the conclusion of act the fourth. On the 6th of Sept. 1566, when the Oxonian Muses, in their turn, were honoured with a visit from their royal mistress, our author, with eight more Cantabrigians, were incorporated masters of arts in the university of Oxford. Mr. Preston wrote one dramatic piece, in the old metre, on the subject of Cambyfes, king of Persia.

PRICÆUS, or PRICE (JOHN), a man of great learning, was born in England, and flourished in the 17th century. We know but few particulars of his life. He resided some years at Paris, and published some books there; but left it through disgust in 1646, when he returned to England. After having travelled many years, he retired to Florence, and there turned Roman-Catholic. He died at Rome in 1676, after having published several books, in which he displayed vast erudition.

PRICE (RICHARD), an excellent theological and ethical writer, but more universally celebrated for his disquisitions on civil liberty and political arithmetic, was born at Ty ny y ton, in Glamorgan-shire, on February 22, 1723. He was a younger son of the reverend Rice Price, the minister of a congregation of Protestant Dissenters, at Bridgend in the same county. He was sent to school, about the year 1731, to the reverend Joseph Symmons, at Neath. About four years after, he was placed under the care of the reverend Samuel Jones, of Pentwyn, in Carmarthenshire. He continued with this gentleman nearly as long as he had done with Mr. Symmons. He was then sent to the academy of the reverend Vavasor Griffiths, at Talgarth, in Breconshire. He had early discovered a strong understanding; and, under the tuition of Mr. Jones and Mr. Griffiths, he acquired some liberal sentiments of religion. On the death of his mother in 1740, whose husband died the preceding year, he went to London, and being thus, as it were, adrift in

in the world, was taken under the protection of his uncle, the reverend Samuel Price. In this excellent man, who was more than forty years copastor with Dr. Watts, in Bury-Street, St. Mary-Axe, the spirit of intolerance, which was then too prevalent among the Dissenters, was effectually counteracted by the nobler spirit of Christianity. Although Mr. Price was sensible that his nephew was veering far from that orthodox point to which he himself stedfastly kept, he cherished and fostered him nevertheless, with more than paternal tenderness. To complete his studies, he placed his nephew at an academy in Moorfields, of which the principal tutor was Mr. John Eames, one of the council of the Royal-Society, and appointed by that society, in conjunction with Mr. Martyn, to abridge their Philosophical Transactions from the year 1719. At the end of four years, he went to reside with Mr. Streatfield, of Stoke-Newington, in Middlesex; in whose family he continued, as chaplain and friend, nearly thirteen years. During his residence there, as well as during his stay at the academy in Moorfields, his application to study was intense; and he seemed so absorbed in mathematical, metaphysical, and theological investigations, that it was a circumstance of some surprise, even to his intimate friends, how he acquired that clear, nervous, and animated style, so apparent in his writings. While he resided at Mr. Streatfield's, he occasionally assisted Dr. Chandler, at the meeting house in the Old-Jewry, and Mr. Savage, an elderly minister, at Edmonton. At this time, he was not remarkable for any attractions in the pulpit. He began to be popular, however, after he had officiated some time as afternoon-preacher, at Mr. Ratchiffe's meeting-house, in Jewry-Street, to a congregation, who could boast of having had for their pastors two such illustrious characters as Dr. Lardner and Dr. Benson. His uncle, Mr. Samuel Price, died in 1757, and left him the greatest part of his fortune. About the same time, Mr. Streatfield died, and left him a handsome legacy, as a proof of the great esteem and affection with which he had ever regarded him. Being thus placed in a state of moderate independence, Mr. Price paid his addresses, and was married to Miss Sarah Blundell, a lady originally of Belgrave, in Leicestershire, but who, previously to her marriage, had resided some time at Hackney. On his marriage, Mr. Price removed from Stoke-Newington to Hackney; but, about a year after, on being appointed pastor of the congregation at Newington-Green, where he had already occasionally officiated as morning preacher, he fixed his residence at that place. Unnoticed, and even disliked, when he first engaged in the ministry, the excellent publications of Dr. Price did not fail to excite the attention of the public to his sermons; and he soon acquired popularity, as a pious, rational, and affecting preacher. In 1770, he was chosen pastor of the congregation at the Gravel-Pit, Hackney; in consequence of which he resigned the office of afternoon-preacher in Jewry-Street,

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and officiated at Newington-Green in the afternoon, instead of the morning. He removed his residence to this place in March 1787, about five months after the death of his wife. During the last six years of his life, Dr. Price's ministerial labours were confined to the morning-service at Hackney, which he regularly performed till the 20th of February 1791, when he preached his last sermon. On Wednesday the 23d of that month, he was taken ill of a slow nervous fever, the access, or, at least, the increase of which, was occasioned by his attending the funeral of a friend in Bunhill-Fields, in very unfavourable weather. He languished under this disorder three weeks, and then seemed to be recovering. But, on Saturday the 17th of March, when every symptom of the fever had disappeared, he was violently attacked by a disorder in his bladder, which had been gradually coming on for ten or twelve years. He expired without a groan April the 19th.

PRIDEAUX (JOHN), a learned English bishop, was born at Stowford in Devonshire, in 1578. His father being in mean circumstances, and having a numerous family, our prelate, after he had learned to write and read, stood candidate for the parish clerkship of Ughorow near Harford: but, being disappointed, a gentleman of the parish maintained him at school, till he had gained some knowledge of the Latin tongue. Then he travelled on foot to Oxford, and at first lived in a very mean station in Exeter-College, doing servile offices in the kitchen, and prosecuting his studies at leisure-hours; till at last he was taken notice of in the college, and admitted a member of it in 1596. He took the degrees in arts and divinity; was greatly distinguished by his abilities and learning; and, after having been some years fellow, was, in 1612, chosen rector of his college. In 1615, he was made regius-professor of divinity, by virtue of which place he became canon of Christ-Church, and rector of Ewelme in Oxfordshire; and afterwards discharged the office of vice-chancellor for several years. In 1641, he was advanced to the bishopric of Worcester; but, by reason of the national troubles, which were then commenced, received little or no profit from it, and became greatly impoverished: for, adhering steadfastly to the king's cause, and excommunicating all those of his diocese, who took up arms against him, he was plundered and reduced to such straits, as to be forced to sell his excellent library. He died of a fever at Bredon in Worcestershire, at the house of his son-in-law Dr. Henry Sutton, in 1650. He was the author of a great number of works, written many of them in Latin.

PRIDEAUX (Dr. HUMPHREY), an English divine of excellent abilities and learning, was born at Padstow in Cornwall, May 3, 1648; being the third son of Edmund Prideaux, Esq. by Bridget, daughter



daughter of John Moyle, of Bake in the said county, and aunt to the late learned and ingenious Walter Moyle, Esq. Being a younger brother, he was designed for the church; and, after being initiated in the languages at a private school or two in Cornwall, he was moved thence to Westminster, where he continued under Dr. Busby three years. Being a king's scholar, he was elected to Christ-Church in Oxford, entered a commoner in 1668, and soon after admitted student by Dr. Fell. He took a bachelor of arts degree in 1672, and a master's in 1676: in which year he published a commentary upon the inscriptions on the Arundelian marbles, in folio. Prideaux, though he never esteemed this early production, yet got great reputation by it; and being ordered to present a copy of it to the lord-chancellor Finch, afterwards earl of Nottingham, was thereby introduced to the patronage of that nobleman, who soon after sent a son to be his pupil; and, in 1679, presented him to the rectory of St. Clement's near Oxford. The same year, he published two tracts of "Maimonides," with a Latin version and notes, in 4to. He had lately been appointed Hebrew lecturer, upon the foundation of Dr. Busby, in the college of Christ-Church; and his view in printing these tracts was, to introduce young students in the Hebrew language to the knowledge of the Rabbinical dialect.

In 1681, the lord-chancellor Finch bestowed on him a prebend in the church of Norwich; and, in Feb. 1682-3, he was instituted into the rectory of Bladen cum Capella de Woodstock, in Oxfordshire. He took a doctor of divinity's degree at the public act, in 1686; and, having exchanged his living of Bladen, for that of Soham-Tony in Norfolk, as soon as the act was over, he left Oxford, and settled upon his prebend of Norwich. He had married a gentlewoman of good family the year before. The Papists being now very active, and "the validity of the orders of the church of England," being the point chiefly objected to by those about Norwich, he published a book upon it in 1688, which was re-printed in 1715. In 1689, a convocation being called, he published his thoughts upon the subject then in dispute, in "A Letter to a Friend." In 1691, upon the death of Dr. Pococke, the Hebrew professorship at Oxford was offered to him: but he refused it, though he afterwards repented thereof. In 1697, he published "The Life of Mahomet," in 8vo. which was so well received, that three editions of it were sold the first year. This "Life" was only a part of a greater work, which he had long designed to write; and that was, "A History of the Saracen Empire," and with it, "The Decay and Fall of Christianity in the East:" but, for certain reasons, he dropped this design. In 1702, he was made dean of Norwich. He published, "The Original Right of Tythes," "Directions for Church-Wardens," and other small pieces for the service of the church: but his great work was, "The Connection

of the History of the Old and New Testament ;" the 1st part of which was published in 1715, the 2d in 1718.

He had been seized with the calamitous distemper of the stone in 1710, and was cut for it in 1712 ; but being unskillfully managed afterwards, the parts became so miserably mangled and torn, that he was obliged ever after to void his urine through the orifice where the stone was extracted. He was carried to London, however, and, by the assistance of an able surgeon, recovered such a share of good health, as to pursue his studies. He died Nov. 1, 1724.

**PRIMATICCIO (FRANCESCO)**, an eminent Italian painter, was descended of a noble family in Bologna. His friends, perceiving his strong inclination for design, permitted him to go to Mantua, where he was six years a disciple of Julio Romano. In this time he became so skilful, that he made battles in stucco and basso relievo, better than any of the young painters at Mantua, who were Julio Romano's pupils. He assisted Julio Romano in executing his designs ; and Francis I. sending to Rome for a man that understood pieces in stucco, Primaticcio was the person chosen for this service. The king put such a confidence in him, that he sent him to Rome to buy antiques, in 1540 ; and he brought back a hundred and fourscore statues, with a great number of bustos. After the death of Rosso, he succeeded him in the place of superintendant of the buildings ; and in a little time finished the gallery, which his predecessor had begun. He brought so many statues of marble and brass to Fontainebleau, that it seemed another Rome, as well for the number of the antiques, as for his own works in painting and stucco. He directed the preparations for all festivals, tournaments, and masquerades. He was made abbot of St. Martyr's at Trogei, and lived so great, that he was respected as a courtier as well as a painter. He died in a good old age, having been favoured and caressed in four reigns.

**PRINGLE (Sir JOHN)**, Baronet, an eminent medical author, and president of the Royal-Society, was born at Stichel-House, in the county of Roxburgh, North-Britain, April 10, 1707. His father was Sir John Pringle, of Stichel, baronet, and his mother, whose name was Magdalen Eliott, was sister to Sir Gilbert Eliott, of Stobs, baronet. Both the families from which he descended were very ancient and honourable ones in the south of Scotland, and were in great esteem for their attachment to the religion and liberties of their country, and for their piety and virtue in private life. He was the youngest of several sons, three of whom, besides himself, arrived to years of maturity. His grammatical education he received at home, under a private tutor ; and after having made such a progress as qualified him for academical studies, he was removed to the university of St. Andrew's, where he was put under  
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the immediate care of Mr. Francis Pringle, professor of Greek in the college, and a near relation of his father. Having continued there some years, he went to Edinburgh in Oct. 1727, for the purpose of studying physic, that being the profession which he now determined to follow. At Edinburgh, however, he stayed only one year, the reason of which was, that he was desirous of going to Leyden, at that time the most celebrated school of medicine in Europe. When he had gone through his proper course of studies at Leyden, he was admitted, July 20, 1730, to his doctor of physic's degree. His inaugural dissertation, "*De marcore senili*," was printed. Upon quitting Leyden, Dr. Pringle settled as a physician at Edinburgh, where he gained the esteem of the magistrates of the city, and of the professors of the college, by his abilities and good conduct: and, such was his known acquaintance with ethical subjects, that, in March 28, 1734, he was appointed, by the magistrates and council of the city of Edinburgh, to be joint professor of pneumatics and moral philosophy with Mr. Scott, during the said Mr. Scott's life, and sole professor thereof after his decease; and, in consequence of this appointment, Dr. Pringle was admitted, on the same day, a member of the university. Dr. Pringle continued in the practice of physic at Edinburgh, and in performing the obligations of his professorship, till 1742, when he was appointed physician to the earl of Stair, who then commanded the British army. He was also constituted, Aug. 24, 1742, physician to the military-hospital in Flanders; and it was provided in the commission, that he should receive a salary of twenty shillings a-day, and be entitled to half-pay for life. He did not, on this occasion, resign his professorship of moral philosophy: the university permitted him to retain it, and Messrs. Muirhead and Cleghorn were allowed to teach in his absence, as long as he continued to request it. The eminent attention which Dr. Pringle paid to his duty as an army physician, is a matter that requires no enlargement in this place, and is apparent from every page of his "*Treatise on the Diseases of the Army*." He attended the army in Flanders, through the campaign of 1744, and so powerfully recommended himself to the duke of Cumberland, that, in the spring following, March 11, he had a commission from his Royal Highness, appointing him physician-general to his majesty's forces in the Low-Countries, and parts beyond the seas; and, on the next day he received a second commission from the duke, by which he was constituted physician to the royal hospitals in the same countries. On March 5, he resigned his professorship in consequence of these promotions. In 1745, he was with the army in Flanders, but was recalled from that country in the latter-end of the year, to attend the forces which were to be sent against the rebels in Scotland. At this time, Oct. 30, he had the honour of being chosen F. R. S. Dr. Pringle, at the beginning of 1746, accompanied, in his official capacity, the duke of Cumber-



land in his expedition against the rebels, and remained with the forces, after the battle of Culloden, till their return to England, in the middle of August. In 1747 and 1748, he again attended the army abroad; and, in the autumn of 1748, he embarked with the forces for England, upon the conclusion of the treaty of Aix-la-Chapelle. From that time he principally resided in London, where, from his known skill and experience, and the reputation he had acquired, he might reasonably expect to succeed as a physician. In April 1749, Dr. Pringle was appointed physician in ordinary to his royal highness the duke of Cumberland. In 1750, he published, in a letter to Dr. Mead, "Observations on the Gaol or Hospital Fever," which passed through two editions. After supplying some things that were omitted, and rectifying a few mistakes that were made in it, he included it in his grand work on the "Diseases of the Army." The same year Dr. Pringle began to communicate to the Royal-Society his famous "Experiments upon Septic and Antiseptic Substances, with Remarks relating to their Use in the Theory of Medicine." In February 1753, he presented to the Royal-Society, "An Account of several Persons seized with the Gaol Fever by working in Newgate; and of the Manner by which the Infection was communicated to one entire Family." This paper was deemed of such importance by the excellent Dr. Stephen Hales, that he requested the author's permission to have it published, for the common good of the kingdom, in the "Gentleman's Magazine," previous to its appearance in the "Transactions." Dr. Pringle's next communication was, "A remarkable Case of Fragility, Flexibility, and Dissolution of the Bones." In the 49th volume of the "Transactions," we meet with accounts which he had given of an earthquake felt at Brussels; of another at Glasgow and Dunbarton; and of the agitation of the waters, Nov. 1, 1756, in Scotland and at Hamburgh. The 50th volume contains, observations by him on the case of lord Walpole, of Woolterton; and a relation of the virtues of soap, in dissolving the stone, as experienced by the reverend Mr. Matthew Simson. It would be tedious to mention the various papers, which, both before and after he became president of the Royal-Society, were transmitted through his hands. Besides his communications in the "Philosophical Transactions," he wrote, in the *Edinburgh Medical Essays*, volume the fifth, an "Account of the Success of the Vitrum ceratum Antimonii."

April 14, 1752, Dr. Pringle married Charlotte, the second daughter of Dr. Oliver, an eminent physician at Bath, and who had long been at the head of his profession in that city. This connection did not last long, the lady dying in the space of a few years. Nearly about the time of his marriage, Dr. Pringle gave to the public the first edition of his "Observations on the Diseases of the Army," by which he gained considerable reputation. In 1753,

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Dr. Pringle was chosen one of the council of the Royal-Society. Though he had not for some years been called abroad, he still held his place of physician to the army; and, in the war that began in 1755, attended the camps in England during three seasons. In 1758, he entirely quitted the service of the army; and, being now determined to fix wholly in London, he was admitted a licentiate of the college of physicians, July 5, in the same year. After the accession of king George III. to the throne of Great-Britain, Dr. Pringle was appointed in 1761, physician to the queen's household; and this honour was succeeded, by his being constituted in 1763, physician extraordinary to her majesty. April 12, in the same year, he had been chosen a member of the Academy of Sciences at Haarlem; and, June following, he was elected a fellow of the Royal-College of Physicians, London. In the succeeding November, he was returned on the ballot, a second time, one of the council of the Royal-Society; and, in 1764, on the decease of Dr. Wollaston, he was made physician in ordinary to the queen. Feb. 13, 1766, he was elected a foreign member, in the physical line, of the Royal-Society of Sciences at Gottingen; and, on the 5th of June in that year, his majesty was graciously pleased to testify his sense of Dr. Pringle's abilities and merit, by raising him to the dignity of a baronet of Great-Britain. July 18, 1768, Sir John Pringle was appointed physician in ordinary to her late royal-highness the princess dowager of Wales; to which office a salary was annexed of 100*l.* a-year. In 1770, he was chosen, a third time, into the council of the Royal-Society; as he was, likewise, a fourth time, for the year 1772. Nov. 30, in that year, in consequence of the death of James West, Esq. he was by a large majority, elected president of that illustrious and learned body. Besides the many marks of literary distinction already conferred upon Sir John Pringle, before he was raised to the president's chair, they were afterwards bestowed upon him in great abundance. Previously, however, to these honours (excepting his having been chosen a fellow of the Society of Antiquaries of London) he received the last promotion that was given him in his medical capacity; which was, his being appointed, Nov. 4, 1774, physician extraordinary to his majesty. In the year 1776, he was enrolled in the list of the members of no less than four learned bodies. These were, the Royal-Academy of Sciences at Madrid; the Society at Amsterdam, for the Promotion of Agriculture; the Royal-Academy of Medical Correspondence at Paris; and the Imperial-Academy of Sciences at St. Petersburg. The times of Sir John Pringle's election into these eminent societies, according to the order in which we have mentioned them, were on the 12th of February, in the month of September, and on the 28th and 29th of December. July 5, 1777, Sir John Pringle was nominated, by his serene-highness the landgrave of Hesse, an honorary member of the Society of Antiquaries

at Cassel. In 1778, he succeeded the celebrated Linnæus, as one of the foreign members of the Royal-Academy of Sciences at Paris. This honour is extended by that illustrious body only to eight persons, on which account it is justly esteemed a most eminent mark of distinction; and we believe there have been few or no instances, wherein it hath been conferred on any other than men of great and acknowledged abilities and reputation. Oct. 11, in the same year, our author was chosen a member of the Medical-Society at Hanau. In the succeeding year, March 29, he was elected a foreign member of the Royal-Academy of Sciences and Belles Lettres at Naples. The last testimony of respect which was, in this way, bestowed upon Sir John Pringle, was his being admitted, in 1781, into the number of the fellows of the newly-erected Society of Antiquaries at Edinburgh. Sir John Pringle was in the sixty-sixth year of his age, when he was chosen to be president of the Royal-Society. Considering, therefore, the extreme attention that was paid by him to the various and important duties of his office, and the great pains he took in the preparation of his discourses, it was natural to expect that the burthen of his honourable station should grow heavy upon him in a course of time. This burthen was increased not only by the weight of years, but by the accident of a fall in the area in the back part of his house, from which he received considerable hurt, and which, in its consequences, affected his health, and weakened his spirits. Such being the state of his body and mind, he began to entertain thoughts of resigning the president's chair. It hath been said likewise, and believed, that he was much hurt by the disputes introduced into the society, concerning the question, whether pointed or blunted electrical conductors are the most efficacious in preserving buildings from the pernicious effects of lightning? Perhaps Sir John Pringle's declining years, and the general state of his health, will form sufficient reasons for his resignation. His intention, however, was disagreeable to many of his friends, and to many distinguished members of the Royal-Society. Accordingly, they earnestly solicited him to continue in the chair; but, his resolution being fixed, he resigned it at the anniversary-meeting in 1778, to Sir Joseph Banks, who was unanimously elected in his room. Sir John Pringle's infirmities increasing, he hoped that he might receive an advantage from an excursion to Scotland, and spending the summer there; which he did in 1780, and principally at Edinburgh; he had probably then formed some design of fixing his residence in that city. However this may have been, he was so well pleased with a place to which he had been habituated in his younger days, and with the respect shewn him by his friends, that he purchased a house there, whither he intended to return in the following spring. When he came back to London, in the autumn of the year above mentioned, he set about preparing to put his scheme in execution. Accordingly, having first disposed of the

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the greatest part of his library, he sold his house in Pall-Mall, in April 1781, and some few days after removed to Edinburgh. In this city he was treated, by persons of all ranks, with every mark of distinction. He found however, the air of Edinburgh too sharp and cold for his frame, which had long been peculiarly sensible to the severities of weather. These evils were exaggerated by his increasing infirmities, and, perhaps, by that restlessness of mind, which, in the midst of bodily complaints, is still hoping to derive some benefit from a change of place. He determined, therefore, to return once more to London, where he arrived in the beginning of September. He was greatly pleased with re-visiting his London friends; and he was received by them with equal cordiality and affection; but his strength declined with such rapidity as did not permit his friends to hope that his life would long be continued. On Monday evening, Jan. 14, 1782, being with the society at Watson's, he was seized with a fit, from which he never recovered, having died the 18th, in the 75th year of his age. On the 7th of February, he was interred in St. James's church, with great funeral solemnity, and with a very honourable attendance of eminent and respectable friends. As a testimony of regard to his memory, at the first meeting of the College of Physicians at Edinburgh, after his decease, all the members appeared in deep mourning. Such having been the character and eminence of Sir John Pringle, it was highly proper that his name should be recorded among the worthies of Westminster-Abbey. Accordingly, under the direction, and at the expence, of his nephew and heir, a monument has been erected, of which Mr. Nollekens is the sculptor, and on which an English inscription appears.

PRIOLO (BENJAMIN), in Latin Priolus, author of an history of France from the death of Lewis XIII. in 1643 to 1664, was born in 1602. He was descended from the Prioli, an illustrious family, some of which had been doges of Venice. He underwent some difficulties from losing his father and mother, when young; but these did not abate his passion for learning, which was so strong, that he used to spend whole days and nights at his books. He studied first at Orthez, next at Montauban, and afterwards at Leyden; in which last city he profited by the lectures of Heinsius and Vossius. He went to Paris, for the sake of seeing and consulting Grotius; and afterwards to Padua, where he learned the opinions of Aristotle and other ancient philosophers, under Cremoninus and Licetus. After returning to France, he went again into Italy, in order to be recognized by the house of Prioli as one of their relations. He devoted himself to the duke of Rohan, then in the Venetian service, and became one of his most intimate confidants; but, uncertain what his fate would be after this duke's death, he retired to Geneva, having married, three months before, a lady of a  
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very noble family. The duke de Longueville drew him from this retirement, upon his being appointed plenipotentiary from the court of France for the treaty of Munster, as a person whose talents might be of service to him ; and Priolo resided with him a year at Munster, where he contracted a very intimate friendship with Chigi the nuncio, who was afterwards pope Alexander VII. From Munster he returned to Geneva, whence he went to France, in order to settle at Paris. He stayed six months in Lyons, and there had frequent conferences with cardinal Francis Barberini ; the effect of which was, that himself and his whole family abjured the Protestant religion, and immediately received the communion from the hands of the cardinal. However, he was not long easy at Paris ; for, the civil war breaking out soon after, he joined with the malecontents, which proved the ruin of his fortune. He was obliged to retire to Flanders, his estate was confiscated, and his family banished. Being afterwards restored to the favour of his sovereign, he resolved to lead a private life, and to devote himself to study. It was at this time, and to divert his melancholy, that he wrote, without the least flattery or partiality, his " History of France," in Latin. He was again employed in negotiations, and set out in 1667 upon a secret affair to Venice ; but did not arrive at the end of his journey, being seized with an apoplectic fit, of which he died in the archbishop's palace at Lyons. He left seven children, who, by virtue of his name, and their own accomplishments and merit, rose to very flourishing circumstances.

PRIOR (MATTHEW), an eminent English poet and statesman, was the son of Mr. George Prior, a joiner and citizen of London ; and was born there the 21st of July 1664. His father dying while he was very young, left him to the care of an uncle, a vintner near Charing-Cross, who discharged the trust reposed in him with a tenderness truly paternal, and at a proper age sent him to Westminster-School, where he distinguished himself to great advantage. He was afterwards taken home by his uncle, in order to be bred to his trade : however, at leisure hours, he pursued the study of the classics, on which account he was soon taken notice of by the polite company who resorted to his uncle's house. Lord Dorset, exceedingly struck with his ingenuity and learning, determined to remove him from the station he was in, to one more suitable to his fine parts and accomplishments ; and accordingly procured him to be sent, in 1682, to St. John's-College in Cambridge, where he proceeded B. A. in 1686, and was shortly after chosen fellow. During his residence in the university, he contracted an intimate friendship with Charles Montague of Trinity-College, afterwards earl of Halifax : and Mr. Dryden having published, in 1686, his poem called " The Hind and the Panther," our poet joined with Mr. Montague in writing that humorous piece, entitled,



*Matthew Prior Esq<sup>r</sup>*





tled, "The Hind and the Panther transferred to the story of the Country-Mouse and the City-Mouse," which was published in 1687. Upon the Revolution, he was brought to court by his great patron the earl of Dorset; and by his interest introduced to business, for which, as well as for poetry, of which he had already given noble specimens, he was well formed. In 1690, he was made secretary to the plenipotentiaries in the congress at the Hague; and acquitted himself so much to the satisfaction of king William, that, in the resolution to keep him near his person, he appointed him a gentleman of his bed-chamber. This situation afforded him leisure to indulge his genius for poetry; and he then composed several of his poems. He was again employed as secretary to the English negotiations at the treaty of Ryswick, in 1697, having been nominated the same year principal secretary of state in Ireland. In 1698, he went secretary to the embassy in France; in which post he continued during the successive embassies of the earls of Portland and Jersey.

In 1699, he went to king William at Loo in Holland, whence, after a long and particular audience with his majesty, he departed by way of the Hague for England, and immediately was made under-secretary in the office of the earl of Jersey. In a few days, being a great favourite with the French king, he was ordered back to Paris, to assist the ambassador in the affair of the partition-treaty; and, having dispatched the business to the satisfaction of both sovereigns, returned with great quickness to London. The same year, he printed his celebrated poem, called, "*Carmen Sæculare*." In 1700, he was appointed one of the lords commissioners of trade and plantations, upon the resignation of Mr. Locke; and was elected a representative for East-Grinstead in Sussex, in the new parliament of that year, where he voted for impeaching the several lords charged with advising the partition-treaty.

Upon the success of the war with France, after the accession of queen Anne, Mr. Prior exerted his poetical talent in honour of his country: first, in his "Letter to Mr. Boileau, on the victory at Blenheim, in 1704;" and again, in his "Ode on the glorious Success of her Majesty's Arms, 1706." Yet he afterwards concurred with those who strove for a peace; and, in 1711, when the queen determined to treat with France, was pitched upon to carry her majesty's demands. For this purpose, he was appointed plenipotentiary to that court; having been made one of the commissioners of the customs just before. He was much employed, and intimately concerned, in the business of the peace; and, after returning, was sent again to France in August 1712, to accommodate such matters as then remained unsettled in the congress at Utrecht. From the end of this month, he had the appointments and authority of an ambassador; and so continued as long as queen Anne lived. He remained at Paris also in the character of a public

minister, some months after the accession of George I. and then was succeeded by the earl of Stair. The great change, which happened in the public affairs at that time, occasioned Mr. Prior to be detained in France; and upon his arrival in England, March 25, 1715, he was immediately taken up by an order of the House of Commons, and soon after examined by a committee of the privy-council. June 10, Robert Walpole, Esq. moved the house for an impeachment against him; and on the 17th, Mr. Prior was ordered into close custody, and no person admitted to see him without leave of the speaker. In 1717, an act of grace passed, but he was one of the persons excepted out of it; however, at the close of the year, he was discharged from his confinement.

He spent the remainder of his days retired from business, at Down-Hall, a small villa, in the county of Essex. Having finished his "Solomon, on the Vanity of the World," he made a collection of all his poems, and published them in one volume folio, with an elegant dedication to the present duke of Dorset. Some time after, he formed a design of writing an "History of his own Time;" but had made very little progress in it, when a lingering fever carried him off, Sept. 18, 1721, in his 58th year. He died at Wimple, a seat of the earl of Oxford, near to Cambridge; and his corpse was interred in Westminster-Abbey, where a monument was erected at his own charge, 500*l.* having been set apart by him for that purpose, and an inscription put up on it, written by Dr. Robert Friend, master of Westminster-School. After his death, more of his poems were published; and since came out, in 1740, "The History of his own Time, compiled from his original Manuscripts;" a piece little worthy of him, and undoubtedly little of it his. He was concerned in some of the first papers of "The Examiner;" and was supposed to be the author of a criticism in it, upon a poem of Dr. Garth to the earl of Godolphin: which criticism exposed him to the severity of Mr. Addison, in the first number of his "Whig Examiner." Notwithstanding the many high posts and lucrative employments he had possessed, he died at last fellow of St. John's-College in Cambridge.

PRISCIANUS, an eminent grammarian of antiquity, was born at Caesarea. He went to Constantinople, where he taught the principles of his art, and was in the highest repute about the year 525. Priscian composed a work "De Arte Grammatica," which was first printed by Aldus, at Venice, in 1476: it is addressed to Julianus, not the emperor, as some have erroneously supposed, but the consul. He wrote a book "De Naturalibus Questionibus," which he dedicated to Chosroes, king of the Persians. He also translated "Dionysius's Description of the World," into Latin verse. Some have pretended, that this grammarian was first a Christian,



Christian, and afterwards a Pagan : but there is no foundation for this opinion.

PROCLUS, an eminent philosopher among the later Platonists, was born at Constantinople in the year 410, of parents who were both able and willing to provide for his instruction in all the various branches of learning and knowledge. He was first sent to Xanthus, a city of Lycia, to learn grammar ; thence to Alexandria, where he was under the best masters in rhetoric, philosophy, and mathematics ; and from Alexandria he removed to Athens, where he heard the younger Plutarch and Syrian, both of them celebrated philosophers. He succeeded the last in the rectorship of the Platonic-School at Athens ; where he died in 485. He wrote a vast number of works in various ways ; many of which are lost, some are published, and a few remain still in manuscript only.

PROCOPIUS, an eminent Greek historian, was born at Cæsarea in Palestine, whence he came to Constantinople in the time of the emperor Anastasius ; whose esteem he obtained, as well as that of Justin the first, and Justinian. His profession was that of a rhetorician and pleader of causes. He was advanced to be secretary to Belisarius ; and attended that renowned general in the wars of Persia, Africa, and Italy. He afterwards was admitted into the senate, and became prefect or governor of the city of Constantinople ; where he seems to have died, somewhat above sixty. He is not a contemptible historian among the Byzantines.

Some writers think that Procopius was an Heathen, some that he was a Christian, and others that he was both Heathen and Christian.

PROKOPOVITCH. See THEOPHANES.

PROPERTIUS (SEXTUS AURELIUS), an ancient Roman poet, was born about the year of Rome 700, at Moenia, a town in Umbria ; as we learn from his own writings. Some say, his father was a knight, and a man of considerable authority ; who, siding with Lucius Antonius upon the taking of Perunium, was made prisoner and slain, by Augustus's order, at the altar erected to Julius Cæsar : when his estate was forfeited of course. This must have happened when our poet was very young ; and he alludes to it pretty manifestly in one of his elegies, where he laments the ruin of his family, in that early season of his life. His wit and learning soon recommended him to the patronage of Mæcenæ and Gallus ; and among the poets of his time, he was very intimate with Ovid and Tibullus. We have no accounts of the circumstances of his life, or the manner of his death : only he mentions his taking a journey to Athens, probably in company with his pa-

tron Mæcenas, who attended Augustus in his progress through Greece. It is certain he died young, those that make him live the longest, carry his age no higher than forty-one. His mistress Hestia, whom he celebrates under the name of Cynthia, is his constant theme; and Martial says, she and the poet were equally beholden to each other: she, for being immortalized in his writings; he, for being animated by her with that noble passion, which made him write so well. He had a house at Rome on the Esquiline-Hill.

PROTOGENES, a famous ancient painter, was a native of Caunas, a city of Caria, subject to the Rhodians. Who was his father or his mother, is not known; but it is probable enough he had no other master than the public pieces that he saw; and perhaps his parents, being poor, could not be at any such expence for his education in the art, as was customary at that time. It is certain he was obliged at first to paint ships for his livelihood: but his ambition was not to be rich; his aim being solely to be master of his profession. He finished his pictures with too great care: Appelles said of him, he knew not when he had done well. He was also a sculptor as well as a painter. He flourished about the 118th Olympiad, and 308 years before Christ.

PRUDENTIUS (QUINTUS AURELIUS), an ancient Christian poet, was born in Spain in the year 348; but whether he was a native of Calahorra, Saragozza, or some other city of that country, is disputed. He was brought up a lawyer; and being called to the bar, was afterwards made a judge in two considerable towns. Then he was promoted by the emperor Honorius to a very high office; but not to the consulate, as some have falsely imagined. He was fifty-seven, before he resolved to mind the things relating to his salvation; and then he began to employ his Muse upon holy subjects. His poetry is not extraordinary, and shews more of religious zeal, than of either genius or art. He gave them in general Greek titles, is often guilty of false quantity, and often useth harsh expressions. The time of his death is not mentioned.

PRYNNE (WILLIAM), an eminent English lawyer, who was much distinguished in the civil commotions under Charles I. was born at Swainswick, in Somersetshire, in 1600; and educated at a grammar-school in the city of Bath. He became a commoner of Oriel-College, Oxford, in 1616; and, after taking a bachelor of arts degree in 1620, removed to Lincoln's Inn, where he studied the law, and was made successively barrister, benchet, and reader. At his first coming to that Inn, he was a great admirer and follower of Dr. John Preston, an eminent Puritan, who was lecturer there; and he published several books against what he thought the enormities

mities of the age, and concerning the doctrine and discipline of the church. His "*Histriomastix*," which came out in 1632, giving great offence to the court, he was committed prisoner to the Tower of London; and, in 1633, sentenced by the Star-Chamber, to be fined 5000*l.* to the king, expelled the university of Oxford and Lincoln's-Inn, degraded and disabled from his profession of the law, to stand in the pillory and lose his ears, to have his book publicly burnt before his face, and to remain prisoner during life, which sentence was rigorously executed May 1634.

In 1635, 1636, and 1637, he published several books; particularly one entitled, "*News from Ipswich*," in which he reflected grossly on the archbishop and other bishops. For this he was sentenced to the Star-Chamber in June 1637, to be fined 5000*l.* to the king, to lose the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for Schismatical Libeller, and to be perpetually imprisoned in Caernarvon-Castle. This sentence was executed in July; but in January following, he was removed to Mount-Orgueil-Castle in the Isle of Jersey, where he exercised his pen in writing several books. Nov. 1640, an order was issued by the House of Commons for his release from prison; and the same month he entered with great triumph into London. He was soon after elected a member of parliament for Newport in Cornwall, and opposed the bishops, especially the archbishop, with great vigour, both by his speeches and writings; and was the chief manager of that prelate's trial. In 1647, he was one of the parliamentary visitors of the university of Oxford. During his sitting in the long parliament, he was very zealous for the Presbyterian cause; and when the Independants began to gain the ascendant, shewed himself a warm opposer of them, and promoted the king's interest. He made a long speech in the House of Commons, concerning the satisfactoriness of the king's answers to the propositions of peace; but, two days after, was refused entrance into the house by the army. Upon this, he became a bitter enemy to the army and their leader Cromwell, and attacked them with great severity in his writings. Defying Cromwell in a very open manner, he was, July 1, 1650, committed close prisoner to Dunster-Castle in Somersetshire. He then insisted strongly upon Magna Charta, and the liberty of the subject; which, though of little weight with Cromwell, seems to have set him free. He afterwards wrote abundance of books upon religious controversies and other points.

In 1659, he, as a secluded member of the House of Commons, being restored to sit again, became instrumental in recalling Charles II. in which he shewed such zeal, that general Monk admonished him to be quiet, it being then unreasonable. In 1660, he was chosen for Bath, to sit in the healing parliament; and, after the Restoration, made chief keeper of his majesty's records in the



Tower, with a salary of 500*l.* per annum. He was again elected for Bath in 1661; and, July that year, being discontented at some proceedings in the house, he published a paper, entitled, "Sundry Reasons tendered to the most honourable House of Peers by some Citizens and Members of London, and other Cities, Boroughs, Corporations, and Ports, against the new intended Bill for governing and reforming Corporations:" of which being discovered to be the author, he was obliged to beg pardon of the house, in order to escape punishment. After the Restoration, he published several books. He gave his works, bound up together, in 40 vols. folio and quarto, to the library of Lincoln's-Inn. He died at his Chambers in Lincoln's-Inn, Oct. 24, 1669, and was interred under the chapel there. His greatest works goes under the title of "Records," in 3 vols. folio; another is called "Parliamentary Writs," in four parts, 4to.

PSALMANAZAR (GEORGE), the fictitious name of a very extraordinary person, was undoubtedly a Frenchman born: he had his education partly in a free-school, taught by two Franciscan monks, and afterwards in a college of Jesuits in an archiepiscopal city; the name of which, as also those of his birth-place and of his parents, remain yet inviolable secrets. Upon leaving the college, he was recommended as a tutor to a young gentleman; but soon fell into a mean rambling kind of life, that produced in him plenty of disappointments and misfortunes. The first pretence he took up with was, that of being a sufferer for religion; and he procured a certificate that he was of Irish extraction, had left the country for the sake of the Roman-Catholic religion, and was going on a pilgrimage to Rome. Not being in a condition to purchase a pilgrim's garb, he had observed, in a chapel dedicated to a miraculous saint, that such an one had been set up as a monument of gratitude to some wandering pilgrim; and he contrived to take both staff and cloak away at noon-day. Thus accoutred he begged his way in Latin.

At the age of sixteen, when he was in Germany, he fell upon the wild project of passing for a Formosan. He recollected, that he had heard the Jesuits speak much of China and Japan; and was rash enough to think, that, what he wanted of a right knowledge, he might make up by the strength of a pregnant invention, which here, it must be confessed, found ample scope to work in. He set himself to form a new character and language, a grammar, a division of the year into twenty months, a new religion, and what not! His alphabet was written from right to left, like the Oriental tongues; and he soon inured his hand to write it with great readiness. He now thought himself sufficiently prepared to pass for a Japanese, converted to Christianity: he altered his Avignon certificate as artfully as he could, reassumed his old pilgrim's habit,

habit, and began his tour, though with a heavy heart, to the Low-Countries. Under the notion of a Japanese converted by some Jesuit missionaries, and brought to Avignon to be instructed by them, as well as to avoid the dreadful punishments inflicted on converts by the emperor of Japan, he travelled several hundred leagues; with an appearance, however, so dismal and shabby, as to exceed even the very common beggars.

At Liege he enlisted into the Dutch service, and was carried by his officer to Aix-la-Chapelle. He afterwards entered into the elector of Cologne's service; but, being still ambitious as ever to pass for a Japanese, he now chose to profess himself an unconverted or Heathenish one, rather than, what he had hitherto pretended to be, a convert to Christianity. The last garrison he came to was Sluys, where brigadier Lauder, a Scotch colonel, introduced him to the chaplain, with whom he was permitted to have a conference; and which, at length, ended in the chaplain's fervent zeal to make a convert of him, by way of recommending himself, as it afterwards turned out, to the then bishop of London, whose piety could not fail of rewarding so worthy an action. By this time Psalmanazar, growing tired of the soldier's life, listened to the chaplain's proposal of taking him over to England; and he was, accordingly, with great haste, baptized. A letter of invitation from the bishop of London arriving, they set out for Rotterdam. Psalmanazar was, in general, much caressed there; but some there were, who put such threwd questions to him, as carried the air of not giving all that credit which he could have wished. This threw him upon a whimsical expedient, by way of removing all obstacles, viz. that of living upon raw flesh, roots, and herbs: and he soon habituated himself to this new and strange food, without receiving the least prejudice to his health; taking care to add a good deal of pepper and spices by way of concoction.

At his arrival in London he was introduced to the good bishop, was received with great humanity, and soon found a large circle of friends among the well-disposed, both of clergy and laity. Before he had been three months in London, he was cried up for a prodigy. He was presently set to translate the church catechism into the Formosan language; it was received by the bishop of London with candour, the author rewarded with generosity, and his catechism laid up amongst the most curious manuscripts. It was examined by the learned; they found it regular and grammatical; and gave it as their opinion, that it was a real language and no counterfeit. After such success, he was soon prevailed upon to write the well-known "History of Formosa," which soon after appeared. The first edition had not been long published, before a second was called for. Mean while, he was sent by the good bishop to Oxford, to pursue such studies as he was most inclined to;

to; whilst his opposers and advocates in London were disputing about the merits and demerits of his book.

The learned at Oxford were not less divided in their opinions of our author. A convenient apartment was, however, assigned him in one of the colleges: he had all the advantages of learning the university could afford him, and a learned tutor to assist him. Upon his return to London, he continued, for about ten years, to indulge a course of idleness and extravagance. Some absurdities, however, observed in his "History of Formosa," in the end effectually discredited the whole relation; and saved him the trouble, and his friends the mortification, of an open confession of his guilt. He seemed, through a long course of life, to abhor the imposture, yet contented himself with owning it to his most intimate friends. His learning and ingenuity, during the remainder of his life, did not fail to procure him a comfortable subsistence from his pen: he was concerned in compiling and writing works of credit, particularly the "Universal History," and lived exemplarily for many years. His death happened in 1763.

**PTOLEMÆUS (CLAUDIUS)**, a great geographer, mathematician, and astronomer of antiquity, was born at Pelusium in Egypt, and flourished in the reign of Adrian and Marcus Antoninus. Some have asserted, that he was one of the kings of Egypt, others have confounded him with the astrologer Ptolemy, who constantly attended Galba, promised Otho that he should survive Nero, and afterwards that he should obtain the empire. We know no circumstances of the life of Ptolemy; it is noted in his Canon, that Antoninus Pius reigned three and twenty years, which shews, that himself survived him. The science is greatly indebted to this astronomer; who has preserved and transmitted to us the observations and principal discoveries of the ancients, and at the same time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed stars; and formed tables, by which the motions of the sun, moon, and planets, might be calculated and regulated. He was indeed the first who collected the scattered and detached observations of the ancients, and digested them into a system; which he set forth in his "Magna Constructio," divided into thirteen books. He was the author of several considerable works, some of which are extant.

**PUFFENDORF (SAMUEL DE)**, an eminent German civilian and historian, was born in 1631 at Fleh, a little village near Chemnitz, in Upper-Saxony; of which village his father Elias Puffendorf was minister. He discovered early a propensity to letters, and at a proper age was sent to universities; where he was supported by the generosity of a Saxon nobleman, who was taken with his promising parts, his father's circumstances not being equal to the expence.



expenſe. He went firſt to Grim, and afterwards to Leiſſic; where he made a ſurpriſing progreſs in his ſtudies. His father deſigned him for the miniſtry, and directed him to apply himſelf to divinity; but his inclinations led him another way. He turned his thoughts to the public law, which, in Germany, conſiſts of the knowledge of the rights of the empire over the ſtates and princes of which it is compoſed, and of thoſe of the princes and ſtates with reſpect to each other. He conſidered this ſtudy, as a proper method of raiſing himſelf in time to ſome poſts in the courts of Germany; for it is well known, that the ſeveral princes who compoſe the Germanic body have no other miniſters of ſtate than men of learning, whom they ſtyle counſellors; and whoſe principal ſtudy is the public law of Germany. As theſe poſts are not venal, and no other recommendation is neceſſary to obtain them but real and diſtinguiſhed merit, Puffendorf reſolved to qualify himſelf for the honours to which he aſpired. After he had reſided ſome time at Leiſſic, he left that city, and went to Jena, where he joined mathematics and the Carteſian philoſophy to the ſtudy of the law. He returned to Leiſſic in 1658, with a view of ſeeking an employment fit for him. One of his brothers, named Iſaiah, who had been ſome time in the ſervice of the king of Sweden, and was afterwards his chancellor in the duchies of Bremen and Werden, wrote to him then, and adviſed him not to fix in his own country, but after his example to ſeek his fortune elſewhere. Puffendorf reſolved to take this advice; and accepted the place of governor to the ſon of Mr. Coyet, a Swediſh nobleman, who was then ambaffador for the king of Sweden at the court of Denmark. For this purpoſe he went to Copenhagen, but did not continue long at eaſe there; for, the war being renewed ſome time after between Denmark and Sweden, he was ſeized with the whole family of the ambaffador, who a few days before had taken a tour into Sweden.

During his confinement, which laſted eight months, as he had no books, and was allowed to ſee no perſon, he amused himſelf by meditating upon what he had read in Grotius's treatiſe "*De jure belli & pacis*," and in the political writings of Hobbes. He drew up a ſhort ſyſtem of what he thought beſt in them, intending no more, than to divert himſelf in his ſolitude; but two years after, ſhewing it to a friend in Holland, where he then was, he was adviſed to review and publiſh it. This he did at the Hague in 1660, under the title of, "*Elementorum Jurisprudentiæ Univerſalis libri duo*;" and dedicated it to the elector Palatine, Charles Lewis, who, in conſequence thereof, invited him to the univerſity of Heidelberg, and alſo engaged him to allot ſome portion of his time in inſtructing the electoral prince, his ſon. Puffendorf remained at Heidelberg till 1670, when Charles XI. king of Sweden, having founded an univerſity at Lunden, ſent for him to be profeſſor there: and thither, to the great concern of the elector Palatine, he went the ſame

year, and was installed professor of the law of nature and nations. His reputation greatly increased after that time, both by the fame and success of his lectures, and by the many valuable works that he published. Some years after, the king of Sweden sent for him to Stockholm, and made him his historiographer, and one of his counsellors. In 1688, the elector of Brandenburg obtained the consent of the king of Sweden for Puffendorf to come to Berlin, in order to write the history of the elector William the Great; and granted him the same titles of historiographer and privy-counsellor, which he had in Sweden, with a considerable pension. Nevertheless, the king of Sweden continued to give him marks of his favour, and made him a baron in 1694. But he did not enjoy the title long; for he died the same year, of a mortification in one of his toes, occasioned by cutting the nail. The works of this learned and excellent man are very numerous, and chiefly polemic: the most famous is his "*De Jure Naturæ & Gentium*," which involved him in some disputes.

PUGHET (PETER PAUL), one of the greatest painters that France ever produced, though not mentioned by any of their own writers, was born at Marseilles in 1623. We have no account of his education in this art; but in his manner he resembled Michael Angelo, without imbibing his faults, being both more delicate and more natural than that great master: like whom too, Pughet united the talents of painting, sculpture, and architecture; not contented with animating the marble, and rendering it in appearance flexible as flesh itself. When he was called upon to exert his skill, he raised and adorned palaces, in a manner that proved him a judicious architect; and, when he committed the charming productions of his imagination to canvas, he painted such pictures as the delighted beholder was never tired with viewing. He died in the place of his birth, in 1695.

PULTENEY (WILLIAM), Esq. afterwards earl of Bath, descended from one of the most ancient families in the kingdom, was born in 1682. Being born to a plentiful fortune, he early had a seat in the House of Commons; and began to distinguish himself by being a warm partizan against the ministry in the reign of queen Anne. He had sagacity to detect their errors, and spirited eloquence sufficient to expose them. These services were well rewarded by George I. who, upon coming to the throne, raised him to the place of secretary at war, in 1714. Not long after, he was raised to be cofferer to his majesty's household; but the intimacy between this gentleman and Sir Robert Walpole, who then acted as prime minister, was soon interrupted, by its being suspected that Sir Robert was desirous of extending the limits of prerogative, and promoting the interest of Hanover, at the expence of his country.

Accordingly,

Accordingly, in 1725, the king, by the advice of this minister, desiring that a sum of money should be voted him by the commons, in order to discharge the debts of the civil list, Pulteney moved, that an account should be laid before the house, of all money paid for secret services, during the last twenty-five years to the then present time. This caused an irreconcilable breach between the two ministers, which in two years after broke out into open invective; at last the opposition became so obnoxious to the crown, that the king, July 1, 1731, called for the council-book, and with his own hand struck the name of William Pulteney, Esq. out of the list of privy-counsellors: his majesty further ordered him to be put out of all commissions for the peace: the several lords-lieutenants, from whom he had received deputations, were commanded to revoke them: and the lord-chancellor and secretaries of state were directed to give the necessary orders for that purpose. A proceeding so violent only served to inflame his resentment, and increase his popularity. It was some time after this, that he made that celebrated speech, in which he compared the ministry to an empiric, and the constitution of England to his patient. In this manner he continued inflexibly severe, attacking the measures of the minister with a degree of eloquence and sarcasm that worsted every antagonist; and Sir Robert was often heard to say, that he dreaded his tongue more than another man's sword. In 1738, when opposition ran so high that several members openly left the house, as finding that party and not reason carried it in every motion, Pulteney thought proper to vindicate the extraordinary step which they had taken; and, when a motion was made for removing Sir Robert Walpole, he warmly supported it. What a single session could not effect, was at length brought about by time; and, in 1741, when Sir Robert found his place of prime minister no longer tenable, he wisely resigned all his employments, and was created earl of Orford. His opposers also were assured of being provided for; and among other promotions, Pulteney himself was sworn of the privy-council, and soon afterwards created earl of Bath. He had long lived in the very focus of popularity, and was respected as the chief bulwark against the encroachments of the crown: but, from the moment he accepted a title, all his favour with the people was at an end, and the rest of his life was spent in contemning that applause which he no longer could secure. Dying without issue June 8, 1764, his title became extinct; and, his only son having died some time before in Portugal, the paternal estate devolved to his brother, lieutenant-general Pulteney. Besides the great part he bore in "*The Craftsman*," he was the author of many political pamphlets; in the drawing up and composing of which no man of his time was supposed to exceed him.

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PURCELL (HENRY), an eminent musician, was son of Henry  
 3 N 2 Purcell,



Purcell, and nephew of Thomas Purcell, both gentlemen of the Royal-Chapel at the restoration of Charles II. and born in 1658. Who his first instructors were, is not clearly ascertained, being only six years old when his father died; but the inscription on Blow's monument, in which Blow is called his master, gives at least room to suppose, that Purcell, upon quitting the chapel, might, for the purpose of completing his studies, become the pupil of Blow. However this be, Purcell thone early in the science of musical composition; and was able to write correct harmony at an age when to perform choral service is all that can be expected. In 1676, he was appointed organist of Westminster, though then but eighteen; and, in 1682, became one of the organists of the Chapel-Royal.

As Purcell had received his education in the school of a choir, the natural bent of his studies was towards church-music; services he seemed to neglect, and to addict himself to the composition of "Anthems." He published however some sonnets; and, in 1691, the Opera of Dioclesian, besides other pieces. He died the 21st of November 1695, of a consumption or lingering distemper. His friends, in conjunction with his widow, for whom and his children he had not been able to make any great provision, were anxious to raise a monument of his fame: for which end they selected, chiefly from his compositions for the theatre, such songs as had been most favourably received, and, by the help of a subscription of twenty shillings each person, published in 1698, that well-known work the "Orpheus Britannicus," with a dedication to his good friend and patroness lady Howard, who had been his scholar. He was interred in Westminster-Abbey, and on a tablet fixed to a pillar is an inscription celebrating his harmony.

PURCHAS (SAMUEL), a learned English divine, and compiler of a valuable collection of voyages, was born at Thaxstead in Essex in 1577, and educated at Cambridge. In 1604, he was instituted to the vicarage of Eastwood in Essex; but, leaving the cure of it to his brother, went and lived in London, the better to carry on the great work he had undertaken. He published the first volume in 1613, and the four last in 1625, under this title: "Purchas his Pilgrimage, or Relations of the World, and the Religions observed in all Ages and Places discovered from the Creation unto this present." In 1615, he was incorporated at Oxford, as he stood at Cambridge, bachelor of divinity; and a little before, had been collated to the rectory of St. Martin's, Ludgate, in London. He was also chaplain to Abbot, archbishop of Canterbury. By the publishing of his books, he brought himself into debt: however, he did not die in prison, as some have asserted, but in his own house, and about 1628.

PUTEANUS (ERYCIUS), a very distinguished scholar, was born

at

at Venlo in Gelderland in 1574, and began his studies at Dort; whence he removed to Cologne, where he studied rhetoric, and went through a course of philosophy in the college of Jesuits. He went afterwards to study the law at Louvain, and took the degree of bachelor there in 1597. He improved very much by Liphus's lectures, who conceived a great esteem for him. The same year he went into Italy, and continued some time in the house of John Fernand de Velascos, governor of the Milaneze; whence he removed to Padua, but returned to Milan in 1601, being then chosen professor of eloquence there. He gained a great reputation, and was promoted to the honour of being historiographer to his Catholic majesty; and, in 1603, the city of Rome admitted him and his posterity among her patricians. In 1604, he commenced doctor of law at Milan: he took also a wife the same year, by whom he had many children. In 1606, he removed from Milan to Louvain, being appointed to succeed to the professor's chair, which Justus Lipsius had filled with so much glory. He was very much considered in the Low Countries, and enjoyed the titles of historiographer to the king of Spain, and counsellor to the archduke Albert: he was even appointed governor of the castle of Louvain, in which place he died in 1646. He was the author of an immense number of works, most of which however are small. He affected to intersperse his writings with strokes of wit, and sometimes succeeded pretty well, but was often guilty of puns and quibbles. His works are divided into five volumes folio.

PUY (PETER de), a very learned Frenchman, was born of a good family at Paris in 1583. His knowledge and learning were singularly useful to the state. He laboured more than any one, to discover charters and old records, by which the king's rights over other states might be ascertained and established. He developed and cleared up the origin of the Salique law. He proved, that the liberties of the Gallican church were nothing but a portion of the ancient rights of the ancient churches. His "History of the Templars" shews, that some of the order were culpable; but that the condemnation of the whole, and the destruction of so many knights, was one of the most horrible injustices that ever was committed. He was the author of near a dozen works, of a similar cast, and chiefly calculated for political purposes. He died in 1652.

PYLE (THOMAS, M. A.), son of a clergyman, was born at Stodey near Holt, Norfolk, in 1674; he was educated at Caius-College, Cambridge; and served the town of King's-Lynn in the capacities of curate, lecturer, and minister, from his admission into orders till his decease in 1757; discharging the several duties of his office with unremitted industry and perfect integrity. He distinguished himself early in life, by engaging in the Bangorian Controversy;

verfy ; which he did fo much to the fatisfaction of the late bifhop Hoadly, that the faid bifhop not only gave him a prebend, and procured him a refidentiaryfhip in the church of Sarum, but made two of his fons prebendaries of Winchefter. Mr. Pyle afterwards published his “ Paraphrafe on the Aëts, and all the Epiſtles :” likewise on the “ Revelation of St. John,” and the “ Historical Books of the Old Teſtament.” All admirably conduce to the valuable end for which they were intended, to render the true meaning of ſcripture more eaſy and familiar to the apprehenſion of all readers. After his death, three volumes of his “ Sermons” were printed.

**PYRRHO**, an eminent philoſopher of antiquity, was born at Elis, and flouriſhed in the time of Alexander, about the 110th Olympiad. He was at firſt a painter ; but happening on ſome writings of Democritus, applied himſelf afterwards to philoſophy. Anaxarchus, the Abderite, was his maſter ; whom he attended ſo far in his travels, that he even converſed with the Gymnoſophiſts in India, and with the Magi. He eſta bliſhed a ſect, whoſe fundamental principle was, that there is nothing true or falſe, right or wrong, honeſt or diſhoneſt, juſt or unjuſt ; that there is no ſtandard in any thing, but that all things depend upon law and cuſtom ; and that uncertainty and doubt belong to every thing. From this continual ſeeking after truth, and never finding it, the ſect obtained the name of Sceptic ; as it was ſometimes called Pyrrhonian, from its founder.

The manner of life which the philoſopher obſerved was very ridiculous, as the ancients have deſcribed it. He ſhunned nothing, nor took any care, but went ſtraight forward upon every thing. Chariots, precipices, dogs, and the like, moved not him to turn the leaſt out of the way ; but he was always ſaved by his friends that followed him. He uſed to walk out alone, and ſeldom ſhewed himſelf to thoſe of his own family. He affected a ſtate of the utmoſt indifference, inſomuch that he held it wrong to be moved with any thing. This ſort of wiſdom exalted Pyrrho to ſo much honour with his fellow-citizens, that they made him chief prieſt, and on his account paſſed a decree of immunity for all philoſophers. He died at ninety years of age, leaving nothing behind him in writing : but a ſummary of his principles is tranſmitted to us by Sextus Empiricus, an acute and learned author of his ſect.

**PYTHAGORAS**, one of the greateſt men of antiquity, came into the world towards the 47th Olympiad, four deſcents from Numa, as Dionyſius of Halicarnaſſus has proved ; that is, about 590 years before Chriſt. His father Mnenarchus of Samos, who was a graver by trade, and dealt in rings and other trinkets, went with his wife to Delphi, a few days after his marriage, there to ſell ſome goods during the feaſt ; and, while he ſtayed there, received



an oracular answer from Apollo, who told him, that, if he embarked for Syria, the voyage would be very fortunate to him, and that his wife would there bring forth a son, who should be renowned for beauty and wisdom, and whose life would be a blessing to posterity. Mnemarchus obeyed the god, and Pythagoras was born at Sidon; and, being brought to Samos, was educated there answerably to the great hopes that were conceived of him. He was called "the youth with the fine head of hair;" and, from the great qualities which appeared in him early, soon regarded as a good genius sent into the world for the benefit of mankind.

Samos, in the mean time, afforded no philosophers capable of satisfying his ardent thirst after knowledge; and therefore, at eighteen, he resolved to travel in quest of them elsewhere. The fame of Perecydes drew him first to the island of Syros; whence he went to Miletus, where he conversed with Thales. Then he went to Phœnicia, and stayed some time at Sidon, the place of his birth; and from Sidon into Egypt, where Thales and Solon had been before him. Amasis, king of Egypt, received him very kindly; and, after having kept him some time at his court, gave him letters for the priests of Heliopolis. The Egyptians were very jealous of their sciences, which they very rarely imparted to strangers, nor even to their own countrymen, till they had made them pass through the severest probations. The priests of Heliopolis sent him to those of Memphis; and they directed him to the ancients of Diospolis, who, not daring to disobey the king, yet unwilling to break in upon their own laws and customs, received Pythagoras into a kind of noviciate; hoping he would soon be deterred from further pursuits, by the rigorous rules and ceremonies, which were a necessary introduction to their mysteries. But they were deceived; Pythagoras went through all with wonderful patience, so far as even to admit the circumcision, if some authors are to be credited.

After having remained twenty-five years in Egypt, he went to Babylon, afterwards to Crete, and thence to Sparta, to instruct himself in the laws of Minos and Lycurgus. Then he returned to Samos: which, finding under the tyranny of Polycrates, he quitted again, and visited the countries of Greece. Going through Peloponnesus, he stopped at Phlius, where Leo then reigned; and, in his conversation with this prince, spoke with so much eloquence and wisdom, that Leo was at once ravished and surprised. From Peloponnesus he passed into Italy, and settled at Croton; where the inhabitants having suffered great loss in a battle with the Locrians, degenerated from industry and courage into softness and effeminacy; however, Pythagoras reformed the manners of the citizens by preaching, and having established the city by wise and prudent counsels, bethought himself of laying some foundation of the wisdom he professed; and, in order to establish his sect, opened  
a school,

a school, which was visited by a crowd of disciples. He here delivered many excellent things concerning God and the human soul, and a vast variety of precepts, relating to the conduct of life, political as well as civil; and he made some considerable discoveries and advances in the arts and sciences. Thus, among the works that are cited of him, there are not only books of physic, and books of morality, like that contained in what are called his "Golden Verses," but treatises of politics and theology. All these works are lost: but the vastness of his mind, and the greatness of his parts, appear from the wonderful things he did. He delivered several cities of Italy and of Sicily from the yoke of slavery; he appeased seditions in others; and he softened the manners, and brought to temper the most savage and unruly humours, of several people and several tyrants.

Pythagoras had a great veneration for marriage; and therefore himself married at Croton, Theano, daughter of Brontinus, one of the chief of that city. He had by her two sons, Arimnestus and Telauges; which last succeeded his father in his school, and was the master of Empedocles. He had likewise one daughter, named Damo, who was distinguished by her learning as well as her virtues, and wrote an excellent commentary upon Homer. It is related, that Pythagoras had given her some of his writings, with express commands not to impart them to any but those of his own family; to which Damo was so scrupulously obedient, that even when she was reduced to extreme poverty, she refused a great sum of money for them.

Pythagoras was persecuted in the last years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had so puffed up with pride, that he thought he should do honour to Pythagoras in offering to be his disciple. The philosopher did not measure the merit of men by these exterior things; and therefore, finding in him at the bottom much corruption and wickedness, refused to admit him. This enraged Cylon to the last degree, who sought nothing but revenge; and, having rendered as many persons disaffected to Pythagoras as he could, came one day accompanied with a crowd of profligates, and surrounding the house where he was teaching, set it on fire. Pythagoras had the luck to escape, and flying, took the way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magistrates to meet him, and to request him to retire elsewhere. He went to Tarentum, where a new persecution soon obliged him to retire to Metapontum. But the sedition of Croton proved as it were the signal of a general insurrection against the Pythagoreans; the flame had gained all the cities of Greater-Greece; the schools of Pythagoras were destroyed, and he himself, at the age of above 80, killed at the tumult of Metapontum, or, as others say, was starved to death in the temple

of the Muses, whither he was fled for refuge. His sect subsisted till towards the end of the reign of Alexander the Great.

## Q.

**Q**UADRATUS, a disciple of the apostles, and bishop of Athens, where he was born, or at least educated. About the year 125, when the emperor Adrian wintered at Athens, and was there initiated into the Eleusinian mysteries, a persecution arose against the Christians, during which their bishop Publius suffered martyrdom. Quadratus succeeded him; and, in order to stop the persecution, composed an "Apology for the Christian Faith," and presented it to the emperor. This "Apology," which had the desired effect, was extant in Eusebius's time, who tells us, that it shewed the genius of the man, and the true doctrine of the apostles; but we have only a small fragment preserved by Eusebius in the 4th book of his history, wherein the author declares, that "none could doubt the truth of the miracles of Jesus Christ, because the persons, healed and raised from the dead by him, had been seen, not only when he wrought his miracles, or while he was upon earth, but even a very great while after his death; so that there are many," says he, "who were yet living in our time." Nothing certain can be collected concerning the death of Quadratus; but it is supposed, that he was banished from Athens, and then put to variety of torments, under the reign of Adrian.

**QUAKERS**, See **FOX (GEORGE)**.

**QUARLES (FRANCIS)**, an English poet, son of James Quarles, Esq. clerk of the Green-Cloth, and purveyor to queen Elizabeth, was born at Stewards, in the parish of Rumford in Essex, 1592. He was sent to Cambridge, and continued for some time in Christ-College, and then became a member of Lincoln's-Inn, London. Afterwards, he was preferred to the place of cup-bearer to Elizabeth, daughter of James I. electress palatine and queen of Bohemia; but quitted her service, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became secretary to archbishop Usher. Upon the breaking out of the rebellion in that kingdom, in 1641, he suffered greatly in his fortune, and was obliged to fly for safety to England. But here he did not meet with the quiet he expected; for a piece of his, styled "The Royal



Convert," having given offence to the prevailing powers, they took occasion from that, and from his repairing to Charles I. at Oxford, to hurt him as much as possible in his estates. But we are told, that what he took most to heart, was being plundered of his books, and some manuscripts which he had prepared for the press. The loss of these is supposed to have hastened his death, which happened in 1644. He wrote a comedy, called, "The Virgin Widow," printed in 1649, and several poems, which were chiefly of the religious kind.

By one wife our author had eighteen children, whereof one named John, a poet also, was born in Essex in 1624; admitted into Exeter-College, Oxford, in 1642; bore arms for Charles I. within the garrison at Oxford; and was afterwards a captain in one of the royal armies. Upon the ruin of the king's affairs, he retired to London in a mean condition, where he wrote several things solely for a maintenance; and afterwards travelled beyond the seas. He returned, and died of the plague at London in 1665.

QUELLINUS (ERASMUS), an eminent painter, was born at Antwerp in 1607. He studied the Belles Lettres and philosophy for some time; but his taste and inclination for painting forced him at length to change his pursuits. He learned his art of Rubens, and became a very good painter. History, landscape, and some architecture, were what he principally applied himself to: his learning frequently appeared in his productions. He lived to be very old, and left a son of his own name, a painter, whose works were esteemed; also, a nephew Artus Quellinus, who was an excellent artist in sculpture.

QUERNO (CAMILLUS), an Italian poet, was born at Monopolis in the kingdom of Naples; and acquired in his early years a great facility of making verses. He came to Rome about 1514, with a poem of twenty thousand lines, called "Alexiada." Some young gentlemen of that city professed great friendship to him: they treated him in the country, and at a feast crowned him arch-poet; so that he was not known afterwards by any other name. Leo X. who upon certain occasions was no small buffoon, delighted in his company, and caused him to be served with meat from his own table; and Querno, being an excellent parasite, humoured him very exactly. After the taking of Rome, he retired to Naples, where he suffered much during the wars in 1528, and died there in the hospital.

QUESNEL (PASQUIER), a celebrated priest of the oratory in France, was born at Paris in 1634, and was unfortunate in being the subject of a great division between his countrymen, and the causes of many quarrels among them. He was a man of very  
uncommon

uncommon parts and learning. In 1675, he published the works of St. Leo, at Paris, in 2 vols. 4to. with notes and dissertations; which, containing some things in defence of the opinions of the Gallican church against the novelties of the Roman, gave such offence at Rome, that the year following the work was condemned there by a decree of the inquisition. Meeting with some troubles also in his own country, he retired in 1685 to Brussels; and joined the celebrated Anthony Arnauld, who lived in a kind of exile there, and whom Quesnel accompanied to the time of his death, which happened in 1694. He had published, in 1671, "Moral Reflections upon the New Testament;" but these were only upon part of the New Testament: now he finished the whole, and published it in 1687. Several bishops bestowed high encomiums on it, when imperfect; which they repeated and confirmed in the strongest manner, when the author had finished it. However, Clement XI. though he first approved of it, published a decree against it in 1708, and afterwards, in 1713, issued the famous bull *Unigenitus*, in which were condemned a hundred and one propositions extracted from it. As the book favoured somewhat of Jansenism, it became very obnoxious to the Jesuits; whose mighty power, being dreaded by Quesnel, occasioned him to go to Brussels. There he joined Arnauld, and after his death became the head of the Jansenists: but the Jesuits, being very powerful and prevalent, soon disturbed him in his solitude. They represented him as a seditious person: and they prevailed with the king himself to petition for the condemnation of his book at Rome; which was also procuring the condemnation of cardinal Noailles, who had been the most zealous defender of the work. They persecuted him with Philip V. who was sovereign of the Low-Countries, as they had before done Arnauld his master with Lewis XIV. They obtained an order from the king of Spain to seize these religious exiles; and accordingly Quesnel was imprisoned in the archbishopric of Mechlin. But a gentleman, who believed he should greatly raise himself by means of the Jansenists, if he could deliver their chief, broke through their walls; by which means Quesnel, having made his escape, fled to Amsterdam, where he died in 1719, after having settled some Jansenist churches in Holland: however, the sect was weak, and dwindled daily. He wrote a great many books; but they are chiefly of the polemic kind.

QUEVEDO (FRANCISCO DE). an eminent Spanish author, was born at Madrid in 1570; and was a man of quality, as appears from his being styled knight of the order of St. James, which is the next in dignity to that of the Golden Fleece. He was one of the best writers of his age, and excelled equally in verse and prose. He excelled in all the different kinds of poetry. His prose works are of two sorts, serious and comical: the former consists of pieces

written upon moral and religious subjects; the latter are satirical, full of wit, vivacity, and humour. All his printed works, for he wrote a great deal which was never printed, are comprised in 3 vols. 4to. two of which consist of poetry, a third of pieces in prose. The severity of his satires procured him many enemies, and brought him into great troubles. The count d'Olivares, favourite and prime minister to Philip IV. of Spain, imprisoned him for being too free with his administration and government; nor did he obtain his liberty, till that minister was disgraced. He died in 1645, according to some; but, as others say, in 1647.

QUIEN (MICHAEL LE), a French Dominican, and a very learned man, was born at Bologne in 1661. He was deeply skilled in the Greek, Arabic, and Hebrew languages; and in that sort of criticism and learning, which is necessary to render a man an able expounder of the Holy Scriptures. Father Pezron, having attempted to establish the chronology of the Septuagint against that of the Hebrew text, found a powerful adversary in Quien; who published a book in 1690, and afterwards another, against his "*Antiquité des Temps Rétablie*," a very fine and well-written work. Quien applied himself greatly to the study of the eastern churches, and that of England; and in particular wrote against Courayer upon the validity of the ordinations of the English bishops. All this he did out of great zeal to Popery, and to promote the glory of his church: but he did a thing, for which both Protestantism and learning were obliged to him, and on which account chiefly he is inserted here, when he published in 1712 an edition in Greek and Latin of the works of Joannes Damascenus, in 2 vols. folio. This did him great honour: for the notes and dissertations, which accompany his edition, shew him to have been one of the most learned men of his age. His excessive zeal for the credit of the Roman church made him publish another work in 4to. called, "*Panoplia contra schisma Græcorum*:" in which he endeavours to refute all those imputations of pride, ambition, avarice, and usurpation, that have so justly been brought against it. He projected, and had very far advanced, a very large work, which was to have exhibited an historical account of all the patriarchs and inferior prelates, that have filled the sees in Africa and the East; and the first volume was printing at the Louvre, with this title, "*Oriens Christianus & Africa*, when the author died at Paris in 1733.

QUIETISTS, a sect of religionists, so called, because they made the sovereign perfection to consist in annihilating themselves so far as to be perfectly united with God, and to remain ever after in such a calmness and quietness of mind, as to be utterly regardless of what happens to the body: from which principle they pre-  
tended,



tended, or at least their enemies pretended for them, that no real act was meritorious or criminal, because the soul and her faculties being annihilated had no part in it. This sublime and mysterious devotion was begun by Michael de Molinos, a Spaniard, who was born in the diocese of Saragossa in 1627. He entered into priests orders, but never had any ecclesiastical benefice: so that he seems to have dedicated himself to the service of the church, without designing any private advantage by it.

The Jesuits, observing the prodigious credit that Molinos was in, and the reception he every where met with, began to be exceedingly troubled. In order therefore to put a stop to his fame, they set all their engines to work: they branded Molinos and his followers with the name of heretics; and his new heresy they called Quietism. They wrote books against him and his followers with singular asperity: they insinuated, that they had profound secrets and ill designs; that they were in their hearts enemies to the Christian religion; that, under pretence of exalting men to a sublime devotion, they meant to wear out of their minds the sense of the death and sacrifice of Christ, and of the other mysteries of Christianity: and, because Molinos was by birth a Spaniard, they gave out that he was descended probably from a Jewish or Mahometan race, and might carry some seeds in his blood, which inclined him to favour those religions.

Thus Molinos saw himself openly attacked with great vigour and malice: and he was also supposed to be attacked with no less vigour in a more private way. The power of the Jesuits was then formidable in France, when father de la Chaise, having the conscience of Lewis XIV. at his disposal, was in effect the head of the Gallican church. Lewis had just revoked the edict of Nantz, and left the Hugonots to support themselves as well as they could against the persecuting fury of their Catholic countrymen. Now it was believed, that the Jesuits at Rome proposed the matter of Molinos to father de la Chaise, as a fit reproach to be made to the pope in that king's name: namely, that, while he himself was employing all possible means to extirpate heresy out of his dominions, the pope was cherishing it in his own palace; and, while the pope contended with such an unyielding zeal for the rights of the church, he was entertaining a person, who corrupted the doctrine, or at least the devotion, of that body, of which he had the honour to be the head. Upon the whole, the Jesuits at length prevailed; and Molinos, after a severe examination of his book, was clapt up by the inquisition in May 1685. It is not to be conceived, how instantly all discourses about him ceased; and in this profound silence the business of the Quietists lay, till Feb. 1687. Then, upon the imprisonment of more than two hundred persons, many of whom were of high quality, a sudden tumult arose: upon which the inquisition proceeded to try Molinos in form; and, after  
extracting

extracting certain heretical propositions from " *Il Guida Spirituale*," decreed that his doctrine was false and pernicious, and that his book should be burned. He was forced to recant his errors publicly on a scaffold erected in the Dominicans church, before the college of cardinals; and was condemned for life to a prison, whither he was conducted in a penitential habit. Four thousand pistoles and above twenty thousand letters were found in his possession, by which the number and quality of his followers were known. He was not only considered as a condemned and abjured heretic, but was said to have been convicted of much hypocrisy, and of a very lewd course of life; which was so firmly believed by the Romans, that he was treated by them, on the day of his abjuration, with all possible indignities; the people crying out fire, fire! and the guards with difficulty preserving him from their rage. Thus he was as much scorned as before he was admired! He died in 1690, after having lain upwards of twelve years in prison.

**QUILLET (CLAUDIUS)**, an ingenious French writer, whose talent was Latin poetry, was born at Chinon in Touraine, about 1602. He studied physic, and practised it for some years in the beginning of his life. When Mr. De Laubardemont, counsellor of state, and a creature of cardinal Richelieu, was sent to take cognizance of the famous pretended possession of the nuns of Loudun, with secret instructions doubtless to find it real, Quillet was in that town; and, believing it to be all a farce, with a view of exposing it, challenged the devil of those nuns, and utterly nonplussed and confounded him. Laubardemont was offended at it, and issued out a warrant against Quillet; who, perceiving the mummery to be carried on by cardinal Richelieu, in order to destroy the unhappy Grandier, and withal, as some suppose, to frighten Lewis XIII. thought it not safe to continue at Loudun, or even in France, and therefore immediately retired into Italy. This must have happened about 1634, when Grandier was executed.

Arriving at Rome, he paid his respects frequently to the marshal D'Etrées, the French ambassador; and was soon after received into his service, as secretary of the embassy. He seems to have returned with the marshal to France, after the death of cardinal Richelieu. While he was at Rome, he began his poem called " *Callipædia*," the first edition of which was printed at Leyden, 1655. He added some other pieces to the second edition, which are all the productions of Quillet which ever passed the press; although he wrote a long Latin poem in twelve books, entitled " *Henriciados*," in honour of Henry IV. of France, and translated all the satires of Juvenal into French. He died in 1661, aged fifty-nine.

QUIN (JAMES), a celebrated comedian, was born in the parish of St. Paul, Covent-Garden, London, in 1693. Various are the reports of his family. Some have averred, that his father was an American; that James was the illegitimate issue of a criminal correspondence, which his father kept up in Ireland on his return from the western hemisphere; and that on this account he was deprived of his patrimonial expectations. This imaginary lineage was never allowed by Quin himself: on the contrary, he always asserted that his father was an English gentleman, who, some years after his son's birth, settled in Ireland, and was possessed of a small fortune, which his natural generosity and beneficence greatly incumbered. James's education was such as suited a gentleman: after having gone through the necessary prelude of grammar-school learning, he was sent to the university of Dublin, where he remained till he was near twenty years of age. His father designed him for the bar; and at this period he came over to England to pursue his studies in the law. To this end he took chambers in the Temple. A life of gait and dissipation now took place; and he found a much stronger disposition to read Shakspeare, than the Statutes at large. About this time his father died, when he found his patrimony so very small, that there was no possibility of his supporting himself upon it; and this naturally induced him to begin seriously to think of availing himself of those talents which nature had bestowed upon him, and to repair by his own merit the effects of his father's generosity and too liberal hospitality. His good sense soon pointed out to him, that, as he had made but a very small progress in the study of the law, so he could not expect to reap the fruits of it but at a very distant period.

These reasons soon induced him to quit his present pursuit, and there appeared to him no where so fair a prospect as the stage. He had many requisites to form a good actor: an expressive countenance; a marking eye; a clear voice, full and melodious; an extensive memory, founded upon a long application to the classic authors: an enthusiastic admiration of Shakspeare; a happy and articulate pronunciation; and a majestic figure. He had for some time associated with most of the capital actors of this period: he was frequently in company with Booth and Wilks, and formed a very strict intimacy with Ryan. It was to the last of these, that he opened his mind with respect to coming upon the stage, and who introduced him to the managers of the theatre-royal in Drury-Lane; and they engaged him in August 1717, to appear the succeeding winter. Quin first made his appearance at Drury-Lane in 1718. It was not, however, till 1720, that he had an opportunity of displaying his great theatrical powers. Upon the revival of "The Merry Wives of Windsor at Lincoln's-Inn-Fields, he performed the part of Falstaff; and the first night of his appearance in this character he surprised and astonished the audience. His next capi-



tal character was that of Sir John Brute, in the "Provoked Wife." When Quin first engaged at Drury-Lane, he succeeded the elder Mills in all the capital parts of tragedy: but it was upon Booth's quitting the stage, on account of his illness, that Quin shone forth in all his splendour; and yet he had the diffidence, upon the first night of his appearing in *Cato*, to insert in the bills, that "the part of *Cato* would be only attempted by Mr. Quin." The modesty of this invitation produced a full house and a favourable audience, but the actor's own peculiar merit effected more. His performance so affected the whole house, that they were instant with a continued acclamation, "Booth outdone! Booth outdone!"

We now see Quin arrived at the summit of his profession, where he remained without a rival for full ten years. He constantly kept company with the greatest geniuses of the age, and was well known to Pope and Swift; but there was none for whom he entertained a higher esteem than Mr. Thomson, author of the "Seasons," and many dramatic pieces. Quin's judgment in the English language, joined to his merit as an actor, recommended him to the observation of the prince of Wales, father to his present majesty, who appointed him to instruct his children in the true pronunciation of their mother tongue. And being informed, with what elegance and noble propriety his majesty delivered his first speech from the throne, he cried out in a kind of extasy, "Ay, I taught the boy!" Nor did his majesty forget his old tutor, though so remote from court; for it is positively averred, that, soon after his accession to the throne, he gave orders, without any application being made to him, that a genteel pension should be paid Mr. Quin during his life. It is true, that Quin was not in absolute need of this royal benefaction; for, upon quitting the stage, he thought it was prudent to make some provision for the remainder of his days; and as he was never married, and had none but distant relations, he resolved to sink half of his small fortune, in order to procure an easy competence. The duke of B——, who always professed a great regard for him, hearing of his design, sent for him, and generously told him, that he would grant him an annuity for his life, upon better terms than any he could procure from persons who professed this sort of work: and so in reality he did; for Quin obtained 200*l.* a year for 2000*l.* With this provision then, and about 2000*l.* more in the funds, he retired to Bath, a place he had always in his eye for a retreat; as the manner of living, and the company that associated there, were so entirely consonant to his plan of life. He accordingly hired a house there, and had it fitted up in a decent, not elegant, manner.

From the time that Quin retired from the stage, a good harmony subsisted, and a regular correspondence was carried on between Garrick and him; and when he paid a visit to his friends in the metropolis once a year, as he generally did in autumn, he as constantly passed a week or two with Garrick, at Hampton. His last excursion

sion thither, in the summer 1765, was productive of the most agreeable sallies of wit and merriment : Garrick's travels furnished such new and entertaining topics of discourse, and Quin's remarks such unexpected strokes of fancy, as enlivened the conversation to a degree almost incredible. While at Hampton, he had an eruption on his hand, which the faculty were of opinion would turn to a mortification ; and this intimation greatly damped his spirits, as the thought of losing a limb appeared to him more terrible than death itself : he therefore resolved, let what would be the consequence, not to suffer an amputation. Whether this prospect so violently affected his spirits as to throw him into an hypochondria, or whether the natural habit of his body brought on a fever, this much is certain, that one of the malignant kind succeeded ; and when he was out of all danger with respect to his hand, he was carried off by this fatal disorder, January 21, 1766.

QUINAUT (PHILIP), a celebrated French poet, was born of a good family at Paris in 1635. He cultivated poetry from his infancy, and was but eighteen when his comedy, called " *Les Sœurs Rivaux*," was brought upon the stage. This was succeeded by fifteen dramatic pieces, which were played between the years 1654 and 1666. At the marriage of Lewis XIV. a kind of allegorical tragedy was to be composed ; and Quinaut, being a young man of an agreeable appearance, was pitched upon to do it. In the meantime, Quinaut was not entirely devoted to poetry : he applied himself to the study of the law, and made his fortune by it ; for, marrying the widow of a rich merchant, to whom he had been very useful in his profession, he was by her means advanced to the place of auditor of accounts.

He afterwards turned himself to the composing of operas, which were set to music by the famous Lully ; and Lully was charmed with a poet, whose verses were not so full of force, but that they easily yielded to the capricious airs of music. The satirists of his time lashed him on this account : they represented his poetry as without nerves ; and said of his verses, as some censors did of Horace's, that a thousand such might be made in a day. He died in 1688, after having enjoyed a handsome pension from Lewis XIV. many years. We should not forget to observe, that he was chosen a member of the French academy in 1675, and of the Academy of Inscriptions in 1674.

QUINTILIANUS (MARCUS FABIVS), an illustrious rhetorician and critic of antiquity, and a most excellent author, was born in the beginning of the reign of Claudius Cæsar, about the year of Christ 42. Aulus Gellius calls him Hispanum and Calagurritanum ; whence it has usually been supposed, that he was a native of Calagurris, or Calahorra, in Spain. It may be so : it is however cer-

tain, that he was sent to Rome, even in his childhood, where he spent his youth, and completed his education ; having applied himself most particularly to the cultivation of the *ars oratoria*. In the year 61, Galba was sent by the emperor Nero into Spain, as governor of one of the provinces there : and Quintilian, being then nineteen years old, is supposed to have attended him, and to have taught rhetoric in the city of Calagurris, all the while Galba continued in Spain. And hence it is, that, according to some, he was called Calagurritanus, and not from his being born in that city. These are persuaded, in short, that he was actually born in Rome, all his kindred and connections belonging to that city, and his whole life from his infancy being spent there, except the seven years of Galba's government in Spain. In the year 68, upon the death of Nero, Galba returned to Rome, and took Quintilian with him : who there taught rhetoric at the expence of the government, being allowed a salary out of the public treasury. He taught it with the highest reputation, and formed many excellent orators, who did him great honour ; among whom was the younger Pliny, who continued in his school, to the year 78. He taught it for twenty years ; and then, obtaining leave of Domitian to retire, he applied himself to compose his admirable book, called "*Institutiones Oratoriæ*." This is the most complete work of its kind, which antiquity has left us. Quintilian did not only lay down rules for just speaking, but exhibited also his eloquence at the bar. He grew into such high repute, that his pleadings were written down in order to be sold to the booksellers. This practice however, which by the help of short-hand prevailed in Rome, as it has since done in other countries, sometimes did vast injury to authors, by occasioning their works to appear under their names very imperfect. Quintilian suffered on this account. He spent the latter part of his life with great dignity and honour. Some imagine, that he was consul ; but the words of Aufonius, on which they ground their supposition, shew, that he did not possess the consulship, but only the consular ornaments. It is certain, that he was preceptor to the grandsons of the emperor Domitian's sister. Though Quintilian's outward condition and circumstances were prosperous and flourishing, yet he laboured under many domestic afflictions, which tired out his patience, and forced him to complain of the cruelty of his fate. In his 41st year, he married a wife who was but twelve years old, and lost her when she was nineteen. She left him two sons, one of whom died at five years old ; and the other at ten, who was the oldest, and possessed extraordinary talents. He bewailed these losses most pathetically ; but soon got the better of all this grief. He took a second wife in a year or two after, by whom he had a daughter, whom he lived to see married ; and who, at the time of her marriage, received a handsome dowry from the younger Pliny, who had been his scholar ; in consideration, as we are told, that she was

married



married to a person of superior rank, which required her to be better fitted out, upon her first going to him, than her father's circumstances would admit of. Quintilian lived to be fourscore years of age, or upwards, as is pretty certainly determined; although the time of his death is not recorded. He appears from his works, and from what we are able to collect of him, to have been a man of great innocence and integrity of life; but his flattery of Domitian is abominable.

QUINTIN MATSYS, sometimes called the farrier of Antwerp, was famous for having been transformed from a blacksmith to a painter, by the force of love, and for the sake of a mistress. He had followed the trade of a blacksmith and farrier near twenty years; when falling in love with a painter's daughter, who was very handsome, and disliked nothing in him but his profession, he quitted his trade, and betook himself to painting: in which art, assisted by a good natural taste, a master, and the power of love into the bargain, he made a very uncommon and surprising progress. He was a painful and diligent imitator of ordinary life, and much better at representing the defects than the beauties of nature. He died pretty old in 1529.

QUINTINIE (JOHN de la), a famous French gardener, was born at Poitiers in 1626. After a course of philosophy, he applied himself to the law, and came to Paris in order to be admitted an advocate. He had a great deal of natural eloquence, which was also improved by learning; and acquitted himself so well at the bar, as to gain the admiration and esteem of the chief magistrates. Tamboneau, president of the chamber of accounts, being informed of his merit, engaged him to undertake the preceptorship of his only son, which Quintinie executed entirely to his satisfaction; applying his leisure hours in the mean time to the study of agriculture, towards which he had by nature a strong inclination. He went with his pupil into Italy. All the gardens in Rome and about it were open to him; and he never failed to make the most useful observations, joining all along practice with theory. On his return to Paris, Tamboneau entirely gave up to him his garden, to manage as he pleased; and Quintinie applied himself to so intense a study of the operations of nature in this way, that he soon became famous all over France. Charles II. made Quintinie an offer of a considerable pension, if he would stay and take upon him the direction of his gardens: but Quintinie chose to serve his own king, Lewis XIV. who erected purposely for him a new office of director-general of all his majesty's fruit and kitchen-gardens. He greatly improved the art of gardening and transplanting trees: and his book, entitled, "Directions for the Management of Fruit and

Kitchen-Gardens," contains precepts which have been followed by all Europe.

**QUINTUS CALABER**, a Greek poet, who wrote a large "Supplement to Homer's Iliad," in fourteen books; in which a relation is given of the Trojan war, from the death of Hector to the destruction of Troy. It is conjectured, from his style and manner, that he was either contemporary with, or lived near the age of, Coluthus, who wrote a poem on the rape of Helen in the fifth century; and with other authors, who flourished at that time. As to his country, some have concluded him to be a Smyrnæan, and instead of Quintus Calaber, have called him Quintus Smyrnæus, because, in the 12th book he speaks of his having fed sheep at Smyrna: but this seems to be but a simple foundation to build upon, since it may easily be conceived to be nothing more than a mere poetic fiction. In short, nothing certain can be collected either concerning his person or his country. His poem was first made known by cardinal Bellarion, who discovered it in St. Nicholas's-Church, near Otranto in Calabria; whence the author was named Quintus Calaber. It is entitled, "Paralipomena," or, "Prætermissa ab Homero;" which, supposing Homer's poem to be imperfect and defective, has exposed him to the censure and severity of some critics.

**QUINTUS CURTIUS** (**QUINTUS CURTIUS RUFINUS**), author of a Latin history of Alexander the Great, which has at once immortalized the hero and historian. The learned are divided in opinion, and totally at a loss about his country and the time in which he lived. Some place him under Theodosius the Great, A. D. 380. From the elegance of his Latin, it is suspected he was a Roman.

## R.

**RABELAIS** (**FRANCIS**), a celebrated French wit, was the son of an apothecary; and born about 1483 at Chinon, in the province of Touraine. He was bred up in a convent of Franciscan friars in Poictou, the convent of Fontenoy le Come; and received into their order. His strong inclination and taste for literature and the sciences made him transcend the bounds which restrained the learned in his times; so that he not only

only became a great linguist, but an adept in all branches of knowledge. His uncommon capacity and merit soon excited the jealousy of his brethren. Hence he was envied by some; others, through ignorance, thought him a conjurer; and all hated and abused him, particularly because he studied Greek; the novelty of that language making them esteem it not only barbarous, but antichristian. Having endured their persecutions for a long time, he obtained permission of pope Clement VII. to leave the society of St. Francis, and to enter into that of St. Bennet; but, his mercurial temper prevailing, he did not find any more satisfaction among the Benedictines, than he had found among the Franciscans, so that after a short time he left them also. Changing the regular habit for that which is worn by secular priests, he rambled up and down for a while; and then fixed at Montpellier, where he took the degrees in physic, and practised with great reputation. He was infinitely admired for his great wit and great learning, and became a man of such weight and estimation, that the university of that place deputed him to Paris upon a very important errand. His reputation and character were spread through the kingdom; so that, when he arrived at Paris, the chancellor du Prat, moved with the extraordinary accomplishments of the man, easily granted all that he solicited. He returned to Montpellier; and the service he did the university upon this occasion is given as a reason, why all the candidates for degrees in physic there, are, upon their admission to them, formally invested with a robe, which Rabelais left: this ceremony having been instituted in honour of him.

In 1532, he published at Lyons some pieces of Hippocrates and Galen, with a dedication to the bishop of Maillezais; in which he tells him, that he had read lectures upon the aphorisms of Hippocrates, and the *ars medica* of Galen, before numerous audiences in the university of Montpellier. This was the last year of his continuance in this place; for the year after he went to Lyons, where he became physician to the hospital, and joined lectures with practice for some years following. He had quitted his religious connexions, for the sake of leading a life more suitable to his taste and humour: but he afterwards renewed them, and in a second journey to Rome obtained, in 1536, by his interest with some cardinals, a brief from pope Paul III. to qualify him for holding ecclesiastical benefices. John du Bellay, made a cardinal in 1533, had procured the abbey of St. Maur near Paris to be secularized; and into this was Rabelais, now a Benedictine monk, received as a secular canon. Here he is supposed to have begun his famous romance, entitled, "The Lives, heroic Deeds, and Sayings of Gargantua and Pantagruel." He continued in this retreat till 1545, when the cardinal du Belley, his friend and patron, nominated him to the cure of Meudon, which he is said to have filled with great zeal and application to the end of his life. He died



he was more disgusted than ever with poetry, and now renounced it totally. He spent the latter years of his life in composing a history of the house of Port-Royal, the place of his education: which, however, though finely drawn up, as many have asserted, has not been published. He died in 1699. He was interred at Port-Royal, according to his will; and, upon the destruction of the monastery, his remains were carried to St. Stephen du Mont at Paris. Besides his plays already mentioned, he is the author of several other pieces of a smaller kind.

**RADCLIFFE (ALEXANDER)**, an officer of the army, devoted to Parnassus, and of strong propensity to mirth and pleasure. His poetical performances abound in low humour. The principal of them were published in 8vo. 1682, under the title of "The Ramble, an anti-heroic Poem." He had published two years before, "Ovid Traveltie, a Burlesque upon Ovid's Epistles." These were succeeded by several others.

**RADCLIFFE (Dr. JOHN)**, an English physician of uncommon eminence, was born at Wakefield in Yorkshire, where his father possessed a moderate estate, in 1650. He was taught Greek and Latin at a school in the same town; and, at 15 years of age, sent to University-College in Oxford. In 1669, he took his first degree in arts; but no fellowship becoming vacant there, he removed to Lincoln-College, where he was elected into one. He applied himself to physic, and ran through the necessary courses of botany, chemistry, and anatomy; in all which, having excellent parts, he quickly made a very great progress. He took the degree of M. A. in 1672, and then enrolled himself upon the physic line. In 1675, he proceeded M. B. and immediately began to practise. His reputation now increased with his experience; and before he had been two years in the world, his business was very extensive, and among those of the highest rank. About this time, Dr. Marthal, rector of Lincoln's-College, did him an unkind office, by opposing his application for a faculty-place in the college; to serve as a dispensation from taking holy orders, which the statutes required him to do, if he kept his fellowship. This was owing to some witticisms, which Radcliffe, according to his manner, had launched at the doctor: however, such a step being inconsistent with his present situation and views, he chose to resign his fellowship, which he did in 1677. He would have kept his chambers, and resided there as a commoner; but Dr. Marthal not being at all disposed to be civil to him, he quitted the college, and took lodgings elsewhere. In 1682, he went out M. D. but continued two years longer at Oxford, growing equally in wealth and fame.

In 1684, he went to London, and settled in Bow-street, Covent-Garden. In 1685, the princess Anne of Denmark made him her physician.

physician. In 1687, wealth flowing in upon him very plentifully, he had a mind to testify his gratitude to University-College, where he had received the best part of his education; and, with this intent, caused the East window over the altar to be put up at his own expence. It is esteemed a beautiful piece, representing the nativity of our Saviour painted upon glass; and is declared to be his gift by an inscription under it. In 1693, he entered upon a treaty of marriage with the only daughter of a wealthy citizen, and was near bringing the affair to a consummation; when it was discovered, that the young lady had already consummated with her father's book keeper. This disappointment in his first amour would not suffer him ever after to think of the sex in that light; he even grew to a degree of insensibility, if not aversion for them.

Soon after the death of queen Mary, having lost the favour of the princess Anne, by neglecting to obey her call, from his too great attachment to the bottle, another physician was elected in his place. By his freedom and wit he also lost the king's favour.

When queen Anne came to the throne, the earl of Godolphin used all his endeavours to reinstate him in his former post of chief physician; but she would not be prevailed upon. Nevertheless, he was consulted in all cases of emergency and critical conjuncture; and, though not admitted in quality of the queen's domestic physician, received large sums of secret-service money for his prescriptions behind the curtain. In 1713, he was elected into parliament for the town of Buckingham. In the last illness of queen Anne, he was sent for to Cartholton about noon, by order of the council; he said, "he had taken physic, and could not come." On the 5th of August 1714, four days after the queen's death, a member of the House of Commons, a friend of the doctor's, who was also a member, and one who always voted on the same side, moved, that he might be summoned to attend in his place, in order to be censured for not attending on her majesty. The doctor, it is said, endeavoured to vindicate his character by a letter, wherein he writes, "I know the nature of attending crowned heads in their last moments too well, to be fond of waiting upon them, without being sent for by a proper authority." But notwithstanding this letter, the doctor became at that time so much the object of popular resentment, that he was apprehensive of being assassinated. He died on the first of November the same year; it is said, that the dread he had of the populace, and the want of company in the country village, which he did not dare to leave, shortened his life, when just sixty-four years old. He was carried to Oxford, and buried in St. Mary's-Church in that city.

RAINOLDS (JOHN), an eminent English divine, was born at Pinto in Devonshire in 1549, and sent to Merton-College, Oxford, in 1562. He removed to Corpus-Christi-College, of which he became first scholar, and then fellow. He took both the degrees

in arts and divinity. In 1598, he was made dean of Lincoln ; but, being unwilling to quit an academical life, he exchanged his deanery the year following, for the presidentship of Corpus-Christi-College. Queen Elizabeth offered him a bishopric ; but he modestly refused it, and said, *Nolo Episcopari* in good earnest. He died in 1607, after having published a great number of books. He had a hand in translating part of the Old Testament, by command of James I. He was inclined to Puritanism, but with such moderation, that he continued a conformist to the church of England.

RALPH (JAMES), a writer in poetry, politics, and history, was born we know not where, nor of what family. His descent was mean ; but he raised himself from obscurity by his merit. He was a school-master at Philadelphia in North-America ; which remote situation not suiting his active mind, he came to England about the beginning of the reign of George II. and by his attendance and abilities recommended himself to the patronage of some great men. He published a poem, entitled, "Night ;" and some pieces for the stage. Though he did not succeed as a poet, he was a very ingenious prose writer. His "History of England," commencing with the reign of the Stuarts, is much esteemed, as were his political pamphlets ; some of which were looked upon as master-pieces. He lost all hopes of preferment by the death of Frederic prince of Wales ; and died at Chiswick, after a long suffering from the gout, Jan. 24, 1762.

RAMAZZINI (BERNARDIN), an Italian physician, was born of a good family at Carpi near Modena, in 1633. When he had laid a foundation in grammar and classical literature in his own country, he went to Parma to study philosophy ; and, afterwards applying himself to physic, took a doctor's degree there in 1659. Then he went to Rome, for the sake of penetrating still further into his art ; and afterwards settled in the duchy of Castro. After some time, ill health obliged him to return to Carpi for his native air, where he married a wife, and followed the business of his profession ; but, in 1671, at the advice of some friends, he removed to Modena. In 1682, he was made professor of physic in the university of Modena, which was just founded by duke Francis II. and he filled this office for eighteen years, attending in the mean time to practice, and not neglecting polite literature, of which he was always fond. In 1700, he went to Padua upon invitation, to be a professor there : but the infirmities of age began now to come upon him. He lost his sight, and was forced to read and write with other people's eyes and hands. Nevertheless, the senate of Venice made him rector of the college in 1708, and also raised him from the second professorship in physic to the first. He died in 1714 upon his birth-day, Nov. 5, aged 81. He composed many works upon  
medical



medical and philosophical subjects : his book “ *De Morbis Artificum*,” will always be useful.

RAMEAU (JOHN PHILIP), an illustrious musician, styled by the French the Newton of harmony, was born at Dijon, Sept. 25, 1683. After having learned the rudiments of music, he left his native country, and wandered about with the performers of a strolling opera. At eighteen, he composed a musical entertainment, which was represented at Avignon : afterwards, travelling through part of France and Italy, he corrected his ideas of music by the practice of the harpsichord ; and then went to Paris, where he perfected himself under John Lewis Marchand, a famous organist. He became organist of the cathedral church of Clermont in Auvergne, and in this retirement studied the theory of his art with the utmost assiduity. His application gave birth to his “ *Traité de l’Harmonie*, Paris, 1722 ;” and to his “ *Nouveau Système de Musique Theorique*, Paris, 1726.” But the work, for which he is most celebrated, is his “ *Démonstration du Principe de l’Harmonie*, Paris, 1750.”

With such extraordinary talents as these, and a supreme style in musical composition, it had been a national reproach, had Rameau been suffered to remain organist of a country cathedral. He was called to Paris, and appointed to the management of the opera : his music was of an original cast, and the performers complained at first that it could not be excused ; but he asserted the contrary, and evinced it by experiment. By practice he acquired a great facility in composing, so that he was never at a loss to adapt sounds to sentiments. The king, to reward his extraordinary merit, conferred upon him the ribband of the order of St. Michael ; and, a little before his death, raised him to the rank of nobles. He was a man of good morals, and lived happily with a wife whom he tenderly loved. He died at Paris, Sept. 12, 1764 ; and his exequies were celebrated with great musical solemnity.

RAMSAY (ANDREW MICHAEL), frequently styled the chevalier Ramsay, a polite writer, was a Scotsman of an ancient family ; and was born at Ayre in that kingdom, June 9, 1686. He received the first part of his education at Ayre, and was then removed to Edinburgh ; where, distinguishing himself by good parts and uncommon proficiency, he was sent for to St. Andrew’s, in order to attend a son of the earl of Weems in that university. After this, he travelled to Holland, and went to Leyden : where, falling into the acquaintance of Poiret, a celebrated mystic divine, he became tinctured with his doctrines ; and resolved for further satisfaction to consult Fenelon, the famed archbishop of Cambray, who had long imbibed the fundamental principles of that theology. Before he left Scotland, he had conceived a disgust to the religion in which he

was bred ; and in that ill-humour, casting his eye upon other Christian churches, and seeing none to his liking, he became displeased with all, and gave into Deism. During his abode in Holland, he grew more confirmed in that way of thinking ; yet without coming to any fixed determination. In this unsettled state of mind, he arrived at Cambray in 1710, and was received with great kindness by the archbishop, who took him into his family ; and in six months time made him as good a Catholic as himself.

The subsequent course of his life received its direction from his friendship and connections with this prelate. Fenelon had been preceptor to the duke of Burgundy, heir-apparent, after the death of his father the dauphin, to the crown of France ; yet neither of them came to the possession of it, being survived by Lewis XIV. who was succeeded by his great grandson, son to the duke of Burgundy, and afterwards Lewis XV. Ramsay, having been first governor to the duke de Chateau-Thierry and the prince de Turenne, was made knight of the order of St. Lazarus ; and afterwards sent for to Rome by the chevalier de St. George, styled there James III. king of Great-Britain, to take the charge of educating his children. He went accordingly to that court in 1724 ; but the intrigues and dissensions, which he found on his arrival there, gave him so much uneasiness, that, with the pretender's leave, he presently returned to Paris. Then he crossed the water to his own country, and was kindly received by the duke of Argyll and Greenwich ; in whose family he resided some years, and employed his leisure there in writing several ingenious pieces. We are told, that in the mean time he had the degree of doctor of law conferred on him at Oxford ; that he was admitted for this purpose of St. Mary-Hall in April 1730 ; and that he was presented to his degree by Dr. King, the principal of that house. After his return to France, he resided some time at Pontoise, a seat of the prince de Turenne, duke de Bouillon ; with whom he continued in the post of intendant till his death. This happened on the 6th of May 1743, at St. Germain-en-Laye, where his body was interred ; but his heart was deposited in the nunnery of St. Sacrament at Paris.

**RAMSAY (ALLEN)**, a celebrated Scots poet, author of several sonnets, and particularly a dramatic pastoral very much admired, called, "The Gentle Shepherd." It is said, that his birth and education were obscure. Some affirm, he was a barber, and have gone so far as to declare, that the pieces which bear his name, were none of his composition, but envy and calumny are always ready to attack genius ! He died in 1758.

**RAMUS (PETER)**, a most famous professor of France, was born in 1515, in a village of Vermandois in Picardy. His family was good, but had suffered great hardships and injuries from the wars. His

His grandfather, having lost all his possessions, was obliged to turn collier for a livelihood. His father followed husbandry; and Peter was scarce out of the cradle, when he was twice attacked with the plague. At eight years of age, a thirst after learning prompted him to go to Paris; but poverty forced him to leave that city. He returned to it as soon as he could; but, being unable to support himself, he left it a second time: yet his passion for study was so violent, that, notwithstanding his ill fortune in two journeys, he ventured upon a third. He was maintained there some months by one of his uncles, after which he was obliged to be a servant in the college of Navarre. After having finished classical learning and rhetoric, he went through a course of philosophy, which took him up three years and a half in the schools. The thesis, which he made for his master of arts degree, offended all the world: for he maintained in it, that "all which Aristotle had advanced was false;" and he answered extremely well the objections of the professors. This success inclined him to examine the doctrine of Aristotle more closely, and to combat it vigorously: but he confined himself principally to his logic. The two first books he published, the one entitled, "*Institutiones Dialecticæ*," the other, "*Aristotelicæ Animadversiones*," occasioned great disturbances in the university of Paris. The professors there, who were adorers of Aristotle, raised such clamours, that the cause was carried before the parliament of Paris: but the moment they perceived it would be examined equitably, and according to the usual forms, they by their intrigues took it from that tribunal, and brought it before the king's council; and Francis I. was obliged to interfere in it. In 1543, the king ordered, that Ramus and Antony Govea, who was his principal adversary, should choose two judges each, to pronounce on the controversy, after they should have ended their disputation; while he himself appointed a deputy. Ramus, in obedience to the king's orders, appeared before the five judges, though three of them were his declared enemies. The dispute lasted two days, and Govea had all the advantages he could desire; Ramus's books being prohibited in all parts of the kingdom, and their author sentenced not to teach philosophy any longer. The sentence of the three judges was published in Latin and French in all the streets of Paris, and in all parts of Europe, whither it could be sent. Plays were acted with great pomp, in which Ramus was mocked and abused a thousand ways, in the midst of the applauses and acclamations of the Aristotelians. In 1544, the plague made great havock in Paris, and forced most of the students in the college of Prele to quit it; but Ramus, being prevailed upon to teach in it, soon drew together a great number of auditors. The Sorbonne attempted to drive him from that college, but to no purpose; for he held the headship of that house by arret of parliament. Through the patronage and protection of the cardinal of Lorrain, he obtained in 1547, from Henry



II. the liberty of speaking and writing, and the royal professorship of philosophy and eloquence in 1551. The parliament of Paris had, before this, maintained him in the liberty of joining philosophical lectures to those of eloquence; and this arret or decree had put an end to several prosecutions, which Ramus and his pupils had suffered: for they had been prosecuted several ways, both before the university-judges and the civil magistrates. As soon as he was made regius-professor, he was fired with a new zeal for improving the sciences; and was extremely laborious and active on this occasion, notwithstanding the hatred of his enemies, who were never at rest.

Ramus was bred up in the Catholic religion, but afterwards deserted it. He began to discover his new principles, by removing the images from the chapel of his college of Prele. This was in 1552; when such a prosecution was raised against him by the Religionists, as well as Aristotelians, that he was not only driven out of his professorship, but obliged to conceal himself. For that purpose, he went with the king's leave to Fontainebleau; where, by the help of books in the king's library, he pursued geometrical and astronomical studies. As soon as his enemies knew where he was, he found himself no where safe: so that he was forced to go and conceal himself in several other places. During this interval, his excellent and curious collection of books in the college of Prele was plundered; but, after a peace was concluded in 1563, between Charles IX. and the Protestants, he again took possession of his employment, maintained himself in it with vigour, and was particularly zealous in promoting the study of the mathematics. This lasted till the second civil war in 1567, when he was forced to leave Paris, and shelter himself among the Hugonots, in whose army he was at the battle of St. Denys. Peace having been concluded some months after, he was restored to his professorship; but, foreseeing that the war would soon break out again, he did not care to venture himself in a fresh storm, and therefore obtained the king's leave to visit the universities of Germany. He accordingly undertook this journey in 1568, and received very great honours wherever he came. He returned to France, after the third war in 1571; and lost his life miserably, in the massacre of St. Bartholomew's-Day, 1572.

**RANDOLPH (THOMAS)**, an English poet, was the son of a steward to Edward lord Zouch; and born in Northamptonshire, in 1605. He was educated at Westminster-School, and thence elected in 1623, as one of the king's scholars to Trinity-College in Cambridge; of which he became fellow, and took a master of arts degree. He was accounted one of the most pregnant wits of his time, and greatly admired by all the poets and men of parts. Like a true poet, Randolph had a thorough contempt for wealth, and as hearty  
a love

a love of pleasure ; and this drew him into excesses, which made his life very short. He died in 1634, when he had not completed his 30th year. His " Muse's Looking-Glass," a comedy, is well known : he was the author of other dramatic performances, which with his poems were collected, and published in one volume, by his brother Robert Randolph, who was also a good poet, as appears from several copies of his verse, printed in various books. He was a student of Christ-Church in Oxford, where he took a bachelor of arts degree in 1627 ; and afterwards became vicar of Donnington in Lincolnshire, where he died in 1671, aged about 60.

There was another Thomas Randolph, a Kentish gentleman, who was made student of Christ-Church, when Henry VIII. turned it into a cathedral ; and principal of Broadgate-Hall in 1549, being then a doctor of law. In the reign of queen Elizabeth, he was employed in several embassies to Scotland, France, and Russia ; and not only knighted, but preferred to some considerable places. He died in 1590, aged 60. We have of his, " An Account of his Embassage to the Emperor of Russia, anno 1568," and, " Instructions given to, and Notes to be observed by, certain Persons, for the searching of the Sea and Border of the Coast, from the River Pechora to the Eastwards, anno 1588."

RAPHAEL, an illustrious painter of Italy, was born at Urbino, on Good-Friday 1483. His father was an ordinary painter : his master, Pietro Perugino. Having a penetrating understanding, as well as a fine genius for painting, he soon perceived that the perfection of his art was not confined to Perugino's capacity ; and therefore went to Siena, in order to advance himself. Here Pinturricchio got him to be employed in making the cartoons for the pictures of the library ; but he had scarcely finished one, before he was tempted to remove to Florence by the great noise which Leonardo da Vinci's and Michael Angelo's works made at that time. As soon as he had considered the manner of those illustrious painters, he resolved to alter his own, which he had learned of Perugino. His pains and care were incredible ; and he succeeded accordingly. He formed his gusto after the ancient statues and bas reliefs, which he designed a long time with extreme application ; and, besides this, he hired people in Greece and Italy, to design for him all the antique pieces that could be found. Thus, he raised himself presently to the top of his profession. By the general consent of mankind, he is acknowledged to have been the prince of modern painters, and is oftentimes styled " the divine Raphael ;" as if, for the inimitable graces of his pencil, and for the excellence of his genius, he had something more than human in his composition. He surpassed all modern painters, because he possessed more of the excellent parts of painting than any other ; and, it is believed, that he equalled the ancients, excepting that he did not design naked bodies with so much learning

learning as Michael Angelo; but his gusto of design is purer, and much better. He painted not with so good, so full, and so graceful a manner, as Corregio; nor has he any thing of the contrast of the lights and shadows, or so strong and free a colouring, as Titian: but he had without comparison a better disposition in his pieces, than either Titian, Corregio, Michael Angelo, or all the rest of the succeeding painters to our days. His choice of attitudes, of heads, of ornaments, the suitableness of his drapery, his manner of designing, his varieties, his contrasts, his expressions, were beautiful in perfection; but, above all, he possessed the graces in so advantageous a manner, that he has never since been equalled by any other. He became not only the best painter in the world, but so admirable an architect, that Leo X. charged him with the building of St. Peter's Church at Rome. He lived in the greatest state and splendor imaginable, admired and courted by all the princes and states of Europe. Cardinal Bibiano offered him his niece in marriage, and Raphael engaged himself; but, Leo X. having given him hopes of a cardinal's hat, he made no haste to marry her. His passion for the fair sex destroyed him in the flower of his age: for, one day, after he had abandoned himself to excessive venery, he was seized with a fever; and, concealing the true cause of his distemper from his physicians, he was supposed to be improperly treated, and so carried off. He died upon his birth day in 1520. Cardinal Bembo wrote his epitaph, which is to be seen upon his tomb in the church of the Rotunda at Rome, where he was buried.

RAPIN (RENATUS), a French Jesuit, famous for his skill in classical learning, was born at Tours in 1621, and entered into the society at eighteen. He taught polite literature for nine years: he made it his particular study, and shewed by some Latin productions, that he was able to write on the finest subjects with great art and eloquence. He excelled in Latin poetry, and published various pieces in it: the principal of which was, "*Hortorum Libri Quatuor.*" All his Latin poems, consisting of odes, epitaphs, sacred eclogues, and four books upon Gardens, were collected and published at Paris in 1681, in 2 vols. 12mo. He applied himself afterwards to write in French, and succeeded very well in that language. His treatises on polite literature, having been published at various times, were collected and published, in 1684, in 2 vols. 4to. at Paris; and at Amsterdam, in 2 vols. 8v. They were translated into English by Basil Kennet and others, and published in 1705, in 2 vols. 8vo. under the title of "*The Critical Works of Mons. Rapin.*" He died at Paris in 1687.













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